Hari-nāmāmṛta-vyākaraṇam

Volume Two

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Hari-nāmāmṛta-vyākaraṇam

by

Jīva Gosvāmī

The Grammar with the Nectar of Hari's Names

Volume Two

Translator:

Matsya Avatāra Dāsa

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Gaurapada Dāsa

Contents



Dedicated to:

His Divine Grace
A.C. Bhaktivedanta Svami Prabhupāda
founder-ācārya
International Society for Krishna
Consciousness

Chapter Four

Kāraka-prakaraṇam
The meanings of the case endings

यः कर्ता कर्म करणं सम्प्रदानमशेषतः ।
अपादानाधिकरणे तत्सम्बन्धो भवेदिह ॥

yaḥ kartā karma karaṇaṁ sampradānam aśeṣataḥ
apādānādhikaraṇe tat-sambandho bhaved iha

yaḥ—which, who; *kartā*—doer of the action (or the maker, creator); *karma*—object; *karaṇam*—instrument by which the action is accomplished; *sampradānam*—recipient (or beneficiary); *aśeṣataḥ*—fully; *apādāna*—beginning point (or source); *adhikaraṇe*[1]—location (or substratum); *tat-sambandhaḥ*—the relationship had by that (or the relationship with Him); *bhavet*—is; *iha*—in this *prakaraṇa* (or in this person, me).

In this *prakaraṇa,* the relationships of the *kartā,* of the *karma,* of the *karaṇa,* of the *sampradāna,* of the *apādāna* and of the *adhikaraṇa* [with the *kriyā*] are fully described.

Alternatively: **May I be connected with Kṛṣṇa, who in His various forms is the creator, object, instrumental cause, beneficiary, source, and substratum of this universe.**

atha viṣṇubhakty-arthāḥ. tatra kārakāṇi ca nirūpyante.

Now the meanings of the *viṣṇubhaktis* will be described, and in doing so the *kārakas* will also be explained.

Amṛta—In the second *prakaraṇa,* the *sv-ādi viṣṇubhaktis* were described.

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1 The word *apādānādhikaraṇe* in the verse is an *itaretara-dvandva-samāsa* (969). It is declined in the neuter first case dual because the word *adhikaraṇa* is neuter and because there are two elements in the *samāsa* (977).

And in the third *prakaraṇa* the *tib-ādi viṣṇubhaktis* were described: The meanings of the *tib-ādi viṣṇubhaktis* were shown in a general way in rules like *parapadāni kartari* (283). Therefore, on account of the readers' desire to know more about them, the meanings of both sets of *viṣṇubhaktis* will be shown in detail in this fourth *prakaraṇa.* Even though in this fourth *prakaraṇa* Jīva Gosvāmī will describe the meanings of the *viṣṇubhaktis* in terms of *kārakas, upapada-viṣṇubhaktis,* the meanings of *acyuta* and so on, and the different circumstances where *parapada* and *ātmapada* endings are used, he names the *prakaraṇa* the *Kāraka-prakaraṇa* because the *kārakas* are most important. Thus, indicating that the description of the *kārakas* and so on is actually connected to Kṛṣṇa because it is well known that Kṛṣṇa assumes the roles of the six *kārakas,* beginning from the *kartā,* Jīva Gosvāmī invokes auspiciousness with the above verse.[2]

In the devotional sense, the word *viśvasya* (of the universe) has to be added, and the term *aśeṣataḥ* means *aśeṣa-prakāreṇa,* in other words *nānā-svarūpeṇaiva* (in His various forms). The word *iha* means *asmin mal-lakṣaṇe jane* (in this person, namely me) and the *vidhi pratyaya* in *bhavet* is used in the sense of *prārthana* (prayer). Thus the translation is: "May I be connected with Kṛṣṇa, who in His various forms is the creator, object, instrumental cause, beneficiary, source, and substratum of this universe."

Or else the word *iha* means *jagati* (in [the living entities of] this world[3]), and the *vidhi pratyaya* in *bhavet* is used in the sense of *arha* (propriety) by *arha-śaktyor vidhi-viṣṇukṛtya-tṛlaḥ* (716) so that *bhavet* means *bhavitum arhati* (should be). Thus the translation is: "The living entities of this world should connect with Kṛṣṇa who in His various forms is the creator, object, instrumental cause, beneficiary, source, and support of this universe."

The meaning is that the living entities should be connected with Kṛṣṇa, not with the dull material energy. The living entities of this world should be connected only with Kṛṣṇa through the relationship of *sva-svāmi* (owned and owner), not with Māyā, because Kṛṣṇa awards the highest benefit for the living entities whereas Māyā gives only miseries by covering over one's real identity (the soul).

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2 The six *kārakas* were mentioned in the first translation of the verse. The genitive case in the sense of *sambandha* (relation) (627) is not a *kāraka* because it has no direct relation with a verb (628), but the genitive case which is used in the sense of either the *kartā* or the *karma* (642) is expressive of that *kāraka* because there is a direct relation with a participle which has the force of a verb.

3 Later in this commentary, *Amṛta* makes it clear that *jagat* here means the *jagat-jīvas: śrī-kṛṣṇenaiva saha sva-svāmy-ādi-sambandho bhavitavyaṁ* ***jagaj-jīvānāṁ*** *parama-śreyas-karatvāt teṣām. na tu māyayā saha, tasyāḥ khalu svarūpāvaraṇena kleśa-dātṛtvād iti bhāvaḥ.*

Thus Śrī Kṛṣṇa is the six *kārakas.* This is substantied in *Bhāgavatam:*

yasmin yato yarhi yena ca yasya yasmād
yasmai yathā yad uta yas tv aparaḥ paro vā
bhāvaḥ karoti vikaroti pṛthak-svabhāvaḥ
sañcoditas tad akhilaṁ bhavataḥ svarūpam

"Whatever being, high or low, whose nature is distinct from Yours and who produces or transforms whichever thing in whichever place, for whatever reason, at whichever time, by whichever means, by the incitement of whichever agency, in whatever connection, from whichever source, for whomever, and in whatever way—each of those is a form of Yours." (*Bhāgavatam* 7.9.20)[4]

yatra yena yato yasya yasmai yad yad yathā yadā
syād idaṁ bhagavān sākṣāt pradhāna-puruṣeśvaraḥ

"That in whom, by means of whom, from whom, in connection with whom, for whom, in whatever way and at whichever time anything exists is You, the Lord in person. You are both Material Nature and God." (*Bhāgavatam* 10.85.4)

Bāla—Even though the *kārakas* are special meanings of the *viṣṇubhaktis,* they are separately called *kārakas* in accordance with the *sāmānya-viśeṣa-nyāya* (the logic of general and specific), just like in the sentence *gām ānaya balīvardaṁ ca* (bring a cow and a bull) the bull is a *go* (cattle), but is a specific kind of *go.*

In the devotional sense, the word *iha* means *saṁsāre* (in this material world), the idea being that this material world is inseparably connected with Kṛṣṇa who in His form as Mahā-viṣṇu is the creator, who in His form as the universe (*virāṭ*) is the object, who in His form as the *guṇāvatāras* Brahmā, Viṣṇu, and Rudra is the instrumental cause, who in His form as the Yajña-puruṣa is the beneficiary, who in His form as Garbhodaka-śāyī Viṣṇu is the source, and who in His form as Śeṣa is the support (and who in His form as Brahman is the substratum).

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4 Śrīdhara Svāmī comments that Kṛṣṇa is the meanings of the seven *vibhaktis* (specifically the seven meanings of the nominal suffixes) (*sambodhana* is a form of the nominative, by *sūtra* 626), and that in this verse the word *yathā* (in which way) denotes the sense of the indeclinable words: *ity evaṁ sapta vibhakty-arthāḥ. yathā yena prakāreṇeti kriyā-viśeṣaṇa-bhūtānām avyayānām arthaḥ.* (*Bhāvārtha-dīpikā* 7.9.20). Thus, in reference to the meanings of the seven *vibhaktis,* Kṛṣṇa is also the genitive case used in the sense of *sambandha.* The word *yathā* also represents adverbs, given that the formula for expressing an adverb is *yathā syāt tathā.*

६१९ । एकद्विबहुत्वेष्वेकद्विबहुवचनानि ।

619. eka-dvi-bahutveṣv eka-dvi-bahu-vacanāni

eka-dvi-bahutveṣu—when singularity, duality, and plurality are being expressed; *eka-dvi-bahu-vacanāni*—the singular, dual, and plural endings.

When singularity, duality, and plurality are being expressed, the *eka-vacana, dvi-vacana,* and *bahu-vacana viṣṇubhaktis* are applied respectively.

kṛṣṇaḥ, kṛṣṇau, kṛṣṇāḥ. bhavati, bhavataḥ, bhavanti.

VṚTTI—For example *kṛṣṇaḥ bhavati*[5] (Kṛṣṇa is), *kṛṣṇau bhavataḥ* (the two Kṛṣṇas are), and *kṛṣṇāḥ bhavanti* (the Kṛṣṇas (three or more) are).

६२० । युष्मदो गौरवे त्वेकत्वे द्वित्वे बहुवचनम् ।

620. yuṣmado gaurave tv ekatve dvitve bahu-vacanam

yuṣmadaḥ—after the word *yuṣmad* (you); *gaurave*—in the sense of *gaurava* (respect); *tu*—but; *ekatve*—when singularity is being expressed; *dvitve*—when duality is being expressed; *bahu-vacanam*—a plural ending.

But to indicate respect, a *bahu-vacana viṣṇubhakti* can be applied after *yuṣmad* even though singularity or duality is being expressed.

he pitar yūyaṁ vadata. he pitarau yūyaṁ paśyata.

VṚTTI—For example: *he pitar yūyaṁ vadata* (O father, you should speak) and *he pitarau yūyaṁ paśyata* (O father and mother, both of you should look).

AMṚTA—It is not that the *eka-vacana* and *dvi-vacana viṣṇubhaktis* ordained by the previous *sūtra* are blocked by the *bahu-vacana viṣṇubhakti* ordained here in the sense of respect, because for there to be a *niyama* (restriction) the word *eva* is required, and since this *sūtra* does not contain the word *eva* there is no possibility that the *eka-vacana* and *dvi-vacana viṣṇubhaktis* ordained by the previous *sūtra* be blocked by the current *sūtra.* Therefore *Kāśikā, Supadma-vyākaraṇa,* and *Kalāpa* give examples like *tvaṁ me guruḥ* (you are my *guru*) to illustrate the case where the *bahu-vacana viṣṇubhaktis* are not used. There are also many other examples of this. For instance, in Arjuna's

5 Sometimes, for clarity we will forgo the *sandhi* rules in certain examples.

prayer to the universal form in *Bhagavad-gītā* 11.38, we see how the *eka-vacana viṣṇubhaktis* are used even though respect is intended:

tvam ādi-devaḥ puruṣaḥ purāṇas
tvam asya viśvasya paraṁ nidhānam
vettāsi vedyaṁ ca paraṁ ca dhāma
tvayā tataṁ viśvam ananta-rūpa

"You are the original Personality of Godhead, the oldest, the ultimate sanctuary of this manifested cosmic world. You are the knower of everything, and You are all that is knowable. You are the supreme refuge, above the material modes. O limitless form, this whole cosmic manifestation is pervaded by You."

We see the same in Vasudeva's prayer in *Bhāgavatam* 10.3.21: *tvam asya lokasya vibho rirakṣiṣur* (O Lord, desiring to protect this world, You...). Thus it is understood that, even when respect is intended, the *eka-vacana* and *dvi-vacana viṣṇubhaktis* which are achieved by the general rule (*sūtra* 619) are not prohibited.

६२१ । द्विवर्जतदादिमात्राच्च ।

621. dvi-varja-tad-ādi-mātrāc ca

dvi-varja—except *dvi; tad-ādi-mātrāt*—after any *tad-ādi* (*sūtra* 238); *ca*—also.

Similarly, to indicate respect a *bahu-vacana viṣṇubhakti* can be applied after any *tad-ādi* except *dvi* even though singularity or duality is being expressed.

sa kutra tava gurur ity āha, tatra te virājante.

VṚTTI—For example, in answer to the question *kutra tava guruḥ* (where is your *guru*?), the disciple says *tatra te virājante* (he is resplendent over there).

AMṚTA—The word *mātra* is used so that a *bahu-vacana viṣṇubhakti* will be applied after the seven *tad-ādis* except *dvi* both when their own meaning is predominant and when their own meaning is secondary. Otherwise, if the word *mātra* were not used, this *sūtra* would not apply when the meaning of the *tad-ādis* is secondary, due to the prohibition *sarvādiḥ kṛṣṇanāmākhyo gauṇa-saṁjñe vinā bhavet* (230). In the other instance, an *eka-vacana viṣṇubhakti* is applied as usual, even though respect is intended, and we get *tatra sa virājate* (he is resplendent over there).

Bāla—Someone might argue, "Since by nature the word *dvi* is limited to taking a *dvi-vacana viṣṇubhakti,* it cannot possibly take a *bahu-vacana viṣṇubhakti,* so what is the point of excluding the word *dvi* here?" The answer is that a *bahu-vacana viṣṇubhakti* might otherwise be applied to indicate respect in *ati-dviḥ* <1.1> which means *dvāv atikrāntaḥ* (one who surpasses two).

Amṛta—Therefore the exclusion of the word *dvi* here is appropriate. Another example is *vaiṣṇava-dvayam uddiśya, imān bhojaya* (select two *vaiṣṇavas* and feed them).

Saṁśodhinī—Due to the use of the word *mātra,* the word *dvi* is also prohibited from taking a *bahu-vacana viṣṇubhakti* in the sense of respect when the meaning of *dvi* is secondary and when *taddhita pratyayas* are applied to *dvi* to form derivative words. Examples of this are *ati-dviḥ* <1.1> and *vaiṣṇava-dvayam* <2.1> respectively. In the example *vaiṣṇava-dvayam uddiśya, imān bhojaya* (select two *vaiṣṇavas* and feed them) a *bahu-vacana viṣṇubhakti* is applied after the word *idam* out of respect for the two *vaiṣṇavas,* but only an *eka-vacana viṣṇubhaktis* is applied after the word *vaiṣṇava-dvaya* due to the prohibition *dvi-varja. Dvaya* is a derivative word made by applying the *taddhita pratyaya aya* after the word *dvi* by *dvi-tribhyām ayaś ca* (1215).

६२२ । पूज्यवाचिभ्यस्त्वादराधिक्ये ।

622. pūjya-vācibhyas tv ādarādhikye

pūjya-vācibhyaḥ—after words which refer to respectable persons; *tu*—but; *ādara-ādhikye*—in the sense of *ādarādhikya* (extra respect).

To indicate even more respect, a *bahu-vacana viṣṇubhakti* can be applied after words which refer to respectable persons even though singularity or duality is being expressed.

yathā—guravaḥ samādiśanti ity-ādi.

Vṛtti—For example: *guravaḥ samādiśanti* (the *guru* orders) and so on.

Amṛta—Since the word *guru* denotes a teacher, it signifies a respectable person. In this regard, a *bahu-vacana viṣṇubhakti* is not applied when there is just normal respect. Therefore Jīva Gosvāmī says *ādarādhikye* (in the sense of extra respect). Other examples are *tatra bhavanto vidāṅkurvantu* (Your Honor should know) and *jīvatsu tāta-pādeṣu* (while my respectable father is

living). In the other instance, an *eka-vacana viṣṇubhakti* is applied as usual, even though extra respect is intended, and we get *gurur ādiśati* (the *guru* orders).

६२३ । अस्मदस्त्वगौरवेऽपि ।

623. asmadas tv agaurave 'pi

asmadaḥ—after the word *asmad* (I); *tu*—but; *agaurave*—not in the sense of *gaurava* (respect); *api*—also.

A *bahu-vacana viṣṇubhakti* can also be applied after *asmad* when respect is not particularly intended even though singularity or duality is being expressed.

ahaṁ bravīmi, āvāṁ brūvaḥ ity ubhayatrāpi vayaṁ brūmaḥ. sa-viśeṣaṇatve tu na—vaiṣṇavo 'haṁ bravīmi. vyabhicarati ca—"sā bālā vayam apragalbha-manasaḥ sā strī vayaṁ kātarāḥ" ity-ādi.

Vṛtti—For example, *vayaṁ brūmaḥ* can be used instead of *ahaṁ bravīmi* (I speak) and *āvāṁ brūvaḥ* (We two speak). But this rule does not apply when *asmad* is accompanied by a *viśeṣaṇa.* Thus we get *vaiṣṇavo 'haṁ bravīmi* (I, a *vaiṣṇava,* am speaking). However, deviation from this principle is also seen. For example *sā bālā vayam apragalbha-manasaḥ sā strī vayaṁ kātarāḥ* (She is a girl, and I am weak-minded. She is a woman, and I am agitated) and so on.

Amṛta—The word *api* here is used in the sense of *samuccaya* (conjunction). Thus *agaurave 'pi* means *gaurave 'gaurave ca,* and so a *bahu-vacana viṣṇubhakti* can also be applied after *asmad* to indicate respect even when singularity or duality is being expressed. An example of this is *gauḍa-bhūmiṁ dṛṣṭavān ahaṁ dhanyā vayam adya bhṛśam* (Today I am very fortunate, for I have seen the land of Gauḍa). The example beginning *sā bālā* is from *Amaru-śataka* and is the statement of an impassioned man thinking about his ladylove. A similar example from Bhāravi's *Kirātārjunīya* is: *vayaṁ varṇāśrama-rakṣaṇoditāḥ* (I have appeared to protect the system of *varṇāśrama-dharma*). The application of a *bahu-vacana viṣṇubhakti* in these examples is analyzed as follows: When *asmad* is connected with a *samānādhikaraṇa-viśeṣaṇa* (as in the example *vaiṣṇavo 'haṁ bravīmi*), the use of a *bahu-vacana viṣṇubhakti* is prohibited. But when *asmad* is connected with a *vidheya-viśeṣaṇa,* the use of a *bahu-vacana viṣṇubhakti* is not prohibited. This is the reasoning behind the deviation.

६२४ । जात्याख्यायामेकवचने बहुवचनं वा ।

624. jāty-ākhyāyām eka-vacane bahu-vacanaṁ vā

jāti-ākhyāyām—when referring to a *jāti* (category, group, species); *eka-vacane*—instead of a singular ending; *bahu-vacanam*—a plural ending; *vā*—optionally.

When referring to a *jāti,* a *bahu-vacana viṣṇubhakti* can optionally be applied instead of an *eka-vacana viṣṇubhakti.*

sampūjyā tulasī, sampūjyās tulasyaḥ. gaur ayaṁ, gāva ime.

VṚTTI—For example, *sampūjyā tulasī* (*tulasī* is worshipable) or *sampūjyās tulasyaḥ* (*tulasī* is worshipable), and *gaur ayam* (this is a bull) or *gāva ime* (this is a bull).

AMṚTA—A *jāti* is always singular since it refers to a single common quality that inheres in many, but this rule says that a *bahu-vacana viṣṇubhakti* can optionally be applied nonetheless. With the example *gaur ayam,* Jīva Gosvāmī shows how a *jāti* inheres in individuals. But something cannot be called a *jāti* if it only inheres in a single individual.[6] Thus we get *viṣṇumitra eṣaḥ* (this is Viṣṇumitra). Why do we say *eka-vacane*? Consider *dhātrī-tulasyau* <1.2> (*dhātrī* and *tulasī*).

SAṀŚODHINĪ—The main lesson to be learnt from this *sūtra* is that *eka-vacanam* is used when referring to a *jāti.* The option for *bahu-vacanam* is only a side point. Often in Sanskrit we see *eka-vacanam* where we would expect *bahu-vacanam.* At such times, it's understood that the *eka-vacanam* is being used to express a *jāti*. Often the *ācāryas* will point this out with phrases like *jātāv ekatvam* and *jātāv eka-vacanam* or *jātyaikatvam*. Examples from Viśvanātha Cakravartī's *Sārārtha-darśinī* commentary are *ātmani* (*Bhāgavatam* 1.10.21), *ātmanaḥ* (*Bhāgavatam* 2.7.6), *vipra-bhāryāyāḥ* (*Bhāgavatam* 10.23.2), *su-datā* + *su-bhruvā* + *cakṣuṣā* (*Bhāgavatam* 3.23.33), and *saugandhikaṁ tan-nāma paṅkajaṁ* (*Bhāgavatam* 4.6.23). And examples from Jīva Gosvāmī's *Krama-sandarbha* commentary are *eṣā me matiḥ* (*Bhāgavatam* 11.9.24) and *diśam* (*Bhāgavatam* 1.7.21).

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6 The idea here is that one person says *gaur ayam* (this is a bull) to educate another person as to what a bull is. Here one individual is shown as a representative of the whole species.

Moreover, this principle of using *eka-vacanam* for a *jāti* is also seen in reference to body parts. For example, in clauses like *nato 'smy ahaṁ tac-caraṇam* "I bow to His feet" (*Bhāgavatam* 2.6.36), the idea is not that he is bowing down to only one foot and not to the other foot, but that he is referring to the feet as a group: one group of two feet. This is why *eka-vacanam* is used — because the count of the group is one. This broad use of the *jāti* principle in relation to parts of the body is also acknowledged by previous *ācāryas.* For example, Viśvanātha Cakravartī explains that the words *su-datā, su-bhruvā,* and *cakṣuṣā* in *Bhāgavatam* 3.23.33 are all singular in reference to a *jāti.* Other examples are *dṛśam* <2.1> and *caraṇam* <2.1> in the two verses below, as well as *saṁvidam* <2.1>, *vīkṣaṇam* <2.1> and *manaḥ* <1.1> in the third verse:

tvad-deśāgata-mārutena mṛdunā sañjāta-romāñcayā
tvad-rūpāṅkita-cāru-citra-phalake santarpayantyā dṛśam
tvan-nāmāmṛta-sikta-karṇa-puṭayā tvan-mārga-vātāyane
tanvyā pañcama-gīta-garbhita-girā rātran-divaṁ sthīyate

"The gentle breeze blowing from the place where You stay makes the hairs of Her body stand up. She satisfies Her eyes (*dṛśam*) by showing them the beautiful picture of Your transcendental form. Her ears are sprinkled with the nectar of Your name. Her words filled with songs in the fifth note,[7] day and night this slender girl stays by the window overlooking the path by which You might return." (*Padyāvalī* 353)

viracitābhayaṁ vṛṣṇi-dhūrya te
caraṇam īyuṣāṁ saṁsṛter bhayāt
kara-saroruhaṁ kānta kāma-daṁ
śirasi dhehi naḥ śrī-kara-graham

"O best of the Vṛṣṇis, Your lotuslike hand, which holds the hand of the goddess of fortune, grants fearlessness to those who approach Your feet out of fear of material existence. O lover, please place that wish-fulfilling lotus hand on our heads." (*Bhāgavatam* 10.31.5)

rahasi saṁvidaṁ hṛc-chayodayaṁ
prahasitānanaṁ prema-vīkṣaṇam
bṛhad-uraḥ śriyo vīkṣya dhāma te
muhur atispṛhā muhyate manaḥ

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7 The fifth note is the note for *śṛṅgāra-rasa: hāsya-śṛṅgārayoḥ kāryau svarau madhyama-pañcamau.* (*Nāṭya-śāstra* 17.103)

"Perceiving the intimate conversations we had with You in secret, Your smiling face and Your loving glance, all of which kindle lust in our hearts, and perceiving Your broad chest, the abode of Lakṣmī, our minds are continuously bewildered due to intense longing for You." (*Bhāgavatam* 10.31.17)

६२५ । प्रथमा नाममात्रार्थे ।

625. prathamā nāma-mātrārthe

prathamā—a *prathamā viṣṇubhakti; nāma-mātra-arthe*—when only the meaning of the *nāma* is being expressed.

When only the meaning of the *nāma* is being expressed, a *prathamā viṣṇubhakti* is used.

yan nāma yad-vāci tan-mātre nāmnaḥ prathamā viṣṇubhaktir bhavati. vakṣyamāṇa-sambandha-nirapekṣatvaṁ tan-mātratvam. tataḥ sva-bhāva-siddhatvāl liṅgaṁ ca nāma-viśeṣārtha eva. vācya-liṅgānāṁ ca tādṛśa eva sva-bhāvaḥ. tatra liṅgaṁ vinā, yathā—uccaiḥ nīcaiḥ. liṅgam strī-puṁ-napuṁsaka-śabda-vācyam, tac ca "saṁstyāna-prasarau liṅgam" iti bhāṣye lakṣitam.[8] *tac ca saṁstyānaṁ saṁhatiḥ, ekī-bhāvād apacayo lakṣyate. prasaro vistāraḥ, tasmād upacayaḥ. ayaṁ arthaḥ—stanādi-cihnaiḥ prasiddheṣu strī-puṁ-napuṁsakeṣu apacayopacaya-dvi-sāmya-rūpo yo dharma-kramo dṛśyate taṁ kramam avalambya bahulam īśvara-paribhāṣito vastuno dharma-viśeṣo liṅgam iti. tac copacārān nāmni pravartate. tad-ātmakaṁ, yathā—strī, pumān, napuṁsakaṁ, vāpī, taḍāgaḥ, kuṇḍam. kvacin nāmni ca paribhāṣitaṁ liṅgaṁ vastuny upacaryate—sundarāḥ dārāḥ, sundarī devatā, sundaraṁ daivatam. atha tatra parimāṇātmakaṁ, yathā—khārī, droṇaḥ, āḍhakam. tat-parimitaś ca khārī, droṇaḥ, āḍhakam; upacāreṇābhedāt, yathā—mañce sthitā janāḥ mañcāḥ. saṅkhyātmakaṁ, yathā—ekaḥ, dvau, bahavaḥ. atra prakṛty-arthaḥ sadṛśa-pratyayenānūdyate mātraṁ, kevalāprayogitvāt. kṛṣṇau, kṛṣṇāḥ ity-ādau dvitvādy-arthādhikye 'pi prathamāntaḥ-pātāt. nārī, yādavaḥ, dṛṣṭa-kṛṣṇaḥ ity-ādau strī-pratyayādinārthādhikye 'pi punar nāmatva-prāpteḥ.*

VṚTTI—When only that which the *nāma* itself expresses is being expressed, a *prathamā viṣṇubhakti* is used. The sense of "being only what the *nāma* itself expresses" is that there is no consideration of the relationships which are going to be described in the upcoming *sūtras.*[9]

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8 Kātyāyana wrote *saṁstyāna-**prasavau** liṅgam* (*Vārttika* 1.2.64), and Patañjali commented: *saṁstyāna-**prasavau** liṅgam āstheyau* (*Mahābhāṣya* 1.2.64) (Caukhamba edition, 1987). In Bengali, the letters *v* and *b* are almost the same.

9 For example, at the outset of this chapter Jīva Gosvāmī wrote: *atha kāraka-prakaraṇam,*

Since gender is innate in a *nāma,* it is also just a particular meaning of the *nāma.* Gender is also innate in *nāmas* which are *vācya-liṅga* (218). In that regard, there are also *nāmas* which have no gender.[10] For example, *uccaiḥ* (above) and *nīcaiḥ* (below). The *liṅga* (gender) is termed by the words *strī* (feminine), *puṁs* (masculine), and *napuṁsaka* (neuter) and is defined in the *Mahā-bhāṣya* as *saṁstyāna-prasarau liṅgam,* "The gender is *saṁstyāna* and *prasava.*" *Saṁstyāna* means contraction (the female organ), which is defined as a drawing inwards on account of parts coming together due to combination, and *prasara* means projection (the male organ), which is defined as an increase due to expansion.[11] The meaning is this: *Liṅga* is the specific quality variously assigned to a thing by the Lord in terms of the contraction, projection, and state of balance of the two[12] seen in females, males, and neuters who are respectively recognized by the symptoms of breasts and so on. By figurative application, *liṅga* also applies to a *nāma.* Examples of *nāmas* which have *liṅgas* are the feminine word *vāpī* (pond), the masculine word *taḍāgaḥ* (pond), and the neuter word *kuṇḍam* (pond).

Furthermore, sometimes the gender assigned to a *nāma* is figuratively applied to the thing which is expressed by the *nāma.* For example, *sundarāḥ dārāḥ*

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rendered as the chapter heading. The mere meaning of *prakaraṇam* is meant to be expressed, not the fact that it is connected to the implied verb *bhavati* (is). A case ending was applied after the word *prakaraṇa* with regard to the well-known statement: *nāpadaṁ śāstre prayuñjīta,* "That which is not a *pada* (*viṣṇupada*) cannot be used in an authoritative work." The source of this statement is unknown. It is not in *Mahābhāṣya.* In this matter, a learned scholar has stated: *"apadaṁ na prayuñjīta" iti niṣedhāt* (Pandit Raghunātha Śarmā's *Ambā-kartrī* commentary on *Vākya-padīya* 2.194) (*Vākya-padīya of Bhartṛhari,* Sampurnanand Sanskrit Vishva-vidyalaya, Varanasi, 1980, p. 278). But for the most part, here Jīva Gosvāmī is stating that a *prathamā viṣṇubhakti* is used when the additional meaning in the form of the relationship such as *kartā* and so on is already expressed by the *pratyaya* (629), and so all that remains to be expressed is the meaning of the *nāma.* This is explained in *Saṁśodhinī* below.

10 An *aliṅga* (a *nāma* which has no gender) is called an *avyaya* (*vṛtti* 91).

11 What is being described here is the development of the embryo. At a certain stage of the development, the neutral layer of skin around the genital area either retracts inside the body to form the female organ or projects itself outward to form the male organ.

12 In English, the neuter gender refers to things classed as neither masculine nor feminine. But in Sanskrit, that definition would make an overlap with an *avyaya,* which has no *liṅga.* The *Encyclopedia Britannica* states: "**Hermaphroditism**, the condition of having both male and female reproductive organs. Hermaphroditic plants—most flowering plants, or angiosperms—are called monoecious, or bisexual. Hermaphroditic animals—mostly invertebrates such as worms, bryozoans (moss animals), trematodes (flukes), snails, slugs, and barnacles—are usually parasitic, slow-moving, or permanently attached to another animal or plant." (www.britannica.com/science/hermaphroditism). The proof that in Sanskrit the term neuter denotes both male and female is this: *naiva strī na pumān eṣa caivāyaṁ napuṁsakaḥ,* "The soul is neither female, male, nor neuter" (*Śvetāśvatara Upaniṣad* 5.10).

(the beautiful wife), ***sundarī devatā*** **(the beautiful demigod), and** ***sundaraṁ daivatam*** **(the beautiful demigod).**[13]

Among the ***nāmas*** **which have** ***liṅgas*** **are those which are essentially just measurements. For example, the feminine word** ***khārī,*** **the masculine word** ***droṇaḥ,*** **and the neuter word** ***āḍhakam.*** **What is measured by a measurement is also called a** ***khārī,*** **a** ***droṇaḥ,*** **and an** ***āḍhakam,*** **because by figurative extension there is no difference. For example, the persons situated on the** ***mañca*** **(bed) are called** ***mañcas.***[14]

Examples of ***nāmas*** **which are essentially just numbers are** ***ekaḥ, dvau,*** **and** ***bahavaḥ.*** **Here the meaning of each** ***prakṛti*** **(*nāma*) ('one', 'two', 'many') is just reiterated by the corresponding** ***pratyaya,*** **because the** ***prakṛti*** **cannot be used without a** ***pratyaya.***

In ***kṛṣṇau, kṛṣṇāḥ,*** **and so on, a** ***prathamā viṣṇubhakti*** **is applied, even though there are the extra meanings of duality and plurality, because the meanings of duality and plurality are included in a** ***prathamā viṣṇubhakti.***

In ***nārī*** **(a woman),** ***yādavaḥ*** **(descendant of Yadu),** ***dṛṣṭa-kṛṣṇaḥ*** **(one who has seen Kṛṣṇa), and so on, a** ***prathamā viṣṇubhakti*** **is applied, even though there is an extra meaning due to the feminine** ***pratyaya*** **and so on, because when a** ***pratyaya*** **such as a feminine** ***pratyaya*** **is applied we get a new** ***nāma.***

Amṛta—Being only the meaning of the *nāma* means being without regard for any other meaning, that is to say being unmixed with the meanings of the *viṣṇubhaktis* beginning from *kartā* (doer of the action) and *karma* (direct object of the action), which are going to be described in the upcoming *sūtras.*

Someone might argue, "In *kṛṣṇaḥ* and so on there is deviation from the principle of being only the meaning of the *nāma* due to the comprehension of extra meaning in the form of masculinity and so on." In answer to this, Jīva Gosvāmī states the sentence beginning "Since gender is innate in a *nāma.*" The etymology of the word *liṅga* (sign) is *liṅgyate jñāyate 'neneti liṅgam,* "A *liṅga*

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13 *Amṛta:* "Even though the word *dāra* is designated as a masculine word which always takes a *bahu-vacana viṣṇubhakti* (886), it is used figuratively to refer to a wife. Similarly, even though the word *devatā* is designated as a feminine word, it refers to a male demigod, and even though the word *daivata* is designated as a neuter word it refers to the demigods collectively."

14 This refers to the classic example *mañcāḥ krośanti,* "The beds scream" (*Dhvany-āloka* 3.33) (*Kāvya-prakāśa* 2.12) (*Alaṅkāra-kaustubha* 2.17), which means "The babies on the beds scream."

is that by which something is indicated (*liṅgyate*), or in other words, known (*jñāyate*).” *Liṅga* means the sign that informs us of masculinity, femininity, or neutrality. *Liṅga* is considered innate because it is a quality assigned by the Lord. Therefore it is correct to say that the *liṅgas* are expressed by a *prakṛti* (*nāma*). However because of Pāṇini’s *sūtra prātipadikārtha-liṅga-parimāṇa-vacana-mātre prathamā* (*Aṣṭādhyāyī* 2.3.46) some consider that the meanings of masculinity and so on belong solely to the *prathamā viṣṇubhakti.* But even in their opinion, *liṅga, parimāṇa,* and *vacana* are only suggested by the *prathamā viṣṇubhakti,* they are not directly expressed by it. Moreover, if it were true that *nāmas* are completely distinct from gender, then the *prathamā viṣṇubhakti* could also express femininity and masculinity when applied after a word like *gokula.* Therefore it is correct to say that *liṅga* is just a particular meaning of the *nāma.*

With the sentence “Gender is also innate in *nāmas* which are *vācya-liṅga,*” Jīva Gosvāmī further strengthens his argument that *liṅga* is just a particular meaning of the *nāma*. The *vigraha* (separation of the constituent words) of the compound word *vācya-liṅga* is: *vācyasya abhidheyasya liṅgaṁ yeṣāṁ te vācya-liṅgāḥ,* “*Vācya-liṅgas* are those words whose *liṅga* is the same as that of the *vācya* (substantive).” In other words, *vācya-liṅgas* are words which are used in all three genders. The intention behind the sentence “Gender is also innate in *nāmas* which are *vācya-liṅga*” is this: If the particular meaning of *liṅga* were not innate in *vācya-liṅga* words like *sundara* and so on, then how could a single word manifest each of the three *liṅgas* according to the occasion? Therefore *liṅga* is certainly just a particular meaning of the *nāma*. In this regard, earlier grammarians have said:

svārtho dravyaṁ ca liṅgaṁ ca saṅkhyā karmādir eva ca
amī pañcaiva liṅgārthās trayaḥ keṣāñcid agrimāḥ

“*Svārtha, dravya, liṅga*, *saṅkhyā,* and *karmādi.* These five are the meanings of a *liṅga* (*nāma*).[15] In the opinion of some, the first three are the principal meanings.”

In this verse, *svārtha* means a *viśeṣaṇa* in the form of a *jāti, guṇa,* or *kriyā, dravya* means a *viśeṣya, liṅga* refers to masculinity and so on, *saṅkhyā* refers to singularity and so on, and *karmādi* refers to the *ukta-kāraka* (629) which is directly expressed by the *tib-ādi pratyaya* but only indicated by the *prathamā viṣṇubhakti.* Here the word *liṅgārthāḥ* means *nāmārthāḥ.*

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15 In this regard, one should remember that *liṅga* is mentioned as an alternate name for a *nāma* in *vṛtti* 87. Similarly, Kavi Karṇapūra writes: *svārtha-dravya-liṅga-saṅkhyā-karmādy-ātmakaḥ pañcakaḥ prātipadikārthaḥ.* (*Alaṅkāra-kaustubha* 2.11)

Measurement is also included among the five meanings of a *nāma* given above because it is just a *svārtha* since it is a *viśeṣaṇa.* In that regard, the definition of a *khārī* and so on is *aṣṭa-muṣṭir bhavet kuñciḥ kuñcayo 'ṣṭau ca puṣkalam. puṣkalāni ca catvāri āḍhakaḥ parikīrtitaḥ. catur āḍhakā bhaved droṇaḥ khārī droṇa-catuṣṭayam,* "Eight handfuls makes a *kuñci.* Eight *kuñcis* make a *puṣkala.* Four *puṣkalas* make an *āḍhaka.* Four *āḍhakas* make a *droṇa.* And four *droṇas* make a *khārī.*" The grains and the like measured by the *khārī* and so on are also called *khārī* and so on because there is no desire to state the difference between the *parimāṇa* (measurement) and *parimeya* (what is measured). However, the thing measured is a *viśeṣya* since it is a *dravya.* This non-differentiation takes place by figurative usage.

The feminine word *nārī* is irregularly formed by applying the *taddhita pratyaya ī[p]* after the words *nṛ* or *nara* by *nṛ-narayor nārī* (1095). The masculine word *yādavaḥ* is formed by applying the *taddhita pratyaya* called *keśava-ṇa* in the sense of the descendant of Yadu and then applying *ādi-sarveśvarasya vṛṣṇīndraḥ* (1042) and *u-dvayasya govindaḥ* (1055). The masculine word *dṛṣṭa-kṛṣṇaḥ,* whose *vigraha* is *dṛṣṭaḥ kṛṣṇo yena saḥ* (he by whom Kṛṣṇa has been seen), is a *pītāmbara-samāsa* (*bahuvrīhi* compound) which expresses another word outside the *samāsa* [since a *bahuvrīhi* is an adjective]. Even though in these cases extra meanings are expressed by the feminine *pratyaya,* the *taddhita pratyaya,* and the *pītāmbara-samāsa,* these words are designated as separate new words inclusive of these meanings, they are not the same old words with extra meanings added. Thus, because we get new *nāmas,* a *prathamā viṣṇubhakti* is applied after those *nāmas* to express their meanings.

SAṀŚODHINĪ—In any situation, there are basically two meanings: 1) The meaning of the *nāma,* and 2) The relationship meaning. The meaning of the *nāma* is the thing which the *nāma* expresses. A *nāma* is a noun, a word used to denote a thing in the world. For example, the *nāma* "*go*" refers to the particular animal which gives milk and makes the sound "moo". This particular animal is the meaning of the *nāma* "*go*" or, in other words, it is the thing expressed by the *nāma* "*go*". The relationship meaning is the role that the thing assumes in relationship to another thing or to a particular action (*kriyā*). The relationship of the object with another thing is called a general relationship whereas the relationship of the thing with a particular action (*kriyā*) is called a specific relationship or a *kāraka.* There are six kinds of *kārakas,* but chief among them are the *kartā* (agent of the action) and *karma* (direct object of the action). The essential meaning of this *sūtra* (*prathamā nāma-mātrārthe*) is that a *prathamā viṣṇubhakti* is used when the relationship meaning is already expressed by the *ṣaṣṭhī viṣṇubhakti,* as regards the sense of general relationship (627) or by

the *pratyaya,* as regards the specific relationship (629), and so all that remains to be expressed is the meaning of the *nāma.* For example, in *kṛṣṇaḥ keśinam avadhīt* (Kṛṣṇa killed Keśī), the *bhūteśa pratyaya d[ip]* is ordained in *kartari prayoga,* and thus the relationship meaning of *kartā* is already expressed by the *pratyaya d[ip]* and all that remains to be expressed is the meaning of the *nāma* which in this case is the person named Kṛṣṇa. Thus the *nāma* "*kṛṣṇa*" takes a *prathamā viṣṇubhakti.* But the *nāma* "*keśin*" takes a *dvitīyā viṣṇubhakti* by *karmaṇi dvitīyā* (637) because, since the *bhūteśa pratyaya d[ip]* is ordained in *kartari prayoga,* it only expresses the relationship meaning of *kartā* and not the relationship meaning of *karma.* Thus a *prathamā viṣṇubhakti* cannot be used here since there is more than just the meaning of the *nāma* to express, since the relationship meaning of *karma* has to be expressed too. Another example is *śrīdāmā jīyate kṛṣṇena* (Śrīdāmā is defeated by Kṛṣṇa). Here the *acyuta pratyaya te* is ordained in *karmaṇi prayoga,* and thus the relationship meaning of *karma* is already expressed by the *pratyaya te* and all that remains to be expressed is the meaning of the *nāma* which in this case is the person named Śrīdāmā. Thus the *nāma* "*Śrīdāman*" takes a *prathamā viṣṇubhakti.* But the *nāma* "*kṛṣṇa*" takes a *tṛtīyā viṣṇubhakti* by *anukte kartari karaṇe ca tṛtīyā* (635) because, since the *acyuta pratyaya te* is ordained in *karmaṇi prayoga,* it only expresses the relationship meaning of *karma* and not the relationship meaning of *kartā.* Thus a *prathamā viṣṇubhakti* cannot be used here since there is more than just the meaning of the *nāma* to express, since the relationship meaning of *kartā* has to be expressed too. The secret in this matter is to first figure out which usage (*prayoga*) the *pratyaya* is ordained in. Then it is obvious which relationship meaning is already expressed by the *pratyaya.* Only when the relationship meaning has already been expressed by the *pratyaya* can the *prathamā viṣṇubhakti* be applied by the current *sūtra.*

६२६ । सम्बोधने च ।

626. sambodhane ca

sambodhane—in the sense of *sambodhana* (addressing) (the vocative); *ca*—also.

A *prathamā viṣṇubhakti* is also used when there is *sambodhana.*

sambodhanam āmantraṇaṁ, tac ca nāmnā nāmina ābhimukhya-bhāvanam. tac ca he-śabdādi-dyotyaṁ, kvacit tad-vinā-bhāve 'pi gamyaṁ ca, tad-rūpasyārthādhikye nāmnaḥ prathamā syāt. kṛṣṇa-nāmnas tavābhimukhyaṁ bhavatv ity arthe he kṛṣṇa. gamyatve 'pi—kṛṣṇa.

VṚTTI—*Sambodhana* means *āmantraṇa,* and *āmantraṇa* means attracting the attention of the possessor of the name by calling his name. *Sambodhana* is indicated by a word like *he,* and sometimes it is understood even without such a word. A *prathamā viṣṇubhakti* is also applied after a *nāma* when there is the extra meaning of *sambodhana.* Thus, when the meaning is "You whose name is Kṛṣṇa ought to turn Your face towards me," we get *he kṛṣṇa,* or simply *kṛṣṇa.*

६२७ । सम्बन्धे तदाश्रयात्षष्ठी ।

627. sambandhe tad-āśrayāt ṣaṣṭhī

sambandhe—in the sense of *sambandha* (relationship, connection); *tat-āśrayāt*—after the *āśraya* (shelter, basis) of that (the *sambandha*); *ṣaṣṭhī*—the sixth case endings.

When relationship is being expressed, a *ṣaṣṭhī viṣṇubhakti* is applied after the *āśraya* of the relationship.

sambandho bhedena vivakṣitayor dvayor yogaḥ. sa ca dvi-niṣṭha eva. tasmin sambandhe gamye yasmād itaratra sambandhaḥ pravartate, tasmāt ṣaṣṭhī syāt. tat-pravṛttiś ca vivakṣā-vaśāt. itaratas tu yathā-svaṁ prathamādayaḥ. prathamā tv ekayaiva ṣaṣṭhyā dvayor api sambandhasyoktatvena nāma-mātrārthāvaśeṣāt, yathā—kṛṣṇasya bhaktaḥ, kṛṣṇāt pravartamānena sambandhena bhakta-sambandha ity arthaḥ. evaṁ bhaktasya kṛṣṇaḥ, tathā kṛṣṇasya saundaryam ity-ādi. bhedena vivakṣitayor iti kim? śyāmo rāmaḥ. anye cāhuḥ— "bhedya-bhedakayoḥ śliṣṭiḥ / sambandho 'nyonyam iṣyate // dvi-ṣṭho yady api sambandhaḥ / ṣaṣṭhy-utpattis tu bhedakāt. iti bhedyasya viṣṇubhakty-antara-viṣayatvād iti bhāvaḥ. sa ca sambandhaś catur-vidhaḥ, yataḥ—➲sva-svāmī janya-janako- 'vayavāvayavī tathā / sthāny-ādeśa iti proktāḥ sambandhāś copacārataḥ⊂ ➲viṣṇor bhakto hareḥ putraḥ śrī-kṛṣṇasya padāmbujam / trivikramo 'py uddhavasya caturdheyam udāhṛtiḥ⊂ athopapada-viṣṇubhaktiṁ vyāpya sambandha-bhedāḥ kathyante—

VṚTTI—*Sambandha* is a connection between two things which someone desires to express as being different. *Sambandha* necessarily involves two things. When *sambandha* is understood, a *ṣaṣṭhī viṣṇubhakti* is applied after that thing (the *āśraya*) from which the connection proceeds to the other thing (the *viṣaya*). Moreover, the direction in which the connection proceeds is based on the desire of the speaker. But another *viṣṇubhakti* such as a *prathamā* and so on is applied after the other thing (the *viṣaya*) according to what is appropriate. A *prathamā viṣṇubhakti* is applied because, since

the connection of the two things is already expressed by just one *ṣaṣṭhī viṣṇubhakti,* all that remains to be expressed is the meaning of the *nāma.* For example, *kṛṣṇasya bhaktaḥ* (Kṛṣṇa's devotee) means the devotee's connection occurs through the connection proceeding from Kṛṣṇa. Similarly, we get *bhaktasya kṛṣṇaḥ* (the devotee's Kṛṣṇa) and *kṛṣṇasya saundaryam* (Kṛṣṇa's beauty). Why do we say "which someone desires to express as being different"? Consider *śyāmo rāmaḥ* (green[16] Rāma). In the same way, others say:

bhedya-bhedakayoḥ śliṣṭiḥ sambandho 'nyonyam iṣyate
dvi-ṣṭho yady api sambandhaḥ ṣaṣṭhy-utpattis tu bhedakāt

"The connection of the *bhedya* (*viśeṣya*) and *bhedaka* (*viśeṣaṇa*) with each other is called *sambandha.* Even though *sambandha* involves two things, a *ṣaṣṭhī viṣṇubhakti* is applied only after the *bhedaka.*"

The gist is that a *ṣaṣṭhī viṣṇubhakti* is applied only after the *bhedaka* because the *bhedya* already has another *viṣṇubhakti* assigned to it. Actually, there are four varieties of *sambandha:*

➲*sva-svāmī janya-janako 'vayavāvayavī tathā*
sthāny-ādeśa iti proktāḥ sambandhāś copacārataḥ⊂

"By figurative usage (*upacāra*), all relationships are said to fit in the categories of (1) *sva-svāmī*—property and proprietor, (2) *janya-janaka*—generated and generator, (3) *avayavāvayavī*—part and whole, and (4) *sthāny-ādeśa*—original and substitute."

➲*viṣṇor bhakto hareḥ putraḥ śrī-kṛṣṇasya padāmbujam*
trivikramo 'py uddhavasya caturdheyam udāhṛtiḥ⊂

"Examples of each of these four kinds of relationships are: (1) *viṣṇor bhaktaḥ* (Viṣṇu's devotee), (2) *hareḥ putraḥ* (Hari's son), (3) *śrī-kṛṣṇasya padāmbujam* (Lord Kṛṣṇa's lotus foot), and (4) *uddhavasya trivikramaḥ* (the *uddhava* becomes *trivikrama*)."

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16 In this regard, *Amara-koṣa* says *triṣu syāmau harit-kṛṣṇau,* "The word *syāma* is used in all three genders and means *harit* (green) or *kṛṣṇa* (black or dark blue)." Here Rāma denotes Rāma the son of Daśaratha, according to *Amṛta* 922. Rāma is said to be green like fresh *durvā* grass (*Laghu-bhāgavatāmṛta* 1.3.77). However, sometimes Rāma is said to be dark blue (*śyāma*): *dhanyāḥ khalu vane vātāḥ kahlāra-sparśa-śītalāḥ,* ***rāmam indīvara-śyāmaṁ*** *ye spṛśanty anivāritāḥ* (*Sāhitya-darpaṇa* 10.58). Similarly, the *Padma Purāṇa* describes Rāma as *indīvara-dala-śyāmam* (6.242.66).

From the next *sūtra* to the end of the section on *upapada-viṣṇubhaktis* (671), the different kinds of relationships [with the *kriyā*] will be described.

Amṛta—It is understood that, in this *sūtra,* relationship (*sambandha*) refers only to a general relationship (*sāmānya-sambandha*) because it will be explained in the next *sūtra* that a specific relationship (*sambandha-viśeṣa*) like *kartā* and so on is called a *kāraka.*

Someone might argue, "How can a *prathamā viṣṇubhakti* be applied when we are dealing with *sambandha,* because by expressing the meaning of *sambandha* we are no longer expressing only the meaning of the *nāma*?" In answer to this, Jīva Gosvāmī says the relationship of the two things is already expressed by just one *ṣaṣṭhī viṣṇubhakti,* therefore all that remains to be expressed is the meaning of that *nāma* which expresses the *viṣaya* of the relationship. Thus since only the meaning of the *nāma* is being expressed, it is proper to use a *prathamā viṣṇubhakti.* But it will become clear in the upcoming *sūtras* that, within the realm of relationship, if there is a desire to express a specific relationship with the *kriyā,* as in the case of *rāmasya pustakaṁ dehi* (give Rāma's book) and so on, then others *viṣṇubhaktis* such as *dvitīyā* and so on are used instead to express certain *kārakas.*

With the example *bhaktasya kṛṣṇaḥ,* Jīva Gosvāmī clarifies his previous statement that the direction in which the connection proceeds is based on the desire of the speaker. Here the connection with Kṛṣṇa takes place because the connection proceeds from the devotee. In *śyāmo rāmaḥ* (green Rāma) the two things are not desired to be expressed as different because when the desire is to express the nondifference that "the same person who is Rāma is the same person who is green" only the relationship of *viśeṣya* and *viśeṣaṇa* that have the same case ending (*samānādhikaraṇa*) is valid. But if the two things were desired to be expressed as different, then we would say something like *rāmasya śyāmo varṇaḥ* (the green color of Rāma).

To support his opinion which he stated earlier, Jīva Gosvāmī quotes the verse of the earlier grammarians beginning *bhedya. Bhedya* means *viśeṣya, bhedaka* means *viśeṣaṇa,* and *śliṣṭi* means *yoga.* Even though *sambandha* involves two things, a *ṣaṣṭhī viṣṇubhakti* is applied only after the *bhedaka,* that is to say only after the *viśeṣaṇa.* In the *vṛtti* Jīva Gosvāmī personally explains that the *bhedya* (*viśeṣya*) takes another *viṣṇubhakti.* The reason for this was explained before with the statement "A *prathamā viṣṇubhakti* is applied because, since the relationship of the two things is already expressed by just one *ṣaṣṭhī viṣṇubhakti,* all that remains to be expressed is the meaning of the *nāma.*"

This situation occurs when there is no desire to express a specific relationship, that is to say when there is a desire to express a general relationship. However, when there is a desire to express specific relationships like *kartā* and so on, all the *viṣṇubhaktis* except such a *ṣaṣṭhī viṣṇubhakti* may be used. For example, *kṛṣṇasya bhaktaṁ paśya* (see the devotee of Kṛṣṇa) and *bhaktena sampādito nāma-yajñaḥ* (the *nāma-yajña* was organized by the devotee), and so on. It is with this in mind that Jīva Gosvāmī included the words "and so on" in the statement "But another *viṣṇubhakti* such as a *prathamā* and so on is applied after the other thing according to what is appropriate."

Moreover, in the *Nāma-prakaraṇa* (*vṛttis* 219 and 220), *viśeṣaṇas* were explained to be of two kinds: *samānādhikaraṇa* (existing in the same thing) and *vyadhikaraṇa* (existing in a different thing). Examples of the *samānādhikaraṇa-viśeṣaṇa* were already shown there, but the *viśeṣya* and *viśeṣaṇa* are *vyadhikaraṇa* here because they exist in different locations. Therefore the *viṣṇubhakti* used for each of them is different. For example, in *kṛṣṇasya bhaktaḥ* the general relationship is expressed by the *ṣaṣṭhī viṣṇubhakti* applied after the word *kṛṣṇa* (the *vyadhikaraṇa-viśeṣaṇa*), whereas the *bhakta* (the *viśeṣya*) is distinguished by that relationship. In other words: Not just any *bhakta,* but Kṛṣṇa's *bhakta.* Thus this *bhakta* is distinguished from *bhaktas* of Śiva, Durgā, and so on.

When something that doesn't have a particular function (*vyāpāra*) is made to have that function, that is called *upacāra* (figurative usage). This is the intention: In actuality many kinds of relationships are seen in the world. For example, (A) *pratiyogy-anuyogī*—dependant and master e.g. *rājñaḥ puruṣaḥ* (the king's man), (B) *ādhārādheya*—receptacle and contents: *annasya pātram* (a plate of food), (C) *samavāyi-samaveta*—what is inhered in and what inheres: *vastrasya sūtram* (the cloth inheres in the threads (see also *Amṛta* 656)), (D) *viṣaya-viṣayī*—revealed and revealer : *śāstrasya jñānam* (knowledge from the *śāstra*), (E) *nirūpya-nirūpaka*—determined and determinent: *jagataḥ kāraṇam* (the cause of the universe), and so on. All these relationships are included in the four types of relationships beginning from *sva-svāmī* according to what is compatible. But when a relationship doesn't seem to fit into any of these four categories, it is included in one of them by *upacāra.* For example, even though the relationship of *sva-svāmī* is lacking in *viśvasya kāraṇam* (the cause of the universe) and so on, it is figuratively imposed nonetheless. Similarly, even though in *rahoḥ śiraḥ* (Rahu's head) there is no desire to express a difference (since Rahu is just a head anyway), the relationship of *avayavāvayavī* is figuratively imposed nonetheless. Thus it is understood that the word *upacārataḥ* is used here to ensure that *sambandha* is of four kinds.

६२८ । क्रियासम्बन्धविशेषि कारकम् ।

628. kriyā-sambandha-viśeṣi kārakam

kriyā-sambandha-viśeṣi—that which has a specific relationship (*sambandha-viśeṣa*) with a *kriyā* (the action expressed by a verb or by a participle); *kārakam*—*kāraka.*

Something which has a specific relationship with a *kriyā* is called a *kāraka.*

kriyā sattādi-lakṣaṇo dhātv-arthaḥ. tasyāḥ janya-janakāntar-bhūta-kriyāyāḥ kartṛtvādi-sambandha-viśeṣo yatra vivakṣyate tat kārakam ucyate, yathā—vaiṣṇavo bhavati. atra sattā-kriyā-sambandha-viśeṣī vaiṣṇavaḥ kārakam. sambandha-sāmānye tu sambandhy evety arthaḥ, yathā kṛṣṇa-sambandhena pākaḥ kṛṣṇasya pākaḥ. evaṁ kṛṣṇasya pacatīti. kārakam ity avyutpannaṁ nāma. kriyā-nimittaṁ lokataḥ siddham ity anye. tasya ca kārakasya viśeṣatā-vyañjakā ākhyātādyā dvitīyādyāś ca pratyayā bhavanti. yatra kriyā-sambandho mukhyas tatrākhyātādayaḥ, yatra tu tat-sambandho gauṇaḥ kriyaiva vā mukhyā tatra dvitīyādyā iti, yathā—vaiṣṇavo bhavati iti kartary ākhyātaṁ, na tu tṛtīyā. mālāṁ karotīti karmaṇi dvitīyā. vaiṣṇavena bhūyate iti kartari tṛtīyā na tv ākhyātam. kārakaṁ ca kartṛ-ādi-ṣaḍ-vidham. tac ca punaḥ pratyekaṁ dvi-vidham—uktam anuktaṁ ca.

VṚTTI—*Kriyā* is the meaning of a *dhātu* such as *sattā* (being, existing) and so on.[17] When someone desires to express a specific relationship such as being the *kartā* of a *kriyā,* which is counted as a *janya-janaka* relationship, that is called a *kāraka.* For example, in *vaiṣṇavo bhavati* (the Vaiṣṇava exists), the Vaiṣṇava is a *kāraka* because he has a specific relationship with the activity of existing. But something that only has a general relationship with a *kriyā* is called a *sambandhī,* not a *kāraka.* For example, *kṛṣṇasya pākaḥ* (the cooking related to Kṛṣṇa) which means *kṛṣṇa-sambandhena pākaḥ* (the cooking that takes place in relation to Kṛṣṇa). Similarly, *kṛṣṇasya pacati* (He cooks for Kṛṣṇa).[18]

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17 The first *dhātu* in the *Dhātu-pāṭha* is *bhū sattāyām.* Thus *sattā* is given here as an example of the meaning of a *dhātu.* One can always determine the meaning of the *dhātu* by removing the *saptamī viṣṇubhakti.* Thus the meaning of the *dhātu gam[l] gatau* is *gati* (going, moving), the meaning of the *dhātu [ḍu]kṛ[ñ] karaṇe* is *karaṇa* (doing, making) and so on.

18 This refers to the Pāṇinian concept of loose *ṣaṣṭhī.* Commenting on *ṣaṣṭhī śeṣe* (*Aṣṭādhyāyī* 2.3.50), *Siddhānta-kaumudī* says *karmādīnām api sambandha-mātrā-vivakṣāyāṁ ṣaṣṭhy eva* (When there is a desire to express the mere relationship of the *karma* and so on with the *kriyā,* only the *ṣaṣṭhī viṣṇubhaktis* are used) and gives examples like *satāṁ gatam* (the going by the righteous) where the idea is *sat-puruṣa-sambandhi gamanam* (the

The word *kāraka* is a *nāma* for which there is no derivation. The followers of *Kalāpa* say it is a word made up by the people to signify the cause of the action. Furthermore, the *pratyayas* such as the *ākhyātas* and so on and the *viṣṇubhaktis* such as *dvitīyā* and so on indicate the particularity of the *kāraka.* When the relationship with the *kriyā* is the main thing being expressed, the *pratyayas* such as the *ākhyātas* and so on indicate the particularity of the *kāraka.* But when the relationship with the *kriyā* is not the main thing being expressed or when the *kriyā* itself is the main thing being expressed,[19] the *viṣṇubhaktis* such as *dvitīyā* and so on indicate the particularity of the *kāraka.* For example, in *vaiṣṇavo bhavati* (the Vaiṣṇava exists) an *ākhyāta pratyaya,* not a *tṛtīyā viṣṇubhakti,* is used to indicate the *kartā* (agent of the action); in *mālāṁ karoti* (he makes a garland) a *dvitīyā viṣṇubhakti* is used to indicate the *karma* (object); and in *vaiṣṇavena bhūyate* ([The act of] being is [being done] by the Vaiṣṇava) a *tṛtīyā viṣṇubhakti,* not an *ākhyāta pratyaya,* is used to indicate the *kartā. Kārakas* are of six kinds, beginning from *kartā.* Moreover, each of the six *kārakas* is of two kinds: *ukta* and *anukta.*

Amṛta—The relationship of *janya-janaka* (generated and generator) exists in every *kriyā.* For example, in *taṇḍulaṁ pacati* (he boils the rice) the softening of the rice is the *phala* (result) that is generated, while the *vyāpāra* (process, operation) consisting of the series of activities beginning with lighting the fire is the generator. The generator and generated, moreover, are inherent in the activity of cooking. Thus the sum of activities for the purpose of softening the rice, beginning from the lighting of the fire, is called the activity of cooking. Similarly, in *vaiṣṇavo bhavati* the acceptance of the five *saṁskāras* headed by *tāpa* and *tilaka* is the *phala* (result) that is generated, while the *vyāpāra* (process, operation) consisting of the manifestation of favorable activities based on *sat-saṅga* and so on is the generator. Therefore the total presence of the favorable activites occasioned by *sat-saṅga* and so on followed by the activities of accepting the five *saṁskāras* and so on is called being a Vaiṣṇava.

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going connected with the righteous), *sarpiṣo jānīte* (he knows about ghee) where the idea is *sarpiḥ-sambandhi jñānam* (knowledge related to ghee), *mātuḥ smarati* (he remembers his mother), and *bhaje śambhoś caraṇayoḥ* (I worship the feet of Śambhu). In the first of these examples, the *ṣaṣṭhī viṣṇubhakti* expresses the mere relationship of the *kartā* with the *kriyā,* whereas in the three other examples it expresses the mere relationship of the *karma* with the *kriyā.* Other examples when there is a desire to express the mere relationship of the *kartā* with the *kriyā* is *ko vārtha āpto 'bhajatām* (What possible gain is obtained by those who don't worship?) in *Bhāgavatam* 1.5.17 and *na labhyate yad bhramatām* (which is not obtained by those who are wandering) in *Bhāgavatam* 1.5.18.

19 In this regard, *Amṛta* comments that "when the *kriyā* itself is the main thing, being expressed" means "when the *pratyaya* is ordained in *bhāve prayoga.*"

It is said in the *Vaiyākaraṇa-bhūṣaṇa, phala-vyāpārayor dhātur āśraye tu tiṅaḥ smṛtāḥ / phale pradhānaṁ vyāpāras tiṅ-arthas tu viśeṣaṇam* (The *dhātu* refers both to the *phala* (result of an action) and to the *vyāpāra* (the process that leads to the result). The *tiṅs* (*tib-ādis*), however, refer to the *āśraya* (shelter). The *vyāpāra* is primary in obtaining the result, whereas the sense of the *tiṅ* is only a *viśeṣaṇa*"). In this statement the connection of the word *smṛtāḥ* with the word *dhātuḥ* should be done by mentally adjusting the *vacana* of the word *smṛtāḥ.* The *phala* is the softening of the rice and so on, while the *vyāpāra* is the activity of lighting the fire and so on. The purport of this statement is that the *dhātu* refers both to the *phala* and to the *vyāpāra,* whereas the *tiṅs* (*tib-ādis*) that are applied after a *dhātu* refer to the *āśraya.* The *kartā* is the *āśraya* of the *vyāpāra,* and the *karma* is the *āśraya* of the *phala.* Thus the *karma* which is the *āśraya* of the *phala* is expressed by a *pratyaya* ordained in *karmaṇi prayoga* such as *te* accompanied by *ya[k],* and the *kartā* which is the *āśraya* of the *vyāpāra* is expressed by a *pratyaya* ordained in *kartari prayoga* such as *ti[p]* accompanied by *[ś]a[p].* Therefore the *karma* and the *kartā* are going to be described as *ukta* (expressed) *kārakas* in the next *sūtra.*

Someone might argue, "If we presume that the relationship of *janya-janaka* exists in all *dhātus,* then we will have to conclude that all *dhātus* are *sa-karmaka.* Wouldn't that contradict the stated principle (*vṛtti* 292) that *dhātus* which have the meaning of *sattā* (existence) and so on are *akarmaka*?" In this regard, one should understand that when the *phala* and *vyāpāra* reside in different locations the *dhātu* is *sa-karmaka*, but when they reside in the same location the *dhātu* is *akarmaka.* For example, in *vaiṣṇavo bhavati* the *phala* consisting of the acceptance of the five purificatory acts, and the *vyāpāra* consisting of the manifestation of activities conducive to the acceptance of the five purificatory acts is present in a single location, namely the Vaiṣṇava. Furthermore, the sense or designative potency of the *viṣṇubhakti* is the *kāraka,* and since a *pratyaya* can't be used alone without a *prakṛti,* even though the *pratyaya* is the main thing, it is the meaning of the whole word (*pada*), possessing designative potency, which is termed *kāraka.* Therefore Jīva Gosvāmī said that the Vaiṣṇava is a *kāraka.* The proper way to understand this statement is that the Vaiṣṇava does the *vyāpāra* (activities) conducive to existence in the present.

Someone might argue, "What's the problem if the word *kāraka* which is made by applying the *kṛt pratyaya [ṇ]aka* in the sense of *karotīti kārakaḥ* (A *kāraka* is one who does) is used to express the six *kārakas*?" Anticipating this, Jīva Gosvāmī says "The word *kāraka* is a *nāma* for which there is no derivation." If the word *kāraka* which ends in the *kṛt pratyaya [ṇ]aka* were used then

only the *svatantra-kartā* would be expressed by the word *kāraka* since the *kṛt pratyaya [ṇ]aka* is ordained in *kartari prayoga,* and the *karma* and so on couldn't be expressed by the word *kāraka.* Thus because there would be *avyāpti* (*Amṛta* 49) in the definition the word *kāraka* used in this *sūtra* is not the word *kāraka* which ends in the *kṛt pratyaya [ṇ]aka.*

The *kṛt pratyayas* and *taddhita pratyayas* are included by the words "and so on" in "the *pratyayas* such as the *ākhyātas* and so on," and the *tṛtīyā viṣṇubhaktis* and so on are included by the words "and so on" in "the *viṣṇubhaktis* such as *dvitīyā* and so on." Examples when *kṛt pratyayas* indicate the particularity of the *ukta-kāraka* are *mālāṁ kṛtavān vaiṣṇavaḥ* (the Vaiṣṇava made a garland), *pākasya kartā vaiṣṇavaḥ* (the Vaiṣṇava does the cooking), and so on. Examples when *taddhita pratyayas* indicate the particularity of the *ukta-kāraka* are *vyākaraṇam adhīte veda veti vaiyākaraṇaḥ* (one who studies *vyākaraṇa* or knows *vyākaraṇa* is called a *vaiyākaraṇa*), *vācā niṣpannaṁ vācikam* (that which is brought about by words is called *vācika*), and so on.

६२९ । आख्यातादयो यत्र क्रियन्ते तदुक्तम् ।

629. ākhyātādayo yatra kriyante tad uktam

ākhyāta-ādayaḥ—the *ākhyāta pratyayas* and so on; *yatra*—in which; *kriyante*—are ordained; *tat*—that; *uktam*—*ukta* (expressed).

What the *ākhyāta pratyayas* and so on are ordained in is *ukta.*[20]

tathā hi, ⊃*prakṛti-pratyayau pratyayārthaṁ saha brūtaḥ*⊂ *iti nyāyena pratyayārthasyaiva prādhānyāt kartṛ-karmādiṣu vihitānām ākhyātādīnāṁ yo yatra vihitas tena tad uktaṁ syāt. ata* ⊃*uktāt nāma-mātrārthe dyotye prathamaiva, yadi bādhakāntaraṁ na syāt.*⊂

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20 Thus, if the *ākhyāta pratyaya*, for instance, is ordained in *kartari prayoga,* the *kartā* is *ukta.* If the *ākhyāta pratyaya* is ordained in *karmaṇi prayoga,* the *karma* is *ukta.* If the *ākhyāta pratyaya* is ordained in *bhāve prayoga,* the *bhāva* (the *kriyā* itself) is *ukta* and so none of the *kārakas* are *ukta.* But since it is impossible to apply *sv-ādis* after a *dhātu,* the rule *uktāt nāma-mātrārthe dyotye prathamaiva, yadi bādhakāntaraṁ na syāt* (When only the meaning of the *nāma* is being expressed, a *prathamā viṣṇubhakti* is applied after that which is *ukta,* provided no other thing blocks the *prathamā viṣṇubhakti*) (in the *vṛtti*) does not apply when the *bhāva* is *ukta.* An example when the *kartā* is *ukta* is *vaiṣṇavaḥ mālāṁ karoti* (the Vaiṣṇava makes a garland). An example when the *karma* is *ukta* is *vaiṣṇavena mālā kriyate* (the garland is made by the Vaiṣṇava). And an example when the *bhāva* is *ukta* is *vaiṣṇavena mālāṁ kriyate* ([The act of] making the garland is [being done] by the Vaiṣṇava).

VṚTTI—For example, since the meaning of the *pratyaya* is the main thing in accordance with the maxim *prakṛti-pratyayau pratyayārthaṁ saha brūtaḥ* (The *prakṛti* and the *pratyaya* simultaneously state the meaning of the *pratyaya*), that which a *pratyaya* among the *ākhyāta pratyayas* and so on ordained in *kartari prayoga,* or in *karmaṇi prayoga* and so on is ordained in is that which is expressed by that *pratyaya.* Therefore, ➲*uktāt nāma-mātrārthe dyotye prathamaiva, yadi bādhakāntaraṁ na syāt*➲ "When only the meaning of the *nāma* is being expressed, a *prathamā viṣṇubhakti* is applied after that which is *ukta,* provided no other thing blocks the *prathamā viṣṇubhakti.*[21]"

AMṚTA—This *sūtra* means: *yatra kārake ākhyātā ādinā kṛt-taddhitāś ca kriyante tair ākhyātādibhiḥ pratyayais tat tat kārakam uktaṁ syāt,* "That *kāraka* which the *ākhyāta, kṛt,* or *taddhita pratyaya* is ordained in is *ukta* (expressed) by that *ākhyāta, kṛt,* or *taddhita pratyaya.*" In the maxim *prakṛti-pratyayau pratyayārthaṁ saha brūtaḥ, prakṛti* means a *dhātu;* the word *pratyaya* means a *sv-ādi, ākhyāta, kṛt,* or *taddhita pratyaya* ; the word *pratyayārtham* means *prakṛty-artha-samanvitaṁ pratyayārtham* (the meaning of the *pratyaya* along with the meaning of the *prakṛti*); the word *saha* means *yugapat* (simultaneously); and *brūtaḥ* means *kathayataḥ* (they speak). In the same way, earlier grammarians say *prakṛty-arthānvita-svārtha-bodhakatvaṁ pratyayānām,* "*Pratyayas* convey both their own meaning and the meaning of the *prakṛti.*" Therefore, since the *prakṛti* and the *pratyaya* simultaneously speak the meaning of the *pratyaya,* the meaning of the *pratyaya* is the main thing.

The simple meaning of this *sūtra* is this: If the *ākhyāta, kṛt,* or *taddhita pratyaya* is ordained in *kartari prayoga,* the *kartā* is *ukta* by the *ākhyāta, kṛt,* or *taddhita pratyaya.* And if the *ākhyāta, kṛt,* or *taddhita pratyaya* is ordained in *karmaṇi prayoga,* the *karma* is *ukta* by the *ākhyāta, kṛt,* or *taddhita pratyaya.* In that regard, the *pratyaya* expresses the mere nature of the *kāraka* such as *kartā, karma,* and so on, but it does not express the meaning of the *nāma.* The sense of the *nāma* is expressed solely by a *prathamā viṣṇubhakti,* provided nothing blocks this (*yadi bādhakāntaraṁ na syāt* = *yadi bādhako na syāt*). An example when the *kartā* is *ukta* by the *ākhyāta pratyaya* is *vaiṣṇavo bhavati* (the Vaiṣṇava exists), and an example when the *karma* is *ukta* by the *ākhyāta pratyaya* is *vaiṣṇavena mālā kriyate* (the garland is made by the Vaiṣṇava).

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21 An example is shown in the next *vṛtti.*

Only the *kartā* and the *karma* can be expressed by an *ākhyāta pratyaya.* Other *kārakas,* such as *karaṇa,* cannot be so expressed. But all the *kārakas* can be expressed by the *kṛt pratyayas.* Examples of each *kāraka* sequentially are: *kṛṣṇaḥ pātā* (Kṛṣṇa is the protector), *kṛṣṇo 'rcyaḥ* (Kṛṣṇa is to be worshiped), *kṛṣṇo jīvanaṁ* (Kṛṣṇa is the means of living), *kṛṣṇo dānīyaḥ* (Kṛṣṇa is he unto whom there is giving), *kṛṣṇaḥ prabhavaḥ* (Kṛṣṇa is he from whom there is appearance), and *kṛṣṇo gocaraḥ* (Kṛṣṇa is within range, lit. "he in whom the senses wander").

Examples when the *kārakas* are expressed by the *taddhita pratyayas* are: *vaiyākaraṇaḥ* (one who studies *vyākaraṇa* or knows *vyākaraṇa*), *cākṣuṣam* (form, lit. "that which is perceived with the eye (*cakṣuṣ*)"), *āgrabhojanikaḥ* (a Brāhmaṇa, lit. "one to whom food (*bhojana*) is offered first (*agra*)"), *prāsthikam* (a field sown with a *prastha* of grain), and so on.

When the *samāsa-vigraha* (the analysis of each word in a compound) undergoes deletion (601), the *śakti* of those things which are deleted remains in the *samāsa* in accordance with the maxim *sarvatrāvaśeṣe luptasya śakty-āropaḥ,* "The *śakti* of what is deleted is invested in the total remaining portion." Thus the *kārakas* are expressed even by those deleted things. Examples of each *kāraka* are: *ati-śrīr gopī* (The *gopī* who surpasses the goddess of fortune) for which the *vigraha* is *atikrāntā śriyam* (she who surpasses the goddess of fortune), *āruḍha-kṛṣṇo giri-rājaḥ* (Giri-rāja who Kṛṣṇa raised) for which the *vigraha* is *ārūḍhaḥ kṛṣṇo yaṁ saḥ* (he whom Kṛṣṇa raised), *chinna-caidyaṁ cakram* (the *cakra* by which Śiśupāla was slain) for which the *vigraha* is *chinnaś caidyo yena tat* (that by which Siśupāla was slain), *datta-sarvasvaḥ kṛṣṇaḥ* (Kṛṣṇa unto whom everything is given) for which the *vigraha* is *dattaṁ sarvasvaṁ yasmai saḥ* (he unto whom everything is given), *nirgata-garvo bhaktaḥ* (the devotee from whom pride is gone) for which the *vigraha* is *nirgato garvo yasmāt saḥ* (he from whom pride is gone), and *nyasta-manā govindaḥ* (Govinda on whom the mind is fixed) for which the *vigraha* is *nyastaṁ mano yasmin saḥ* (he on whom the mind is fixed).

६३० । उक्तादन्यदनुक्तम् ।

630. uktād anyad anuktam

uktāt—than *ukta; anyat*—something other; *anuktam—anukta* (not expressed).

What is not *ukta* is *anukta.*

yo yatra na vihitas tena tad anuktaṁ syāt. tatra dvitīyādyā vidhīyante. yathā—vaiṣṇavo mālāṁ karotīty atra kartary ākhyātena kartā vaiṣṇava uktaḥ, mālā-rūpaṁ karma punar anuktam eva. bādhakāntare tu yathā—vaiṣṇavaṁ mālāṁ kurvantaṁ paśya ity atra kartṛ-vihitena śatṛ-pratyayenokto vaiṣṇavaḥ kartā paśyety asya kartari vihitasya karma tenānuktaś ceti. tad evaṁ dvitīyādyā bhāgaśo vidhātuṁ kāraka-bhedān āha.

VṚTTI—A *kāraka* is not expressed by a *pratyaya,* such as an *ākhyāta pratyaya,* if that *pratyaya* is not ordained in that *kāraka.* Rather, the *viṣṇubhaktis* beginning from *dvitīyā* are ordained in such a *kāraka.* For example, in *vaiṣṇavo mālāṁ karoti,* "The Vaiṣṇava makes a garland," the *kartā* in the form of the Vaiṣṇava is *ukta* by the *ākhyāta pratyaya* ordained in *kartari prayoga,* but the *karma* in the form of the *mālā* is *anukta.* An example when there is a *bādhakāntara* (another thing blocks the *prathamā viṣṇubhakti*) is *vaiṣṇavaṁ mālāṁ kurvantaṁ paśya,* "See the Vaiṣṇava making the garland." Here the Vaiṣṇava is the *kartā* which is *ukta* by the *kṛt pratyaya [ś]at[ṛ]* (in *kurvat[ṛ]*) ordained in *kartari prayoga,* but the Vaiṣṇava is the *karma* of *paśya* which is ordained in *kartari prayoga,* and so the Vaiṣṇava is *anukta* by *paśya.* Now the different *kārakas* will be described so that the *viṣṇubhaktis* from *dvitīyā* onwards can be ordained accordingly after each *anukta kāraka.*

AMṚTA—Regarding the example *vaiṣṇavo mālāṁ karoti,* the *pratyaya ti[p]* (in *karoti*) merely expresses the Vaiṣṇava's quality of being the *kartā,* whereas the *prathamā viṣṇubhakti* (in *vaiṣṇavaḥ*) expresses the meaning of the *nāma* itself. In *vaiṣṇavo mālāṁ karoti* the specific relationship with the *kriyā* (in this case the *kartā*) is predominant because the *pratyaya ti[p]* is unable to express the *karma* (since it is ordained in *kartari prayoga*). Therefore, since the *karma,* which has a specific relationship with the *kriyā* of doing, is secondary, it is *anukta,* and thus a *dvitīyā viṣṇubhakti* is applied in accordance with the future *sūtra anukte karmaṇi dvitīyā* (637).

With the sentence beginning "An example when there is a *bādhakāntara,*" Jīva Gosvāmī describes how the *prathamā viṣṇubhakti* is blocked when it is understood that, in the *ukta-kāraka,* there is a meaning other than just the meaning of the *nāma.* In *vaiṣṇavaṁ mālāṁ kurvantaṁ paśya, tvam* (you) is the *kartā* which is *ukta* by the *pratyaya hi* in *paśya*[22] which is ordained in *kartari prayoga.* The main verb here is *paśya* (and not *kurvantam*) in accordance with

22 In this regard, one should remember the *sūtra ato her haraḥ* (300) and the maxim *sarvatrāvaśeṣe luptasya śakty-āropaḥ* (*Amṛta* 629).

the future maxim *gauṇa-mukhyayor mukhye kārya-sampratyayaḥ* (*vṛtti* 645) because the *kṛt pratyayas [ś]at[r]* and *[ś]āna* are not *mukhya* (main) since they require another verb (*sūtra* 729). Thus, since the Vaiṣṇava is the *karma* of the main verb *paśya,* the Vaiṣṇava is *anukta* by the *ākhyāta pratyaya hi* in *paśya.* Therefore the *prathamā viṣṇubhakti* is blocked since there is something other than the meaning of the *nāma,* because of the specific relationship of *karma.*

Kartṛ-karmaṇī

The *kartā* and the *karma*

६३१ । स्वतन्त्रं तत्प्रयोजकं च कर्तृ ।

631. svatantraṁ tat-prayojakaṁ ca kartṛ

svatantram—one who is independent (one who does the action by himself); *tat-prayojakam*—one who causes the *svatantra* to do the action; *ca*—and; *kartṛ*—*kartā* (agent of the action).

Both one who does the action himself and one who causes him to do the action are called the *kartā.*

yasyaiva vyāpāratayā kriyā vivakṣyate tat svatantraṁ, yac ca tasyāpi prerakatayā tat prayojakam. tat tac ca kārakaṁ kartṛ-saṁjñaṁ syāt. artha-viśeṣaṇatve tu karteti puṁ-liṅgatvam. "yaḥ karoti sa kartā, kārayati yaḥ sa hetuś ca" iti kālāpāḥ (catuṣṭaya-vṛtti 220-221), kṛñ-arthasya dhātuṣv anugatatvāt. kintu tad-dvayam idam udāharaṇam eva, na tu lakṣaṇam. atha svatantrasya kevala-svātantryeṇa prayojaka-mātrādhīnatvena ca dvidhātvam. tataś ca—

kartā svatantra ity ukto / hetu-kartā prayojakaḥ
prayojakādhīna-kartā / prayojya iti sa tridhā

atha kartari parapadādi-vidhānāt tenokte tatra prayogaṁ darśayati. tatra cokta-kāraka-sambandhena kriyā-padasya nānā-rūpatvam āha—

VṚTTI—The *svatantra* is he whose *vyāpāra* (operation) the speaker wants to express as the *kriyā,* and the *prayojaka* is he whom the speaker wants to express as the engager of the *svatantra.* Both of these *kārakas* are called *kartā.* However, the masculine form *kartā* is used when the word *kartṛ* is a *viśeṣaṇa* of an actual thing.[23]

23 In this *sūtra,* the word *kartṛ* is used in the neuter first case singular because it is a *viśeṣaṇa* of the word *kārakam* which is understood here, but with this sentence Jīva Gosvāmī lets us know that usually the masculine form *kartā* is used instead, as in *vaiṣṇavaḥ kartā* (The Vaiṣṇava is a *kartā*) and so on. Moreover, the term *prayojaka* relates to the causatives (574).

The Kalāpa grammarians say *yaḥ karoti sa kartā, kārayati yaḥ sa hetuś ca* (The *kartā* is he who does, and the *hetu* is he who causes to do) because the meaning of *[ḍu]kṛ[ñ] karaṇe* (8U, to do) is included in all *dhātus.* But these two statements (*yaḥ karoti sa kartā* and *kārayati yaḥ sa hetuś ca*) are only supportive examples; they are not definitions in themselves. [The proper definitions were given in the first two sentences of this *vṛtti.*] Further, the *svatantra* is of two kinds since the *svatantra* may be fully independent or under the control of the *prayojaka.* And therefore it is said:

➲kartā svatantra ity ukto hetu-kartā prayojakaḥ
prayojakādhīna-kartā prayojya iti sa tridhā➲

"The *kartā* (simple doer) is called the *svatantra* (one who does the action by himself), the *hetu-kartā* (causative doer) is called the *prayojaka* (one who causes another to do the action), and the *prayojakādhīna-kartā* (doer under the control of the *prayojaka*) is called the *prayojya* (one who is caused to do the action). Thus there are three kinds of *kartās.*"

Now, since the *parapada pratyayas* and so on are ordained in *kartari prayoga,* we will show examples of a *kartā* which is *ukta* by the *parapada pratyaya,* and we will also describe how the verb assumes different forms due to its relationship with the *ukta-kāraka.*

Bāla—When the speaker wants to express the *kriyā* in terms of being achievable by a thing, that thing is the *svatantra*. In other words, the *kriyā* is the *janya* and the *svatantra* is the *janaka.* Someone might say, "If this is true, why is the horse not a *kartā* in *vaiṣṇavācāryo 'śvena grāmaṁ gacchati* (the Vaiṣṇava *ācārya* goes to the village by means of a horse) since the horse is accomplishing the *kriyā*?" The answer is that here the speaker wants to express that the horse is subordinate to the *kartā* and merely assists the *kriyā,* thus it is not independent.[24] If the speaker wanted to express the horse as independent, he would have said *aśvo grāmaṁ gacchati.*

Amṛta—It is said: *niṣpatti-mātre kartṛtvaṁ sarvatraivāsti kārake / vyāpāra-bhedāpekṣāyāṁ karaṇatvādi-sambhavaḥ,* "Actually every *kāraka* is a *kartā,* but when the focus is on a different *vyāpāra* (activity), a *kāraka* becomes a *karaṇa* and so on." For example, in *viṣṇumitraḥ kāṣṭhaiḥ sthālyām odanaṁ paktvā mathurāyā āgatāya vaiṣṇavāya arpayati* (Viṣṇumitra cooks rice in the

24 Thus the horse is the *karaṇa* here in accordance with the *sūtra kartur adhīnaṁ prakṛṣṭaṁ sahāyaṁ karaṇam* (668).

pot using wood and offers it to the Vaiṣṇava who has come from Mathurā), the speaker wants to express Viṣṇumitra's *vyāpāra,* which is conducive to the *kriyā* of cooking, as the main thing. Thus only Viṣṇumitra is the *kartā* here whereas the pot, the wood, etc., are the *adhikaraṇa,* the *karaṇa,* etc., because they have specific relationships, in terms of being secondary, in the *kriyā.* For example, the pot which is doing the activity of containing, the wood which is doing the activity of burning, the rice which is doing the activity of becoming softened, Mathurā which is doing the activity of making itself the point of departure, and the Vaiṣṇava who is doing the activity of accepting the rice — all are *kārakas.* Therefore, when the speaker wants to express the *vyāpāra* of the wood and so on as the *kriyā,* we get *kāṣṭhaṁ pacati* (the wood cooks), *odanaḥ pacati* (the rice cooks), *sthālī pacati* (the pot cooks), and so on. In these instances, the *kartā* is the wood, the rice and the pot respectively.

Someone might argue: "There is *avyāpti* in the Kalāpa grammarians' definition *yaḥ karoti sa kartā, kārayati yaḥ sa hetuś ca,* because in examples like *vaiṣṇava odanaṁ bhuṅkte* (The Vaiṣṇava eats the rice), *vaiṣṇavo mathurāṁ gacchati* (The Vaiṣṇava goes to Mathurā), and so on, *karoti* is not seen in the *kriyās* of *bhojana* (eating), *gamana* (going), and so on." In answer to this, Jīva Gosvāmī says "because the meaning of *[ḍu]kṛ[ñ] karaṇe* (8U, to do) is included in all *dhātus.*" Thus, because *bhuṅkte* means *bhojanaṁ karoti* (he does the eating), *gacchati* means *gamanaṁ karoti* (he does the going), and so on, there is no *avyāpti* in the definition of the Kalāpa grammarians.

The two statements (*yaḥ karoti sa kartā* and *kārayati yaḥ sa hetuś ca*) cannot be taken as actual definitions since *yaḥ karoti* is mentioned in the present tense, otherwise there would be *avyāpti* in the past tense and in the future tense, as in: *agacchat vaiṣṇavo mathurām* (The Vaiṣṇava went to Mathurā) and *gamiṣyati vaiṣṇavo mathurām* (The Vaiṣṇava will go to Mathurā). Therefore, in his commentary on *Kalāpa,* Kavirāja says the actual definition is *prādhānyena dhātu-vācya-vyāpāravattvaṁ kartṛtvam,* "Being the *kartā* means being the one whose activity (*vyāpāra*) is expressed by the *dhātu* as the main thing."

Saṁśodhinī—Regarding the meaning of *[ḍu]kṛ[ñ] karaṇe* (8U, to do) being included in all *dhātus,* the following discussion on the words *satram āsata* in *Bhāgavatam* 1.1.4 gives a further understanding of the topic: Śrīdhara Svāmī says that *satram āsata* means *satra-saṁjñaṁ karma uddiśya āsata upaviviśuḥ,* "They sat down (*āsata* = *upaviviśuḥ*) for the sacrificial performance called Satra."[25]

25 The proper spelling of *satra* is actually *sattra* because it is formed by applying the *uṇādi* suffix *tra* after the *dhātu ṣad[l̤]* by *gu-dhṛ-vī-paci-vaci-yami-sadi-kṣadibhyas traḥ* (*Uṇādi-*

In that sentence, the *kriyā* '*uddiśya*' (aiming at, for the sake of) is added to complete the sense. But Śrīdhara Svāmī offers an alternative explanation: *yad vā āsatākurvatety arthaḥ. ālabheta nirvapati upayantīty-ādi-vat pratyayoccāraṇa-mātrārthatvenāster dhātv-arthasyāvivakṣitatvāt,* "Or else, just like *ālabheta, nirvapati, upayanti,* and so on, *āsata* <*bhūteśvara āt.* 1.3 of the *dhātu ās[a]*> means *akurvata* (they performed) since there is no desire to express the meaning of the *dhātu ās[a]* because the situation is such that the purpose is only to voice the *pratyaya* [because, as explained below, it is actually the *pratyaya* that conveys the meaning of *[ḍu]kṛ[ñ]* that is contained in all *dhātus*]."

Vaṁśīdhara, a scholarly elucidator of Śrīdhara Svāmī's commentary on *Bhāgavatam,* explains the latter's above statements as follows: *uddiśyety adhyāhāre tu gauravam eva pratibhāti, taṁ vināpy artha-siddheḥ, "kartṛ-karma-kriyādīnāṁ yadi sthānaṁ na labhyate / adhyāhāraṁ tadā kuryān mukhyārtha-pratipattaye." ity abhiyuktokter ata āha, yad veti. ity artha iti "sarveṣām eva dhātūnām antar-bhūta-kṛñ-arthatā / sā vācyā pratyayārthena hy evaṁ bhāṭṭādayo jaguḥ" ity ukter iti bhāvaḥ. tat-tad-dhātv-arthas tatra tatra na sambhavatīti dhātuṁ vinā kevala-pratyayoccāraṇaṁ na yujyate, "na kevalā prakṛtiḥ prayoktavyā na kevalah pratyayaś ca" ity ukteḥ. pratyayasya tib-āder uccāraṇam evārthaḥ prayojanam yatra tādṛśatayā dhātv-arthasyāvivakṣitatvāt, "kṛñ-arthānugata-kartṛ-vāci-pratyayena kṛñ-arthas tu samarpyate" iti. tathā hi "agniṣṭomīya-paśor ālabhanam ālabhate", "amāvāsyāyāṁ pitṛbhyaḥ śrāddhaṁ nirvapati", "aṣṭa-varṣāyāḥ pariṇayanam upayanti" iti. ihālabhate kurute, nirvapati karoti, upayanti kurvantīty artho vidheyaḥ. kṛñ-arthānugata-pratyayārthasyaiva kartṛ-rūpasya vivakṣā, na tu dhātv-arthasyeti.*

"Someone might argue, "The *śloka* says *kartṛ-karma-kriyādīnāṁ yadi sthānaṁ na labhyate / adhyāhāraṁ tadā kuryān mukhyārtha-pratipattaye* (If the *karta, karma, kriyā,* or any other element is missing in the sentence, then one should supply it for the ascertainment of the proper meaning), but it seems pointless to supply the *kriyā uddiśya* here, since the meaning can be achieved without it. Therefore Śrīdhara Svāmī writes the sentence beginning *yad vā* (or else). Regarding the words "*āsata* means *akurvata,*" the implied meaning is "because of the statement *sarveṣām eva dhātūnām antar-bhūta-kṛñ-arthatā / sā vācyā pratyayārthena hy evaṁ bhāṭṭādayo jaguḥ* (Kumārila

sūtra 4. 166). Similarly, the proper spelling of *kṣatra* is *kṣattra.* Because of the extreme similarity in sound between the *sat-saṅgas ttr* and *tr,* these words are more often spelt with only one *ta-rāma,* and such discrepancies are met without protest by the *ācāryas.* An alternate etymology of the word *sattra* is given by Vamśīdhara: *sataḥ su-janān trāyata iti sattram,* "A Sattra is so named because it delivers (*trāyate*) good people (*sat* = *su-jana*)."

Bhaṭṭa and other Mīmāṁsakas say that all *dhātus* have the meaning of *[ḍu]kṛ[ñ]* contained within them, yet it is expressed only by the meaning of the *pratyaya*). But one cannot use the *pratyaya* by itself just because the meaning of the particular *dhātu* may not be applicable in a particular situation, because the rule is that neither the *prakṛti* nor the *pratyaya* can be used by themselves [they must be used together]. The meaning of Śrīdhara Svāmī's statement *pratyayoccāraṇa-mātrārthatvenāster dhātv-arthasyāvivakṣitatvāt* is *pratyayasya tib-āder uccāraṇam evārthaḥ prayojanam yatra tāḍṛśatayā dhātv-arthasyāvivakṣitatvāt, "kṛñ-arthānugata-kartṛ-vāci-pratyayena kṛñ-arthas tu samarpyate" iti* (since there is no desire to express the meaning of the *dhātu* because the situation is such that the purpose (*artha = prayojana*) is only to voice the *tib-ādi pratyaya.* The understanding is that the meaning of *[ḍu]kṛ[ñ]* is conveyed by the *tib-ādi-pratyaya* which expresses the *kartā* which embodies the meaning of *[ḍu]kṛ[ñ].*). For example, in *agniṣṭomīya-paśor ālabhanam ālabhate* (He slaughters the sacrificial animal), in *amāvāsyāyāṁ pitṛbhyaḥ śrāddhaṁ nirvapati* (He performs the *śrāddha* ceremony for the forefathers on the day of *amāvāsyā*), and in *aṣṭa-varṣāyāḥ pariṇayanam upayanti* (They marry an eight-year old girl), *ālabhate* means *kurute, nirvapati* means *karoti,* and *upayanti* means *kurvanti.* Here the desire is not to express the meaning of the *dhātu* but to express the meaning of the *pratyaya* that corresponds to the meaning of *[ḍu]kṛ[ñ],* namely the *kartā.*"[26] (*Bhāvārtha-dīpikā-prakāśa* 1.1.4)

It should be noted that Jīva Gosvāmī also accepts this explanation, because he also quotes a major portion of it in his *Krama-sandarbha* commentary on *Bhāgavatam* 1.1.4. A further implication of everything presented above is that when we have a *bhāva-kṛdanta kriyā* and an *ākhyāta kriyā* that are made from the same *dhātu,* as in the case of *agniṣṭomīya-paśor ālabhanam ālabhate* above, the *ākhyāta kriyā* will likely just convey the meaning of *[ḍu]kṛ[ñ],* just as *ālabhanam ālabhate* means *ālabhanaṁ kurute* (He slaughters or, more literally, he does the slaughtering). Another example of this is *tapas tepe* in *Bhāgavatam* 3.21.6 which means *tapaś cakre* (He practiced penance). The word *tapas* is formed by applying the *uṇādi pratyaya as[un]* in *bhāve prayoga* after the *dhātu tap[a] santāpe* (1P, to heat, burn, perform austerities).

६३२ । उक्तानुरूपमेव पुरुषवचनादिकं क्रियापदे ।

632. uktānurūpam eva puruṣa-vacanādikaṁ kriyā-pade

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26 The *kartā* corresponds to the meaning of *[ḍu]kṛ[ñ]* because, as explained above by the Kalāpa grammarians, *kartā* means *karoti* (one who does).

ukta-anurūpam—corresponding to the *ukta-kāraka; eva*—only; *puruṣa-vacana-ādikam—puruṣa, vacana,* and so on; *kriyā-pade*—in a word which expresses a *kriyā.*

The *puruṣa, vacana,* and so on used in a verb should correspond to those of the *ukta-kāraka.*

yathā—uktatvena vivakṣite nāmni prathamaḥ puruṣaḥ, yuṣmadi madhyamaḥ, asmady uttamaḥ, vacanāni ca tadvad iti. vartamāne kāle tib-ādayaḥ, kartari parapādikam. vaiṣṇavo bhavati, vaiṣṇavo vartamāna-sattā-kriyāyāḥ kartety arthaḥ, tad-anukūla-vyāpāratvena tatra svātantryāt. atra kriyāyāḥ kartṛ-sambandho mukhyaḥ, kartur eva vācyatvāt. evaṁ vaiṣṇavau bhavataḥ, vaiṣṇavā bhavanti. evaṁ bhavān bhavatīti. he vaiṣṇava tvaṁ bhavasi, yuvāṁ bhavathaḥ, yūyaṁ bhavatha. ahaṁ bhavāmi, āvāṁ bhavāvaḥ, vayaṁ bhavāmaḥ. yuṣmad-ādy-aprayoge 'pi labhyate, bhavasīty-ādi. asmi ity avyayam aham ity asya nipāto 'sti, tena tad-yoge 'py uttamaḥ, yathā—tvām asmi vacmi viduṣāṁ samavāyo 'tra tiṣṭhatīti. ghaṭo bhavatīty-ādāv acetane 'pi svātantryam upacārāt. nañ-prayoge 'pi kartṛtvādi vaiṣṇavo na bhavatīty-ādau.

VṚTTI—For example, when the speaker wants to express a particular *nāma* as the *ukta-kāraka, prathama-puruṣa* is used in the verb. When the speaker wants to express *yuṣmad* as the *ukta-kāraka, madhyama-puruṣa* is used in the verb. And when the speaker wants to express *asmad* as the *ukta-kāraka, uttama-puruṣa* is used in the verb. The same goes for the *vacanas.* The *pratyayas ti[p]* and so on are used in the present tense, and the *parapada* endings and so on are used when the *kartā* is being expressed. Thus we get *vaiṣṇavo bhavati* (the Vaiṣṇava exists) which means the Vaiṣṇava is the *kartā* of the activity of existing in the present because he is independent in the activity of existing since his *vyāpāra* (subset of activities) is favorable to the activity of existing in the present. In *vaiṣṇavo bhavati,* the *kartā's* relationship with the *kriyā* is the main thing because it is the *kartā* that is being expressed. Similarly, we get *vaiṣṇavau bhavataḥ* (the two Vaiṣṇavas are) and *vaiṣṇavā bhavanti* (the Vaiṣṇavas are). In the same way we get *bhavān bhavati* (you are)[27], *he vaiṣṇava tvaṁ bhavasi* (O Vaiṣṇava, you are), *yuvāṁ bhavathaḥ* (you both are), *yūyaṁ bhavatha* (you all are), *ahaṁ bhavāmi* (I am), *āvāṁ bhavāvaḥ* (we both are), and *vayaṁ bhavāmaḥ* (we all are).

A pronoun of *yuṣmad*, for instance, is understood even if it is not actually used. For instance: *bhavasi* (you are) [which means *tvaṁ bhavasi*].

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27 Even though the word *bhavat[u]* (you) (honorific) expresses the *madhyama-puruṣa*, a verb connected with it takes a *prathama-puruṣa* ending.

The *avyaya asmi* (I) is a replacement (*nipāta*) of the word *aham,* thus *uttama-puruṣa* is used also when there is a connection with *asmi.* For example: *tvām asmi vacmi viduṣāṁ samavāyo 'tra tiṣṭhatīti,* "I tell you that a group of learned persons is present here." In examples like *ghaṭo bhavati* (the pot is) even an inanimate thing is accepted as independent by *upacāra* (figurative extension). In *vaiṣṇavo na bhavati* (The Vaiṣṇava does not exist) and so on, the relationships of *kartā* and so on still exist even though *na[ñ]* (the negative particle *na*) is used.

Amṛta—*Liṅga* is included by the word *ādi* here, but only a *kriyā* connected with a *kṛt pratyaya* has a *liṅga.* Despite the statements *kriyā-pradhānam ākhyātaṁ sādhana-pradhānaṁ kṛt* (An *ākhyāta pratyaya* is focused mainly on the *kriyā,* whereas a *kṛt pratyaya* is focused mainly on the *sādhana* (*kāraka*)) (*vṛtti* 641) and *kṛd-abhihito bhāvo dravya-vat prakāśate* (A *bhāva* which is expressed by a *kṛt pratyaya* acts like a *dravya*) (*vṛtti* 829), *kṛdantas*[28] made from the *kṛt pratyayas viṣṇuniṣṭhā* and so on function as the main *kriyā,* on the strength of the *atideśa: viṣṇuniṣṭhāḥ viṣṇukṛtyādayaś cākhyāta-van mukhyāḥ* (*vṛtti* 645). Therefore they share the *liṅga,* the *viṣṇubhakti,* and the *vacana* of the *ukta-kāraka* because they are *viśeṣaṇas* of the *ukta-kāraka.* For example, *rohiṇī pākaṁ kṛtavatī* (Rohiṇī did the cooking), *vṛndāvanaṁ dṛṣṭaṁ cittena* (Vṛndāvana is seen with the heart), *kṛṣṇaḥ sevyaḥ* (Kṛṣṇa is to be served), *satāṁ maryādā rakṣaṇīyā* (the authority of the saintly persons is to be safeguarded), and so on.

Asmad is included by the words "and so on" in the sentence beginning "*yuṣmad* and so on." The meaning of the *paribhāṣā* beginning *uktānurūpam* (the current *sūtra*) can be construed in reverse. For example, the *puruṣa* and the *vacana* used in the *ukta-kāraka* correspond to those used in the verb. Thus in *bhavasi* the *ukta-kartā tvam* is obtained in accordance with the *madhyama-puruṣa* and *eka-vacana* seen in *bhavasi.* Similarly, in *bhavāmaḥ* the *ukta-kartā vayam* is obtained in accordance with the *uttama-puruṣa* and *bahu-vacana* seen in *bhavāmaḥ.*

Bāla—

pradhānatvaṁ vidher yatra pratiṣedhe 'pradhānatā
paryudāsaḥ sa vijñeyo yatrottara-padena nañ

aprādhānyaṁ vidher yatra pratiṣedhe pradhānatā
prasajya-pratiṣedho 'sau kriyayā saha yatra nañ

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28 A *kṛdanta* is a word ending in a *kṛt pratyaya.* For further details see *vṛttis* 641 and 645.

"*Na[ñ]* is called *paryudāsa* when it is used in a sentence where the *vidhi* (injunction) is the main thing and the *pratiṣedha* (prohibition) is secondary and *na[ñ]* is connected with an *uttara-pada.* But *na[ñ]* is called *prasajya-pratiṣedha* when it is used in a sentence where the *vidhi* is secondary and the *pratiṣedha* is the main thing and *na[ñ]* is connected with a verb." [29]

In the example *vaiṣṇavo na bhavati, na[ñ]* is *prasajya-pratiṣedha* because it is connected with the verb *bhavati.*

Amṛta—Bhartṛhari (the author of *Vākya-padīya*) says:

pravṛttau ca nivṛttau ca kārakāṇāṁ ya īśvaraḥ
aprayuktaḥ prayukto vā sa kartā nāma kārakam

"That which is the chief among the *kārakas* and which is independent or engaged by another in doing the action or not doing the action is the *kāraka* called *kartā.*" (not sourced in *Vākya-padīya*)

In this verse, *pravṛttau* means *kriyā-niṣpattau* (in doing the action). An example when the *kartā* is engaged by another is *vaiṣṇavācāryo vaiṣṇavaṁ bhāvayati* (The Vaiṣṇava ācārya causes the Vaiṣṇava to exist), and an example when the *kartā* is independent is *vaiṣṇavo bhavati* (the Vaiṣṇava exists). In the *vṛtti,* the example *vaiṣṇavo na bhavati* (the Vaiṣṇava is not) is an example when the *kartā* is independent (*svatantra*) in not doing the action.

६३३ । उक्तानां पृथङ्निर्देशे प्रत्येकं समुदायस्य वा सङ्ख्यामपेक्ष्य वचनानि स्युः।
633. uktānāṁ pṛthaṅ-nirdeśe praty-ekaṁ samudāyasya vā saṅkhyām apekṣya vacanāni syuḥ

uktānām—of the *ukta-kārakas; pṛthak-nirdeśe*—when there is a separate mention; *praty-ekam*—of each individual one; *samudāyasya*—of the aggregate; *vā*—or; *saṅkhyām*—the number; *apekṣya*—according to; *vacanāni*—the *vacanas; syuḥ*—should be.

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29 *Paryudāsa na[ñ]* and *prasajya-pratiṣedha na[ñ]* will be described in more detail in *Amṛta* 937. An example of *paryudāsa na[ñ]* is *apakvaṁ khādyaṁ khādatu* (Eat uncooked food). Here an order (injunction) is the main thing and *na[ñ]* is connected with the *uttara-pada pakvam.* See *sūtra* 778 for the reason why *na[ñ]* becomes *a.* An example of *prasajya-pratiṣedha na[ñ]* is *pakvaṁ khādyaṁ na khādatu* (Do not eat cooked food). Here the prohibition is the main thing and *na[ñ]* is connected with the verb *khādatu.*

When the *ukta-kārakas* are mentioned separately (outside of a *samāsa*), the *vacana* used in the verb should correspond to the number of each individual one or to the number of the aggregate.

yathā—brahma-rātaś ca viṣṇu-rātaś ca bhavati bhavato vā.

Vṛtti—For example, *brahma-rātaś ca viṣṇu-rātaś ca bhavati* (Brahma-rāta and Viṣṇu-rāta are) or *brahma-rātaś ca viṣṇu-rātaś ca bhavataḥ* (Brahma-rāta and Viṣṇu-rāta are).

Amṛta—The word *pṛthak-nirdeśe* here means *asamāse* (when there is no *samāsa*), and the word *praty-ekam* means *ekaikasya* (of each individual one). The usage of *bahu-vacana* in the word *uktānām* here also covers the *dvi-vacana* which is included inside the *bahu-vacana.* Indeed Jīva Gosvāmī himself shows this by giving an example when there is separate mention of two *ukta-kārakas.* Brahma-rāta is a name of Śukadeva Gosvāmī, and Viṣṇu-rāta is a name of Maharāja Parīkṣit. It was already explained in the *Nāma-prakaraṇa* how the word *ca* is used in two senses: *samuccaya* (conjunction, the joining together of two or more independent things associated in idea with some common action) and *itaretara-yoga* (mutual relationship with each other).[30]

In that regard, it will be described in the *Samāsa-prakaraṇa* that there is no possibility of *samāsa* when the sense is that of *samuccaya* (*vṛtti* 969). But *samāsa* necessarily takes place when the sense is that of *itaretara-yoga.* When the sense is *samuccaya,* the *vacana* of the verb corresponds to the number of each individual *ukta-kāraka,* but when the sense is *itaretara-yoga,* the *vacana* of the verb corresponds to the number of the aggregate of *ukta-kārakas.* When the meaning is *itaretara-yoga* and *samāsa* is thus made, the total number of the individual components of the *samāsa* is visible,[31] and the *vacana* of the verb is established in accordance with that number. Thus we get *brahma-rāta-viṣṇu-rātau bhavataḥ* (Brahma-rāta and Viṣṇu-rāta are). In the *vṛtti,* the example *brahma-rātaś ca viṣṇu-rātaś ca bhavataḥ* (Brahma-rāta and Viṣṇu-rāta are) is merely the *vākya* (*vigraha*) of this *samāsa.* This rule is only applied when all the *ukta-kārakas* are in the *prathama-puruṣa,* but the next rule deals with the usage of a mix of the three *puruṣas.*

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30 *cārthasya samuccayetaretara-yoga-bhedena dvai-vidhyāt.* (*Bṛhat* 308 *vṛtti*)

31 For example, in the *samāsa brahma-rāta-viṣṇu-rātau,* one can see from the dual ending *au* that the total number of the individual components in the *samāsa* is two, and so *dvi-vacana* is used in the verb *bhavataḥ.*

६३४ । युगपद्वचने पुरुषाणां परः, (वचनं तु समुदायसङ्ख्यापेक्ष्यम्)।

634. yugapad-vacane puruṣāṇāṁ paraḥ, (vacanaṁ tu samudāya-saṅkhyāpekṣyam)

yugapad-vacane—when there is simultaneous expressing; *puruṣāṇām*—of the *puruṣas; paraḥ*—the later one; *vacanam*—the *vacana; tu*—but; *samudāya-saṅkhyāpekṣyam*—according to the number of the aggregate.

When the *ukta-kārakas* are in different *puruṣas,* the *puruṣa* which is later (in the order of *prathama, madhyama,* and *uttama*) is used in the verb, but the *vacana* used in the verb should correspond to the number of the aggregate.

puruṣāṇāṁ prathama-madhyamottama-saṁjñānāṁ yugapad-vacane prāpte teṣāṁ madhye yo dvayor bahūnāṁ vā paraḥ sa eva syāt, vacanaṁ tu samudāya-saṅkhyāpekṣyam. yathā—kṛṣṇaś ca tvaṁ ca bhavathaḥ, tau ca ahaṁ ca bhavāmaḥ. vaiparītya-nirdeśe 'pi—ahaṁ ca tvaṁ ca sa ca bhavāmaḥ. atha bhāve ātmapada-prathama-puruṣaika-vacanam. tena anukte kartari yathā—

VṚTTI—When the *puruṣas* called *prathama, madhyama,* and *uttama* are expressed simultaneously, the *puruṣa* which is the later one out of two or more in the order of *prathama, madhyama,* and *uttama* is the one which is used in the verb. But the *vacana* used in the verb should correspond to the number of the aggregate. For example, *kṛṣṇaś ca tvaṁ ca bhavathaḥ* (Kṛṣṇa and you are) and *tau ca ahaṁ ca bhavāmaḥ* (The two of them and I are). This rule applies even if the *puruṣas* are mentioned in reverse order in the sentence. For example, *ahaṁ ca tvaṁ ca sa ca bhavāmaḥ.* (I, you, and he are).

In *bhāve prayoga,* only the *ātmapada prathama-puruṣa eka-vacana pratyaya* is used (287). When the *kartā* is *anukta* by that *pratyaya,* the following rule applies:

AMṚTA—In the example *kṛṣṇaś ca tvaṁ ca bhavathaḥ,* both the *prathama puruṣa* and the *madhyama puruṣa* are expressed simultaneously. Therefore the *puruṣa* used in the verb is the latter among them, the *madhyama puruṣa,* and because the aggregate is two, *dvi-vacana* is used. Similarly, in the example *tau ca ahaṁ ca bhavāmaḥ,* the *uttama-puruṣa* and the *bahu-vacana* are used in the verb. The *puruṣas* can be expressed simultaneously if they belong to the same verb and to the same time. Thus this rule does not apply to *kṛṣṇo nṛtyati tvaṁ paśyasi* (Kṛṣṇa dances, you see), nor to *kṛṣṇo gacchati tvaṁ gamiṣyasi* (Kṛṣṇa goes, you will go), and so on.

६३५ । अनुक्ते कर्तरि करणे च तृतीया ।

635. anukte kartari karaṇe ca tṛtīyā

anukte—is *anukta; kartari*—when the *kartā; karaṇe*—when the *karaṇa; ca*—and; *tṛtīyā*—a *tṛtīyā viṣṇubhakti.*

A *tṛtīyā viṣṇubhakti* is used when the *kartā* or the *karaṇa* is *anukta.*

anukta iti kārakāntara-viṣṇubhakti-vidhāne 'pi yojyaṁ, spaṣṭatārthaṁ ca etat, ukte tad-abhāvasya nyāya-siddhatvāt. vaiṣṇavena bhūyate, vaiṣṇavasya vartamāna-sattā-kriyety arthaḥ. atra kriyaiva mukhyā, tasyā eva vācyatvāt. evaṁ vaiṣṇavābhyāṁ bhūyate ity-ādi. kathaṁ dvau vaiṣṇavau bhavataḥ ity atra dvi-śabdena dvi-vacanam noktārthakaṁ syāt? ucyate—dvi-śabdo 'trāvadhāraṇārtham eva prayujyate, na tu dvitva-vācitvam. iti svatantraḥ kartā. prayojakas tu yathā—kṛṣṇo bhāvayati, bhavantaṁ prerayatīty arthaḥ. tathā vidhy-ādi-prayogā api jñeyāḥ. vaiṣṇavo bhavet, vaiṣṇavau bhavetām ity-ādayaḥ. ajita-prayogas tv evam. bhūte—yadi kṛṣṇāvatāro na abhaviṣyat tadā daityā muktā na abhaviṣyan. bhaviṣyati ca—yadi kṛṣṇa-bhaktir abhaviṣyat tadāhaṁ kṛtārtho 'bhaviṣyam.

VṚTTI—The word *anukte* should also be added in the rules ordaining the *viṣṇubhaktis* for the other *kārakas.* The word *anukte* is added simply for clarity because the absence of a *tṛtīyā viṣṇubhakti* and so on in the *ukta-kāraka* is already achieved by the maxim *uktāt nāma-mātrārthe dyotye prathamaiva* (*vṛtti* 629). An example of this *sūtra* is *vaiṣṇavena bhūyate* ([The act of] being is [being done] by the Vaiṣṇava) which means *vaiṣṇavasya vartamāna-sattā-kriyā* (Existing in the present is done by the Vaiṣṇava).[32] Here the *kriyā* itself is the main thing, because it is the *kriyā* that is being expressed [by the *ākhyāta pratyaya te*]. Similarly, we get *vaiṣṇavābhyāṁ bhūyate* (existing is done by the two *vaiṣṇavas*) and so on. Someone might wonder, "In *dvau vaiṣṇavau bhavataḥ* (Two Vaiṣṇavas are), why is the idea of *dvi-vacana* not expressed by the word *dvi* (*dvau*)?" The answer is that the word *dvi* is used here only for the sake of emphasis. (The idea of *dvi-vacana* is already expressed by the word *vaiṣṇavau.*) Thus ends the section dealing with the *svatantra kartā.*

An example of the *prayojaka kartā* is *kṛṣṇo bhāvayati* (Kṛṣṇa causes to exist), which means *kṛṣṇo bhavantaṁ prerayati* (Kṛṣṇa impels the one

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32 Here the *kartā* of the *kṛdanta* word *kriyā* (doing) is *vaiṣṇavasya.* A *ṣaṣṭhī viṣṇubhakti* was applied after the word *vaiṣṇava* by *kartṛ-karmaṇoḥ ṣaṣṭhī kṛd-yoge* (642).

doing the existing). One should know that the same rules also apply when *vidhi,* and so on, is used. For example *vaiṣṇavo bhavet* (the Vaiṣṇava should be), *vaiṣṇavau bhavetām* (the two Vaiṣṇavas should be), and so on. *Ajita* is used in the same way. An example when *ajita* is used in the past is *yadi kṛṣṇāvatāro na abhaviṣyat tadā daityā muktā na abhaviṣyan* (If Kṛṣṇa had not descended, the asuras would not have been liberated). And an example when *ajita* is used in the future is *yadi kṛṣṇa-bhaktir abhaviṣyat tadāhaṁ kṛtārtho 'bhaviṣyam* (If devotion to Kṛṣṇa could occur, I would become successful).

६३६ । क्रिया यत्साधिका तत्कर्म ।

636. kriyā yat-sādhikā tat karma

kriyā—the activity; *yat-sādhikā*—achieving which; *tat*—that; *karma*—*karma* (object).

What the *kriyā* achieves is called the *karma.*

kriyā yasya sādhanārthaṁ pravartate tat kārakaṁ karmocyate. sādhiketi kriyāyāḥ svātantryābhāve 'pi svātantryāropāt kartṛtva-prayogaḥ. "yat kriyate tat karma" iti kālāpāḥ (catuṣṭaya-vṛtti 219). tatra sādhanaṁ tayaiva kriyayā prakāra-viśeṣeṇa sampādanam—utpādyatayā vikāryatayā saṁskāryatayā prāpyatayā tyājyatayā ceti.

VṚTTI—That *kāraka* for the achievement (*sādhana*) of which the *kriyā* proceeds is called the *karma.* Regarding the word *sādhikā,* the *kriyā* is treated as the *kartā* here by figuratively imposing independence even though the *kriyā* is not actually independent. The Kalāpa grammarians say *yat kriyate tat karma* (The *karma* is that which is done). In regard to an earlier statement, *sādhana* is the achievement that takes place by the *kriyā* in any one of five particular ways:

1. **Achievement through the *karma's* being *utpādya* (produced);**
2. **Achievement through the *karma's* being *vikārya* (transformed);**
3. **Achievement through the *karma's* being *saṁskārya* (enhanced);**
4. **Achievement through the *karma's* being *prāpya* (attained);**
5. **Achievement through the *karma's* being *tyājya* (abandoned).**

AMṚTA—The word *sādhaka,* which means *sādhnoti* (it achieves), is formed by applying the *kṛt pratyaya [ṇ]aka* after the *dhātu sādh[a] saṁsiddhau* (4P or 5P, to succeed, accomplish). *Ā[p]* is then applied after the word *sādhaka* in the

feminine gender (since the word *kriyā* is feminine and *sādhaka* is its *viśeṣaṇa*) and the previous *a-rāma* changes to *i-rāma* by *pratyaya-sthāt kāt pūrvasyā-rāmasye-rāma āpi* (1061). The word *sādhikā* signifies *sādhana* (achievement). Therefore Jīva Gosvāmī explains this *sūtra* with the sentence beginning "That *kāraka* for the achievement (*sādhana*) of which." In this regard, the word *sādhikā* refers to the commencement of the *sādhana,* not to the completion of the *sādhana,* otherwise in the example *kāśīṁ gacchan durgā-dāsaḥ pathi visūcikayā mṛtaḥ* (While going to Kāśī, Durgā-dāsa died on the way from cholera) Kāśī would not be a *karma* since the *kartā* never actually reached Kāśī through the activity of going. Therefore in the *vṛtti,* Jīva Gosvāmī settles this point by saying "the *kriyā* proceeds for the *sādhana.*"

In the definition of the Kalāpa grammarians, namely *yat kriyate tat karma*, the reason which has to be inferred is again "because the meaning of *[ḍu] kṛ[ñ] karaṇe* (8U, to do) is included in all *dhātus*" (*vṛtti* 631). *Supadma-vyākaraṇa,* Kramadīśvara, and others say *kriyā-vyāpyaṁ karma* (The *karma* is that which is pervaded by the *kriyā*). In the *vṛtti,* by the word *yat* in *yat-sādhikā,* the word *sādhya* is understood. The meaning of the word *sādhya* is *sādhyate yat tat sādhyaṁ karma* (that which is achieved is called the *sādhya,* or in other words the *karma*). By inference, *sādhana* (achievement) is also included in *yat-sādhikā*. Therefore Jīva Gosvāmī says "That *kāraka* for the achievement (*sādhana*) of which." Then with the final sentence of the *vṛtti* he further explains *sādhana.* The *karma* is of five kinds: (i) *utpādya* (produced), (ii) *vikārya* (transformed), (iii) *saṁskārya* (enhanced), (iv) *prāpya* (attained), and (v) *tyājya* (abandoned).[33] Similarly, the *kriyā* (activity) is of five kinds: (i) *utpādikā* (it produces something), (ii) *vikārikā* (it transforms something), (iii) *saṁskārikā* (it enhances something), (iv) *prāpikā* (it attains somethings), and (v) *tyājikā* (it abandons something).

६३७ । कर्मणि द्वितीया ।

637. karmaṇi dvitīyā

karmaṇi—when the *karma; dvitīyā*—a *dvitīyā viṣṇubhakti.*

A *dvitīyā viṣṇubhakti* is used when the *karma* is *anukta.*

anukta ity eva. vaiṣṇavo mālāṁ karoti, vaiṣṇavo mālāyā vartamāna-kṛti-kriyāyāḥ kartety arthaḥ. atra kriyāyāḥ karma-sambandho gauṇaḥ, kartur eva vācyatvāt. evam annaṁ pacati, jalaṁ vāsayati, kṛṣṇa-mandiraṁ gacchati, sva-

33 Examples of each of these are given in the next *vṛtti.*

gṛhaṁ tyajatīti. kṛṣṇaṁ spṛśati, paśyati, śṛṇoti ity-ādiṣv api prāpyatā. evaṁ tvaṁ mālāṁ karoṣīty-ādi. ahaṁ mālāṁ karomīty-ādi. bhāve 'pi pratyaye sa-karmakasya dhātoḥ karmāpekṣā cet karma-sambandho bhavaty eva, yathā—gamyate mayā grāmam iti bhāṣā-vṛttir bhāga-vṛttiś ca. karma-pratyayena tasminn ukte tu, vaiṣṇavena mālā kriyate, vaiṣṇavasya mālā vartamāna-kṛti-kriyāyāḥ karmety arthaḥ. atra kriyāyāḥ karma-sambandho mukhyaḥ, karmaṇa eva vācyatvāt. vaiṣṇavena māle kriyete ity-ādi. yuṣmad-asmador uktayoḥ—vaiṣṇavena tvaṁ kriyase ity-ādi. vaiṣṇavenāhaṁ kriye ity-ādi. yatra tv ekasyāṁ kriyāyāṁ kartṛtvam anyasyāṁ karmatvaṁ tatrobhābhyāṁ pratyayābhyām uktatve, yathā—śrī-kṛṣṇo bhaktān paśyati bhaktair dṛśyate ca. karma-tulyādhikaraṇasyāpi karmatvaṁ, tad api kriyā sādhayatīti. yathā—uttamāṁ mālāṁ karoti, tāṁ cottamāṁ karotīti sambandhaḥ. evam anyatrāpi. atha kriyā-viśeṣaṇaṁ ca dvi-vidham, vyadhikaraṇaṁ tulyādhikaraṇaṁ ca. tatrādye lakṣaṇāt tṛtīyā vakṣyate, antime tv āhuḥ—

VṚTTI—Only when the *karma* is *anukta.* For example, *vaiṣṇavo mālāṁ karoti* (the Vaiṣṇava makes a garland). which means the Vaiṣṇava is the *kartā* of the activity of making the garland in the present. Here the *karma's* relationship with the *kriyā* is secondary because only the *kartā* is being expressed (by the *ākhyāta pratyaya ti[p]*). Further examples are *annaṁ pacati* (he cooks the rice), *jalaṁ vāsayati* (he makes the water fragrant), *kṛṣṇa-mandiraṁ gacchati* (he goes to the temple of Kṛṣṇa), and *sva-gṛhaṁ tyajati* (he leaves his home). In the examples *kṛṣṇaṁ spṛśati* (he touches Kṛṣṇa), *kṛṣṇaṁ paśyati* (he sees Kṛṣṇa), *kṛṣṇaṁ śṛnoti* (he hears Kṛṣṇa) and so on, the *karma* is also *prāpya.* Examples when the *kartā* is in the *madhyama-puruṣa* are *tvaṁ mālāṁ karoṣi* (You make a garland) and so on, and examples when the *kartā* is in the *uttama-puruṣa* are *ahaṁ mālāṁ karomi* (I make a garland) and so on.

If there is expectancy of the *karma* of a *sa-karmaka dhātu,* the relationship of *karma* is still allowed even though the *pratyaya* is applied in *bhāve prayoga.* For instance, *Bhāṣā-vṛtti* and *Bhāga-vṛtti* both give the example *gamyate mayā grāmam* (going to the village is done by me).[34] But when the *karma* is *ukta* by a *pratyaya* applied in *karmaṇi prayoga,* we get *vaiṣṇavena mālā kriyate* (The garland is made by the Vaiṣṇava) which means the garland is the *karma* of the Vaiṣṇava's activity of making in the present. Here the *karma's*

34 Both *Amṛta* and *Bāla* comment that *Bhāṣa-vṛtti's* and *Bhāga-vṛtti's* accepting that a *karma* can still be used in *bhāve prayoga* indicates that many other authorities also accept the same. Indeed both *Amṛta* and *Bāla* say *ata eva kāṁ diśaṁ gantavyam iti prayogo dṛśyate,* "Therefore we see usage such as *kāṁ diśaṁ gantavyam* (Going should be done to which direction?)."

relationship with the *kriyā* is the main thing because only the *karma* is being expressed [by the *ākhyāta pratyaya te*]. Similarly, we get *vaiṣṇavena māle kriyete* (two garlands are made by the Vaiṣṇava) and so on. When *yuṣmad* and *asmad* are *ukta,* we get *vaiṣṇavena tvaṁ kriyase* (You are made by the Vaiṣṇava) and so on, and *vaiṣṇavenāhaṁ kriye* (I am made by the Vaiṣṇava) and so on. But when something is the *kartā* of one *kriyā* and the *karma* of another, that thing is *ukta* by both *pratyayas.* An example of this is *śrī-kṛṣṇo bhaktān paśyati bhaktair dṛśyate ca* (Lord Kṛṣṇa sees the devotees and He is seen by the devotees).

The *tulyādhikaraṇa-viśeṣaṇa* of a *karma* is also considered a *karma* because the *kriyā* also achieves it. For example, *uttamāṁ mālāṁ karoti* (he makes the best garland). The relationship here is *tāṁ cottamāṁ karoti* (he makes the garland and he makes the bestness). Such is the case elsewhere also. The *viśeṣaṇa* of a *kriyā* is also of two kinds: *vyadhikaraṇa* and *tulyādhikaraṇa.* The rule *viśeṣa-lakṣaṇāt tṛtīyā* (678) will be stated in regard to the first kind, whereas the following rule is stated in regard to the second kind.

Amṛta—The example *vaiṣṇavo mālāṁ karoti* illustrates the *karma* being *utpādya,* and the four beginning from *annaṁ pacati* are sequential examples when the *karma* is *vikārya* and so on. In all of these examples, the *karmas* are achieved by *karmendriyas* (working senses) like the hands and so on. But, in order to show that the seeing and so on achieved by the *jñānendriyas* (knowledge-acquiring senses) like the eyes and so on is included within the category of *prāpti* (attaining), Jīva Gosvāmī says “in the examples *kṛṣṇaṁ spṛśati* and so on the *karma* is also *prāpya.*” For example, it is understood that *kṛṣṇaṁ spṛśati* means *sparśa-dvārā kṛṣṇaṁ prāpnoti* (he attains Kṛṣṇa by means of touch) and so on. Similarly *tulasīṁ jighrati* means *ghrāṇa-dvārā tulasīṁ prāpnoti* (he attains *tulasī* by means of smell) and *kṛṣṇaṁ gāyati* means *gāna-dvārā kṛṣṇaṁ prāpnoti* (he attains Kṛṣṇa by means of sound). The meditation and so on achieved by the mind is also included within the category of *prāpti.* For example *kṛṣṇaṁ dhyāyati* means *dhyānena kṛṣṇa-saṁyogaṁ prāpnoti* (he attains a link with Kṛṣṇa through meditation). The intent of the sentence *tāṁ mālām uttamāṁ ca karoti* is: *uttamatvaṁ ca kriyāyāḥ sādhyatvam* (the bestness is also achieved by the *kriyā*).

६३८ । क्रियाविशेषणं कर्म, तच्च ब्रह्मैकवचनं सदानुक्तं च ।

638. kriyā-viśeṣaṇaṁ karma, tac ca brahmaika-vacanaṁ sadānuktaṁ ca

kriyā-viśeṣaṇam—the *viśeṣaṇa* of a *kriyā* (or in other words the adverb); *karma*—*karma; tat*—it; *ca*—and; *brahma*—neuter; *eka-vacanam*—singular; *sadā*—always; *anuktam*—*anukta; ca*—and.

The *viśeṣaṇa* of a *kriyā* is called *karma,* and is neuter, singular, and always *anukta.*

śīghraṁ mālāṁ karoti, śīghraṁ mālā kriyate, śīghraṁ yathā syāt tādṛśam ity-arthaḥ. kartr-ādi-vācitvāt pratyayasya sattādi-kriyā-vāci-bhū-prabhṛti-dhātu-rūpam antar-bhūtaṁ karma. tasya viśeṣaṇaṁ śīghrādi-śabdaḥ kvacit kriyate, sa ca tasyāliṅgasya viśeṣaṇam iti brahma. sāmānyam ity eka-vacanam. mukhya-kāraka eva pratyaya-vidhānād anuktaṁ ceti bhāvaḥ. kiṁ ca—"kriyamāṇas tu yat karma svayaṁ siddhaṁ pratīyate / atyanta-sukaratvena karma-karteti tad viduḥ.

VṚTTI—For example, *śīghraṁ mālāṁ karoti* (He quickly makes the garland) and *śīghraṁ mālā kriyate* (The garland is made quickly) which means *śīghraṁ yathā syāt tādṛśam* (the making of the garland[35] is done in such a way that it is quick). Because a *pratyaya* expresses the *kartā* and so on, its *karma* is *antar-bhūta* (existing inside) in the form of the meaning of the *dhātu bhū* and so on which expresses the activity of *sattā* (existence) and so on. Sometimes the words *śīghra* and so on are employed as *viśeṣaṇas* of that internal *karma* in the form of the meaning of the *dhātu,* and since they are *viśeṣaṇas* of that genderless internal *karma,* they are used in the neuter gender. Moreover, since the internal *karma* is a *sāmānya* (generic activity)[36], they are singular, and since the *pratyaya* is ordained only in the main *kāraka,* they are *anukta.* This is the purport of what is stated here in this *sūtra.*

AMṚTA—The *viśeṣaṇa* of a *kriyā* is called *karma,* and it is neuter, singular, and always *anukta.* In the *vṛtti,* Jīva Gosvāmī justifies this statement of the earlier grammarians by giving his own logical arguments. First of all, he justifies how the *viśeṣaṇa* of a *kriyā* is called *karma* with the sentence beginning "Because a *pratyaya* expresses the *kartā* and so on." These words mean "Because an *ākhyāta, kṛt,* or *taddhita pratyaya* expresses an *ukta-kāraka* such as *kartā, karma,* and so on." The *sv-ādis* do not express the *kāraka,* but merely suggest the *kāraka.* The meaning of the *dhātu* such as *sattā* and so on is the internal *karma.* Thus, since *gacchati* means *gamanaṁ karoti* (he does the act of going), *śete* means *śayanaṁ karoti* (he does the act of sleeping), and

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35 *Bāla* says *tādṛśaṁ mālā-karaṇam ity arthaḥ,* "The word *tādṛśa* here means the making of the garland."

36 *Bāla* explains this by saying *tat karma sāmānyaṁ sāmānya-vat, sāmānyaṁ jātir iti hetos tasya viśeṣaṇam eka-vacanaṁ bhavati. sāmānya-vat kriyā punar eka-rūpeti vaiyākaraṇāḥ, sāmanya-vad jāti-vad ity arthaḥ* (That *karma* is a *sāmānya,* that is to say it is like a *sāmānya.* Because *sāmānya* means *jāti,* the *viśeṣaṇa* of that internal *karma* in the form of the meaning of the *dhātu* is singular. The grammarians say that the *kriyā* is like a *sāmānya* (*jāti*) and it is singular in form).

so on, it is understood that the meaning of the *dhātu* is the *karma* in all *dhātus* regardless of whether they are *sa-karmaka* or *akarmaka.* Therefore Jinendra-buddhi, the author of *Nyāsa,* says *kriyāyāḥ sādhyatvāt karmatvam* (the *kriyā* is the *karma* because it is what is to be achieved). Thus when words like *śīghra* and so on are connected as *tulyādhikaraṇa-viśeṣaṇas* of the *karma* in the form of the meaning of the *dhātu* such as *gamana* and so on, they are also *karmas* on the authority of the statement *karma-tulyādhikaraṇasyāpi karmatvaṁ, tad api kriyā sādhayati* (The *tulyādhikaraṇa-viśeṣaṇa* of a *karma* is also a *karma* because the *kriyā* also achieves it).

Next Jīva Gosvāmī justifies how the *viśeṣaṇa* of a *kriyā* is neuter with the sentence beginning "Sometimes the words *śīghra* and so on." A *kriyā* never expresses a *dravya* (substance), and gender is nothing but the particular meaning of a *nāma* which is essentially a *dravya.* Therefore, since a *kriyā* isn't a *nāma,* it doesn't have any gender. So what gender should the *viśeṣaṇa* of a *kriyā* take? Since the meaning of the *dhātu* (in other words the *kriyā*) doesn't have a gender, it is by extension an *avyaya.* Thus the *viśeṣaṇa* of a *kriyā* takes the neuter gender by *avyaya-viśeṣaṇaṁ brahma* (227).

Jīva Gosvāmī justifies how the *viśeṣaṇa* of a *kriyā* is singular with the sentence beginning "Moreover, since the internal *karma* is a *sāmānya.*" The word *sāmānya* means *jāti.* And because a *jāti* inheres in many, its singularity is not only self-evident, but also necessary. Indeed, even when plurality is optionally ordained by *sūtra* 624, no extra meaning is obtained. Therefore, by understanding that even when the words *śīghra* and so on are made to be dual or plural the meaning is the same as that of the singular, it is ascertained that only singularity is appropriate for the *viśeṣaṇa* of a *kriyā.*

Next Jīva Gosvāmī justifies how the *viśeṣaṇa* of a *kriyā* is always *anukta* by saying "since the *pratyaya* is ordained only in the main *kāraka,* they (the words *śīghra* and so on) are *anukta.*" The *ukta-kāraka* is the main thing because it is what is being expressed by the *pratyaya.* Thus, logically, a *kāraka* other than the *ukta-kāraka* is *anukta* and secondary. Therefore, a *dvitīyā viṣṇubhakti* is applied by the rule *anukte karmaṇi dvitīyā* (637) in order to show how the *viśeṣaṇa* of a *kriyā* is a *karma,* and thus it is concluded that only the *dvitīyā eka-vacana viṣṇubhakti* is used for the *viśeṣaṇa* of a *kriyā.* Each of the *kārakas* like *kartā* and so on are arranged according to the desire of the speaker and thus they are sometimes *ukta* and sometimes *anukta,* but none of them are always *anukta.* The *viśeṣaṇa* of a *kriyā,* however, is always *anukta.* Indeed the fact that it is never *ukta* or the main thing suggests that it is different than a *kāraka.* Moreover, the meaning of a *viṣṇubhakti* is used to connect the *kartā,*

karma, and so on with the *kriyā* in such a way that there is difference. In that regard, an *ukta-kāraka* is connected with the *kriyā* through the meaning of a *tib-ādi viṣṇubhakti,* whereas an *anukta-kāraka* is connected with the *kriyā* through the meaning of a *sv-ādi viṣṇubhakti.* The *viśeṣaṇa* of a *kriyā* however is connected with the *kriyā* in such a way that there is no difference because the *viśeṣaṇa* of a *kriyā* is *tulyādhikaraṇa.* Thus the *viśeṣaṇa* of a *kriyā* is different than a *kāraka* in this regard also.

Therefore calling the *viśeṣaṇa* of a *kriyā* a *kāraka* by extension is only done because of a certain similarity namely that the *tulyādhikaraṇa-viśeṣaṇa* of the *karma* in the form of the meaning of the *dhātu* is also a *karma* since it is also achieved by the *kriyā* (*vṛtti* 637). Thus, since it is impossible to clearly show that the *tulyādhikaraṇa-viśeṣaṇa* of a *kriyā* is also a *karma* without using a *dvitīyā viṣṇubhakti,* a *dvitīyā viṣṇubhakti* is applied in accordance with the rule that the *viśeṣaṇa* of a *kriyā* is always *anukta.* Only in this sense is the *viśeṣaṇa* of a *kriyā* similar to a *kāraka.*

Vṛtti—Moreover,

➲*kriyamāṇas tu yat karma svayaṁ siddhaṁ pratīyate*
atyanta-sukaratvena karma-karteti tad viduḥ⊂

“The learned know that *karma* which although being done (by a *kartā*) seems to be achieved by itself because it is very easy to do as the *karma-kartā.*”

Amṛta—It was described in *Amṛta* 631 how, through the desire to express a different *vyāpāra,* even the *karma, karaṇa,* and so on can be the *kartā.* Examples of this were *kāṣṭhaṁ pacati* (the wood cooks) and so on. Moreover it is ascertained that the cause of the desire to express a different *vyāpāra* is that the *sādhana* (achievement) is very easy to do. In this regard, Jīva Gosvāmī specifically describes how the *karma* can be the *kartā* with the verse beginning *kriyamāṇah.* The word *karma-kartā* is a *śyāma-rāma samāsa* which means the *karma* itself is the *kartā.* The verse essentially means “If one desires to express what was previously just the *karma* as the *kartā,* then that *karma* is called the *karma-kartā.*” If the activity of cooking which requires dry wood, a fireplace, and so on is achieved with ease and the *kartā* thinks “I am not cooking this, rather this rice is cooking by itself” then the *karma* of the activity of cooking is desired to be expressed as the *kartā.* At that time the *karma* is called the *karma-kartā* and the following rule applies:

६३९ । कर्मकर्तरि कर्मवदात्मपदादि ।

639. karma-kartari karma-vad ātmapadādi

karma-kartari—when the *karma-kartā* is being expressed; *karma-vat*—like when the *karma* is being expressed; *ātmapada-ādi*—*ātmapada* endings and so on.

In *karma-kartari prayoga,* the verb takes *ātmapada* endings and so on just like in *karmaṇi prayoga.*

tasminn ātmapade yak-iṇ syāt. hanyate saṁsāraḥ svayam eva vaiṣṇavānām. evam aghāni ghāniṣyate. kartari prayogo 'yaṁ darśitaḥ. bhāve tu—hanyate saṁsāreṇa ity eva. tac ca pūrvoktaṁ karma punas tri-vidham—kartur īpsitatamam anīpsitam īpsitaṁ ca. yathāha bhagavān pāṇiniḥ—"kartur īpsitatamaṁ karma", "tathāyuktaṁ cānīpsitam", "akathitaṁ ca" iti (1.4.49-51). prathamaṁ darśitaṁ—vaiṣṇavo mālāṁ karotīty-ādinā. madhyamaṁ tu dveṣyam anapekṣyaṁ ca—pramādena pāpaṁ karoti viṣṇu-bhaktaḥ, mathurāṁ gacchan deśān paśyati. tathepsitaṁ yad īpsitatamopayogi. tatraikasyām eva kriyāyām īpsitatamam īpsitaṁ ceti karma-dvayaṁ syāt. tathā hi dhātavas tāvat tri-vidhāḥ—akarmakāḥ sa-karmakāḥ dvi-karmakāś ca. tatra vastv-antaraṁ sādhayitum asamarthā akarmakāḥ, yathā—sattā-mātrādy-arthāḥ bhavaty-ādayaḥ. tat sādhayituṁ samarthāḥ sa-karmakāḥ. yathā—utpādanādy-arthaḥ karoty-ādayaḥ. tatraiva dvi-vṛttayo dvi-karmakāḥ. yathā—duhādayo nī-vahādayaś ca. ete ubhayam eva karma sva-vṛtti-viśeṣābhyāṁ sādhayanti, ākarṣaṇa-viśeṣa-pūrvaka-niṣkāsanādi-rūpārthatvāt. tatra dugdhādikam īpsitatamaṁ mukhyaṁ, tad-upayogi-gavādikam īpsitaṁ gauṇam. tena duhādayo nī-vahādayaś ca dhātavo dvi-karmakāḥ. tad-vṛndaṁ yathā—➲duhi-yāci-rudhi-prachi-bhikṣi-ciño / bruvi-śāsi-ji-daṇḍi-vṛ-manthi-vadaḥ. iti tūbhaya-karma duhādi bhaved / atha nī-vahi-hṛñ-kṛṣi-mukhyam api⊂ eṣāṁ vṛttī yathā—duher ākarṣaṇa-viśeṣo niṣkāsanam. yāceḥ svasmai dāne preraṇaṁ vāñchā ca. rudher veṣṭanam antaḥ-sthāpanam. pṛccheḥ svopadeśe preraṇaṁ jijñāsā. bhikṣer yāci-vat. ciño 'vaśeṣaṇam ādānam. brūñaḥ śrāvaṇaṁ pratipādanam. śāseś ca. jer atikramo vaśi-karaṇam. daṇḍer nigraho grahaṇam. vṛño yāci-vat. mantheḥ sañcālanam utthāpanam. vadaḥ brūña-vat. nīñaḥ saṁyojanaṁ preraṇam. vahaḥ saṁyojanaṁ dhāraṇam. hṛñaḥ saṁyojanam ākarṣaṇam. kṛṣaś ceti. etat krameṇodāharaṇāni, yathā—kṛṣṇo gāṁ dugdhaṁ dogdhi. mātaraṁ navanītaṁ yācate. goṣṭhaṁ gā avaruṇaddhi. pitaram indra-makhaṁ pṛcchati. yajña-patnīr annaṁ bhikṣate. vṛndāvanaṁ puṣpāṇy avacinoti. pitaraṁ govardhana-makhaṁ brūte. lokāṁs tad-bhaktiṁ śāsti. daityān yuddhaṁ jayati. daityān prāṇān daṇḍayati. govardhanaṁ varaṁ vṛṇute. dadhi navanītaṁ mathnāti. sakhīr narma vadati. gā vrajaṁ

nayati. śrī-dāmānaṁ bhāṇḍīraṁ vahati. vastraṁ kadambāgraṁ harati. gopīr vanaṁ karṣati. atra gāṁ dogdhi, dugdhaṁ dogdhi ity-ādir anvayaḥ. dugdhaṁ niṣkāsayann aṅguli-dvayena staneṣu gām ākarṣati. ity-ādir artho jñeyaḥ. bhikṣir artha-paras tena prārthayata ity api. yācis tv avinayārthe 'pi. tena, duṣṭaṁ śataṁ yācate rājā. atra bruvi-śāsi-vadīnāṁ ca pratipādyamānaṁ makhādikam evepsitatamaṁ, tat-pratipādanena sampādyamānaṁ pitrādikaṁ tv īpsitam iti jñeyam. tad-arthānām api dṛśyate—"jagāda mārīcam uccair vacanaṁ mahārtham" iti bhaṭṭiḥ (2.32), "giram aty-udārāṁ dvaipāyanenābhidadhe narendraḥ" iti bhāraviḥ (3.10). atha nī-vahīty-ādau mukhya-grahaṇāt karoty-ādayo 'pi kvacit. kṛṣṇaḥ puṣpāṇi mālāṁ karoti, mālām utpādayan puṣpāṇi grathnāti. gopīr mano muñcāti, mano haran gopīr vañcayatīty arthaḥ. gopīr hārān gṛhṇāti, hārān ācchindan gopīr dharṣayatīty arthaḥ. gopyas taṇḍulān odanaṁ pacanti, tān odanaṁ sādhayantyo vikledayantīty arthaḥ. kiṁ ca karma-pratyaye tu duhāder gauṇaṁ karmoktaṁ syān nī-vahādes tu mukham. yad uktam—"yatrākhyātādir uktaṁ tat sa ṇes tat kartṛ-karmaṇoḥ / sa cet karmaṇi duhy-āder gauṇe ṇy-ādes tu mukhyake." asyārthaḥ—yatra kārake ākhyātādiḥ pratyayaḥ kriyate, tat kārakam uktaṁ syāt. sa cākhyātādir yadi ṇeḥ syāt, tadā tasya ṇer eva kartṛ-karmaṇoḥ syāt, na tu pūrva-kartṛ-karmaṇoḥ. sa cākhyātādir yadi duhy-ādeḥ syāt, tadā gauṇa eva karmaṇi syāt, na tu mukhye. nī-vahāder yadi syāt, tadā mukhya eva syāt, na tu gauṇa iti. yathā—kṛṣṇena gaur dugdhaṁ duhyate iti, mātā navanītaṁ yācate ity-ādi. atha nī-vahādiḥ—kṛṣṇo gā vrajaṁ nayati. śrī-dāmānaṁ bhāṇḍīraṁ vahati.yadā tv ekam eva karma prayujyate, tadā gauṇaṁ mukhyaṁ vā tad evoktaṁ syāt, yathā—dugdhāni duhyante ity-ādi. atha preraṇādy-artha-ṇy-anta-prayoge kartṛ-karma-vivekaḥ. tatra ṇy-antāt kartṛ-pratyaye ṇy-anta-kartaivoktaḥ syāt, pūrva-kartā tv anuktaḥ, yathā—viṣṇumitro vaiṣṇavenānnaṁ pācayati. punar-ṇau tu tat-kartaivoktaḥ, pūrva-kartā tv anuktaḥ, yathā—vaiṣṇavācāryo viṣṇumitreṇa vaiṣṇavenānnaṁ pācayati. ṇy-anta-karmābhāve sati pūrva-karmaṇy eva pratyaye tad evoktaṁ syāt, kartṛ-mātraṁ tv anuktam eva, yathā—viṣṇumitreṇa vaiṣṇavenānnaṁ pācyate ity-ādi. akarmakādi-dhātuṣu pūrva-kartuḥ karmatvam āha—

VṚTTI—When *ātmapada* endings are applied, *ya[k]* and *i[ṇ]* are also applied. For example, *hanyate saṁsāraḥ svayam eva vaiṣṇavānām* (The *saṁsāra* of the Vaiṣṇavas kills itself) and *aghāni saṁsāraḥ svayam eva vaiṣṇavānām* (The *saṁsāra* of the Vaiṣṇavas killed itself). These examples are in *kartari pratyoga,* but in *bhāve prayoga* we get only *hanyate saṁsāreṇa svayam eva vaiṣṇavānām* ([The act of] killing itself is [being done] by the *saṁsāra* of the Vaiṣṇavas).

AMṚTA—The *taddhita pratyaya vat[i]* in *karma-vat* is applied in the sense of *saptamī* by *tatreva tasyeva vā* (1198). Thus *karma-vat* means *karmaṇi iva.*

With the sentence "*ya[k]* and *i[ṇ]* are also applied," Jīva Gosvāmī shows what is included by the word *ādi* in *ātmapadādi.* The *tib-ādi pratyayas* which are ordained in *kartari prayoga* are only applied in pure *kartari prayoga.* But since the state of being a *kartā* is being figuratively imposed on the *karma* here, the *pratyayas* ordained in pure *kartari prayoga* cannot be applied in *karma-kartari prayoga.* If what was previously the *karma* becomes the *kartā* then the *dhātu* again becomes *akarmaka.* Thus since there is no possibility of *karmaṇi prayoga,* it is understood that the *karma-kartā* can only be used in *kartari prayoga* and *bhāve prayoga.* The examples given by Jīva Gosvāmī in the *vṛtti* are confirmation of this. Since, even though the *kartā* is being expressed, the *pratyayas* ordained in *kartari prayoga* aren't used because the *karma-kartā* is not a pure *kartā,* the *pratyayas* used should be the same as those used in *karmaṇi prayoga.* This is the essence of the *atideśa* spoken in this *sūtra.* Since the *dhātu* becomes *akarmaka* when there is a desire to express the *karma* as the *kartā,* the *ātmapada* endings and so on are also applied in *bhāve prayoga* just like in *karmaṇi prayoga.* But, since in *bhāve prayoga* there is no *atideśa* of the *kārakas* and *kāryas,* the *anukta-kartā* doesn't take *dvitīyā* like the *anukta-karma* but rather takes only the *tṛtīyā.*

Moreover, the *kriyā* (activity) is sometimes *kartṛ-stha* (contained in the *kartā*) and sometimes *karma-stha* (contained in the *karma*). For example, it is said that:

karma-sthaḥ pacater bhāvaḥ karma-sthā ca bhideḥ kriyā
asy-āsyor bhāvaḥ kartṛ-sthaḥ kartṛ-sthā ca gameḥ kriyā

"The activity of cooking is *karma-stha,* and the activity of splitting is also *karma-stha.* The activities of being and sitting are *kartṛ-stha,* and the activity of going is also *kartṛ-stha.*"

The intention here is that activities like cooking and so on inhere in *karmas* like boiled rice and so on since the activities of cooking and so on are understood by seeing the boiled rice and so on. Thus the activities of cooking and so on are said to be *karma-stha* (situated in the *karma*). Activities like going and so on inhere in the *kartā* since they are not understood by seeing the *karmas* like the village and so on. For example, by seeing that Vṛndāvana which is gone to by the Vaiṣṇava, the Vaiṣṇava's act of going is not understood, but by seeing the Vaiṣṇava in the process of going the act of going is understood. Thus the activities of going and so on are said to be *kartṛ-stha* (situated in the *kartā*). Such being the case, the current rule only applies when the activity is *karma-stha,* and not when it is *kartṛ-stha.* Therefore Padmanābha Datta, author of

the *Supadma-vyākaraṇa,* made his *sūtra* in the following way: *karma-stha-dhātv-arthe karma-vat karma-kartā* (When the activity[37] is *karma-stha* the *karma-kartā* is treated like a *karma*).

Similarly, it is understood that *kṛdantas* sometimes also express the *karma-kartā.* For example, *pacelimās taṇḍulāḥ* (the rice which cooks by itself) in *Bṛhat* 1390, *bhaṅguraṁ kāṣṭham* (the wood which splits by itself) in *Bṛhat* 1549, *chidurā rajjuḥ* (the rope which breaks by itself) in *Bṛhat* 1551, and *sino grāsaḥ svayam eva* (the bite-sized morsel which is formed by itself) in *Bṛhat* 1231, and so on. The *karma-kartā* is unique in that the verb takes *ātmapada* endings and so on in *karma-kartari prayoga* just like in *karmaṇi prayoga.* But nothing special is done when there is a desire to express the *karaṇa* or *adhikaraṇa* as the *kartā.* Examples of this are *kāṣṭhaṁ pacati* (the wood cooks), *sthālī pacati* (the pot cooks), and so on.

Bāla—It should be understood that the *kāryas* of the *karma-kartā* are only like those of the *karma* when the activity is *karma-stha.* For example, in *gacchati mathurām vaiṣṇavaḥ* (the Vaiṣṇava goes to Mathurā), the activity of going is *kartṛ-stha.* Thus, when there is a desire to express the *karma,* namely Mathurā, as the *kartā* since it is achieved with extreme ease, we get *gacchati mathurā svayam eva* (Mathurā goes to itself) and not *gamyate mathurā svayam eva.* Kramadīśvara and others say that the *kāryas* of the *karma-kartā* are also like those of the *karma* when the activity is *karma-stha* and the *kṛt pratyayas tavya* and so on are applied. For example, *paktavyam odanena svayam eva* ([The act of] cooking itself is [being done] by the rice). Here the rice (*odana*) is treated like the *kartā.* Thus, since it is *anukta* by the *kṛt pratyaya tavya* ordained in *bhāve prayoga,* it takes *tṛtīyā.*

Vṛtti—Furthermore, the *karma* which was previously described (*sūtra* 636) is of three kinds, namely that which is most desired (*īpsitatama*) by the *kartā,* that which is not desired (*anīpsita*) by the *kartā,* and that which is desired (*īpsita*) by the *kartā.* For example, the venerable sage Pāṇini says *kartur īpsitatamaṁ karma* (*Aṣṭādhyāyī* 1.4.49), *tathāyuktaṁ cānīpsitam* (*Aṣṭādhyāyī* 1.4.50), and *akathitaṁ ca* (*Aṣṭādhyāyī* 1.4.51). The first kind of *karma* was already shown by the examples *vaiṣṇavo mālāṁ karoti* and so on. The second kind refers either to something that is despised or to something that is of no interest. For example, *pramādena pāpaṁ karoti viṣṇu-bhaktaḥ* (By mistake the devotee of Viṣṇu commits a sin) and *mathurāṁ gacchan*

37 The word *dhātv-artha* here is a synonym of the word *kriyā.* For example, in *vṛtti* 87 Jīva Gosvāmī defined *kriyā* as *kriyā dhātv-arthaḥ, sattāhāra-jñāna-vihāra-prabhṛtiḥ* (*Kriyā* is the meaning of a *dhātu* such as being, eating, knowing, strolling, and so on).

deśān paśyati **(While going to Mathurā he sees various regions). The *īpsita karma* is that which is useful in attaining the *īpsitatama karma.* Moreover, the *īpsitatama karma* and the *īpsita karma* as a pair can only function in reference to a single *kriyā.***

In that regard, *dhātus* are actually of three kinds: *akarmaka, sa-karmaka,* and *dvi-karmaka.* The *akarmaka dhātus* are those which are unable to achieve another thing. For example, *bhavati* and so on which have the meanings of mere existence and so on.[38] The *sa-karmaka dhātus* are those which are able to achieve another thing. For example, *karoti* and so on which have the meanings of *utpādana* (producing) and so on.[39] And among the *sa-karmaka dhātus,* the *dvi-karmaka dhātus* are those which involve two operations. For example, the *duhādis* and *nī-vahādis* are *dvi-karmaka dhātus* since they achieve both *karmas* (*īpsitatama* and *īpsita*) through their respective sets of two specific operations such as *niṣkāsana* (forcing out) preceded by *ākarṣaṇa-viśeṣa* (special kind of pulling) and so on. In this regard, the milk and so on which is *īpsitatama* is the main *karma,* and the cow and so on which is *īpsita* since it is useful in attaining milk and so on is the secondary *karma.* Thus the *duhādis* and *nī-vahādis* are *dvi-karmaka dhātus.* The list of *dhātus* that make up the *duhādis* and *nī-vahādis* is as follows:

➲duhi-yāci-rudhi-prachi-bhikṣi-ciño
bruvi-śāsi-ji-daṇḍi-vṛ-manthi-vadaḥ
iti tūbhaya-karma duhādi bhaved
atha nī-vahi-hṛñ-kṛṣi-mukhyam api➲

"The *duh-ādis* (listed below) take both *karmas* (*īpsitatama* and *īpsita*), and the *dhātus ṇī[ñ] prāpaṇe* (1U, to lead), *vah[a] prāpaṇe* (1U, to bear, lead, carry), *hṛ[ñ] haraṇe* (1U, to take, remove, steal), *kṛṣ[a] vilekhane ākarṣaṇe ca* (1P, to plough; to pull, attract), and so on[40] also take both *karmas.*"

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38 All the other *akarmaka* meanings mentioned in the verse beginning *sattā-vṛddhi-viśuddhi-siddhi-śayane* (*vṛtti* 292) are included by the words "and so on" here.

39 *Amṛta* says the meanings of *saṁskāra* (enhancing), *vikāra* (transforming), *prāpti* (attaining), and *tyāga* (abandoning) are included by the words "and so on" here.

40 The word *mukhya* (and so on) in *nī-vahi-hṛñ-kṛṣi-mukhyam* suggests that the *nī-vahādis* are an *ākṛti-gaṇa,* and so there are other *dhātus* not mentioned here that are also *dvi-karmakas.* In this regard, *Bāla* says *mukhya-śabdopādānād anyeṣām apy etad-vṛnda-pātitā bhavatīti sūcitam,* "The use of the word *mukhya* here suggests that other *dhātus* are also included in this group."

duh[a] prapūraṇe	1U	to milk, extract
[ṭu]yāc[ṛ] yācñāyām	1U	to beg, ask for
rudh[ir] āvaraṇe	7U	to block, cover
pracch[a] jñīpsāyām	6P	to ask question
bhikṣ[a] yācñāyām	1A	to beg
ci[ñ] cayane	5U	to collect
brū[ñ] vyaktāyāṁ vāci	2U	to speak, say, tell
śās[u] anuśiṣṭau	2P	to instruct, punish, rule
ji jaye	1P	to conquer
daṇḍa daṇḍa-nipāte	10P	to punish, beat with a stick
vṛ[ñ] varaṇe	5U	to choose, ask for
manth[a] viloḍane	1P	to churn, agitate, destroy
vad[a] vyaktāyāṁ vāci	1P	to speak, say, tell

Amṛta—Why do we say "that which is most desired (*īpsitatama*) by the *kartā*"? Consider *tṛṇeṣu gāṁ badhnāti* (He ties up the cow among the grasses). Here the grass is most desired by the *karma* in the form of the cow, but it is not most desired by the *kartā.* Thus it cannot be considered a *karma* by *kartur īpsitatamaṁ karma* (*Aṣṭādhyāyī* 1.4.49). Why do we use the *pratyaya tama* (most)? Consider *dadhnā śāly-odanaṁ bhuṅkte* (He eats boiled rice with yogurt). Here only the boiled rice is most desired by the *kartā* since it is what is being enhanced, whereas the yogurt isn't most desired since it is used merely to enhance the boiled rice. Thus the yogurt cannot be considered a *karma* by *kartur īpsitatamaṁ karma* (*Aṣṭādhyāyī* 1.4.49). Due to the word "only" in the statement "the *īpsitatama karma* and the *īpsita karma* as a pair can only function in reference to a single *kriyā,*" one should understand that when the *īpsitatama karma* and the *īpsita karma* are connected to two different *kriyās,* both are *īpsitatama.* For example, in *gā duhan dugdhaṁ sañcinoti gopaḥ* (The cowherd acquires milk by milking the cow) the cow is *īpsitatama,* not *īpsita,* because it belongs to a different *kriyā.* Although every *dhātu* has a *phala* and a *vyāpāra,* the *sa-karmaka dhātus* are those that express both the *phala* and the *vyāpāra,* while the *akarmaka dhātus* are those that express only the *vyāpāra.* The verse beginning *duhi-yāci* is in the meter called *toṭaka,* and the word *prachi* therein is used without reduplication of *ch* by *dviḥ sarveśvara-mātrāc chaḥ* (116) in order to fit the meter.

Vṛtti—The two operations of each of these *dhātus* are as follows[41]:

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41 In this regard, the *karmas* of the *kriyās* mentioned in the middle column will always be the *īpsita karmas* and the *karmas* of the *kriyās* mentioned in the last column will always be the *īpsitatama karmas.* For example, the cow is the object which is pulled in a special way [on the udder]. Thus since it is connected with the *kriyā* mentioned in the middle column,

duh[a] prapūraṇe	*ākarṣaṇa-viśeṣa* (special kind of pulling)	*niṣkāsana* (forcing out)
[ṭu]yāc[ṛ] yācñāyām	*svasmai dāne preraṇa* (impelling to give to oneself)	*vāñchā* (desire)
rudh[ir] āvaraṇe	*veṣṭana* (enclosing)	*antaḥ-sthāpana* (putting inside)
pracch[a] jñīpsāyām	*svopadeśe preraṇa* (impelling to instruct oneself)	*jijñāsā* (desire to know)
bhikṣ[a] yācñāyām	*svasmai dāne preraṇa* (impelling to give to oneself)	*vāñchā* (desire)
ci[ñ] cayane	*avaśeṣaṇa* (leaving behind / causing to remain)	*ādāna* (taking)
brū[ñ] vyaktāyāṁ vāci	*śrāvaṇa* (causing to hear)	*pratipādana* (explaining)
śās[u] anuśiṣṭau	*śrāvaṇa* (causing to hear)	*pratipādana* (explaining)
ji jaye	*atikrama* (defeating)	*vaśīkaraṇa* (winning)
daṇḍa daṇḍa-nipāte	*nigraha* (punishing)	*grahaṇa* (taking)
vṛ[ñ] varaṇe	*svasmai dāne preraṇa* (impelling to give to oneself)	*vāñchā* (desire)
manth[a] viloḍane	*sañcālana* (churning)	*utthāpana* (causing to come forth)
vad[a] vyaktāyāṁ vāci	*śrāvaṇa* (causing to hear)	*pratipādana* (explaining)
ṇī[ñ] prāpaṇe	*saṁyojana* (fixing as the destination)	*preraṇa* (causing to go)
vah[a] prāpaṇe	*saṁyojana* (fixing as the destination)	*dhāraṇa* (carrying)
hṛ[ñ] haraṇe	*saṁyojana* (fixing as the destination)	*ākarṣaṇa* (taking)
kṛṣ[a] vilekhane ākarṣaṇe ca	*saṁyojana* (fixing as the destination)	*ākarṣaṇa* (attracting)

Examples are given in the same order:

1) *kṛṣṇo gāṁ dugdhaṁ dogdhi* (Kṛṣṇa extracts milk from the cow).

2) *kṛṣṇo mātaraṁ navanītaṁ yācate* (Kṛṣṇa asks butter from His mother).

3) *kṛṣṇo goṣṭhaṁ gā avaruṇaddhi* (Kṛṣṇa puts the cows in the cow pen).

4) *kṛṣṇaḥ pitaram indra-makhaṁ pṛcchati* (Kṛṣṇa asks His father about the sacrifice to Indra).

5) *kṛṣṇo yajña-patnīr annaṁ bhikṣate* (Kṛṣṇa begs food from the wives of the sacrificial brāhmaṇas).

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it is the *īpsita karma.* Similarly, the milk is the object that is forced out [of the udder]. Thus since it is connected with the *kriyā* mentioned in the last column, it is the *īpsitatama karma.*

6) *kṛṣṇo vṛndāvanaṁ puṣpāṇy avacinoti* (Kṛṣṇa collects flowers from Vṛndāvana).
7) *kṛṣṇaḥ pitaraṁ govardhana-makhaṁ brūte* (Kṛṣṇa tells His father about the sacrifice to Govardhana).
8) *kṛṣṇo lokāṁs tad-bhaktiṁ śāsti* (Kṛṣṇa instructs the cowherd men about the worship of Govardhana).
9) *kṛṣṇo daityān yuddhaṁ jayati* (Kṛṣṇa vanquishes the demons in battle).
10) *kṛṣṇo daityān prāṇān daṇḍayati* (Kṛṣṇa punishes the demons by taking away their life).
11) *kṛṣṇo govardhanaṁ varaṁ vṛṇute* (Kṛṣṇa asks a benediction from Govardhana).
12) *kṛṣṇo dadhi navanītaṁ mathnāti* (Kṛṣṇa churns butter out of the yogurt).
13) *kṛṣṇo sakhīr narma vadati* (Kṛṣṇa tells the *sakhīs* a joke).
14) *kṛṣṇo gā vrajaṁ nayati* (Kṛṣṇa leads the cows to Vraja).
15) *kṛṣṇaḥ śrīdāmānaṁ bhāṇḍīraṁ vahati* (Kṛṣṇa carries Śrīdāmā to the *bhāṇḍīra* tree).
16) *kṛṣṇo vastraṁ kadambāgraṁ harati* (Kṛṣṇa takes the clothes to the top of the *kadamba* tree).
17) *kṛṣṇo gopīr vanaṁ karṣati* (Kṛṣṇa attracts the *gopīs* to the forest).

Here the *anvaya* (syntactical connection) is *gāṁ dogdhi* and *dugdhaṁ dogdhi,* and so on, and the meaning is *dugdhaṁ niṣkāsayann aṅguli-dvayena staneṣu gām ākarṣati* (He pulls the cow on the udder with His two fingers, in order to force out milk) and so on.[42] The *dhātu bhikṣ[a] yācñāyām* is synonymous with the *dhātu artha upayācñāyām* (10A, to request, beg). Thus *prārthayate* <*acyuta āt.* 1.1 of *pra + artha upayācñāyām*> also takes two *karmas.* But *[ṭu]yāc[ṛ] yācñāyām* also means "rudely asking." Thus we get *duṣṭaṁ śataṁ yācate rājā* (The king demands a hundred from the offender). In the above examples the sacrifice and so on that is being explained is the *īpsitatama karma* of *brū[ñ], śās[u],* and *vad[a],* and the father and so on who is being provided with that explanation is the *īpsita karma.* It is seen that *dhātus* which have the same meaning as *brū[ñ], śās[u],* and *vad[a]* can also take two *karmas.* For example, in *Bhaṭṭi-kāvya* (2.32) we find *jagāda mārīcam uccair vacanaṁ mahārtham* (He loudly spoke weighty words to Mārīca) and in Bhāravi's *Kirātārjunīya* (3.10) we find *giram aty-udārāṁ dvaipāyanenābhidadhe narendraḥ* (Wise words were spoken to the king by Dvaipāyana Vyāsa).

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42 The *kṛt pratyaya [ś]at[ṛ]* here in *niṣkāsayan* and so on is used in the sense of *hetu* (cause, reason) by *kriyāyāś cihne hetau ca śatṛ-śānau* (731)

Furthermore, due to the inclusion of the word *mukhya* (and so on) in *atha nī-vahi-hṛñ-kṛṣi-mukhyam api*, the *dhātus [ḍu]kṛ[ñ] karaṇe* and so on sometimes also take two *karmas.* For example, *kṛṣṇaḥ puṣpāṇi mālāṁ karoti* (Kṛṣṇa makes the flowers into a garland) which means *mālām utpādayan puṣpāṇi grathnāti* (He strings together the flowers to make a garland), *kṛṣṇo gopīr mano muṣṇāti* (He steal the minds of the *gopīs*) which means *mano haran gopīr vañcayati* (He deceives the *gopīs* by stealing their minds), *kṛṣṇo gopīr hārān gṛhṇāti* (He grabs the necklaces from the *gopīs*) which means *hārān ācchindan gopīr dharṣayati* (He breaks the necklaces and forcibly enjoys the *gopīs*), and *gopyas taṇḍulān odanaṁ pacanti* (The *gopīs* cook the rice grains into boiled rice) which means *taṇḍulān odanaṁ sādhayantyo vikledayanti* (They soften the rice grains to make them into rice).

Amṛta—The meanings of the above examples are as follows:
1) *dugdhaṁ niṣkāsayann aṅguli-dvayena staneṣu gām ākarṣati* (He pulls the cow on the udder with His two fingers, in order to force out milk). Here the milk is the main *karma* since it is most desired by the *kartā,* and because the cow is useful in attaining milk and the speaker doesn't want to express it as the *apādāna,* the cow is the secondary *karma.* Thus the *śābda-bodha* (proper understanding of the sentence) is that Kṛṣṇa does the *vyāpāra* (activities) conducive to milking in the present, milking whose *īpsita karma,* the cow, is achieved by the operation of *ākarṣaṇa* and whose *īpsitatama karma,* the milk, is achieved by the operation of *niṣkāsana.*
2) *navanītaṁ vāñchan svasmai tad-dāne mātaraṁ prerayati* (He desires butter and impels His mother to give it to Him). Here the mother is the secondary *karma* because the speaker doesn't want to express her as the *apādāna.* Thus the *śābda-bodha* is that Kṛṣṇa does the *vyāpāra* (activities) conducive to asking in the present, asking whose *īpsita karma,* the mother, is achieved by the operation of *sva-dāna-preraṇa* and whose *īpsitatama karma,* the butter, is achieved by the operation of *vāñchā.* The *śābda-bodha* should be inferred in all the other examples in the same way.
3) *gāḥ antaḥ-sthāpayan goṣṭhaṁ veṣṭayati* (He puts the cows inside and closes the cow-pen). Here the cow-pen is the secondary *karma* because the speaker doesn't want to express it as the *adhikaraṇa.*
4) *indra-makhaṁ jijñāsamānaḥ svopadeśāya pitaraṁ prerayati* (He wants to know about the sacrifice to Indra and impels His father to explain it to Him). Here the father is the secondary *karma* because the speaker doesn't want to express him as the *apādāna.*
5) *annaṁ vāñchan svasmai tad-dāne yajña-patnīḥ prerayati* (He desires food and impels the wives of the sacrificial brāhmaṇas to give it to Him). Here the wives of the sacrificial brāhmaṇas are the secondary *karma* because the speaker doesn't want to express them as the *apādāna.*

6) *puṣpāṇi ādadāno vṛndāvanam avaśeṣayati* (He takes the flowers and leaves behind Vṛndāvana). Here Vṛndāvana is the secondary *karma* because the speaker doesn't want to express it as the *apādāna.*
7) *govardhana-makhaṁ pratipādayan pitaraṁ śrāvayati* (He describes the sacrifice to Govardhana and causes His father to hear). Here the father is the secondary *karma* because the speaker doesn't want to express him as the *tādarthya* (*sūtra* 680).
8) *tad-bhaktiṁ govardhana-bhaktiṁ pratipādayan lokān śrāvayati* (He explains the worship of Govardhana and causes the cowhered men to hear). Here the cowherd men are the secondary *karma* because the speaker doesn't want to express them as the *tādarthya* (*sūtra* 680).
9) *yuddhaṁ vaśīkurvan daityān atikrāmati* (He wins the war and vanquishes the demons). Here the war is the secondary *karma* because the speaker doesn't want to express it as the *karaṇa.*[43]
10) *prāṇān gṛhṇan daityān nigṛhṇāti* (He takes away life and punishes the demons). Here the demons are the secondary *karma* because the speaker doesn't want to express them as the *āśraya* of the relationship (*sūtra* 627).
11) *varaṁ vāñchan svasmai tad-dāne govardhanaṁ prerayati* (He desires a benediction and impels Govardhana to give it to Him). Here Govardhana is the secondary *karma* because the speaker doesn't want to express it as the *apādāna.*
12) *navanītam utthāpayan dadhi sañcālayati* (He churns the yogurt to make the butter come forth). Here the yogurt is the secondary *karma* because the speaker doesn't want to express it as the *apādāna.*
13) *narma pratipādayan sakhīḥ śrāvayati* (He tells a joke and causes the *gopīs* to hear). Here the *gopīs* are the secondary *karma* because the speaker doesn't want to express them as the *tādarthya* (*sūtra* 680).
14) *gāḥ prerayan vrajaṁ saṁyojayati* (He causes the cows to go and fixes Vraja as the destination). Here Vraja is the secondary *karma* because the speaker doesn't want to express it as the *adhikaraṇa.*
15) *śrīdāmānaṁ skandhe dhārayan bhāṇḍīraṁ saṁyojayati* (He carries Śrīdāmā on His shoulder and fixes the *bhāṇḍīra* tree as the destination). Here the *bhāṇḍīra* tree is the secondary *karma* because the speaker doesn't want to express it as the *adhikaraṇa.*
16) *vastram ākarṣan kadambāgraṁ saṁyojayati* (He takes the clothes and fixes the top of the *kadamba* tree as the destination). Here the top of the

43 Technically, *Amṛta* is wrong in saying that *yuddham* is the secondary *karma,* because *yuddham* is the *īpsitatama karma* achieved by the operation of *vaśīkaraṇa.* In this regard, *Bāla* says *atikrama-vṛtti-sādhyepsita-daitya-karmaka-vaśīkaraṇa-vṛtti-sādhyepsitatama-yuddha-karmaka...* (The demons are the *īpsita karma* achieved by the operation of *atikrama* and the war is the *īpsitatama karma* achieved by the operation of *vaśīkaraṇa...*).

kadamba tree is the secondary *karma* because the speaker doesn't want to express it as the *adhikaraṇa.*
17) *gopīr ākarṣan vanaṁ saṁyojayati* (He attracts the *gopīs* and fixes the forest as the destination). Here the forest is the secondary *karma* because the speaker doesn't want to express it as the *adhikaraṇa.*

When Jīva Gosvāmī says "The *dhātu bhikṣ[a]* is synonymous with the *dhātu artha*" it means the *dhātu bhikṣ[a]* refers to any *dhātu* used in the sense of begging. Thus we also get examples like *śaṅkaraṁ varaṁ mṛgayate* (He asks a benediction from Śaṅkara). Someone might argue, "If the intention is that all *dhātus* used in the sense of begging are *dvi-karmakas,* then, since they are already covered by the mention of the *dhātu bhikṣ[a],* why is the *dhātu [ṭu] yāc[ṛ]* separately mentioned here?" In answer to this, Jīva Gosvāmī says the *dhātu [ṭu]yāc[ṛ] yācñāyām* also means "rudely asking." The *dhātus bhikṣ[a]* and so on all mean "politely asking," but the *dhātu [ṭu]yāc[ṛ]* can mean both "politely asking" and "rudely asking." In the example beginning *duṣṭam* there is certainly asking, but the difference is that it is rudely done. Here the offender is the *īpsita karma* because the speaker doesn't want to express him as the *apādāna.*

In the above examples the sacrifice, the worship of Govardhana, and the joke that are being explained are the main *karmas* of *brū[ñ], śās[u],* and *vad[a]* respectively, and the father, the cowherd men, and the *gopīs* who are being provided with that explanation are the secondary *karmas.* In the example beginning *jagāda* the *dhātu gad[a] vyaktāyāṁ vāci* (1P, to speak, say, tell) takes two *karmas* because it has the same meaning as *brū[ñ],* and in the example beginning *giram* the *dhātu abhi + [ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ* takes two *karmas* because it has the meaning of speaking as is confirmed by the well-known statement *vi-pūrva-dhā karoty-arthe abhi-pūrvas tu bhāṣaṇe* (*vi + [ḍu]dhā[ñ]* means "to do," but *abhi + [ḍu]dhā[ñ]* means "to speak"). Because the *adhokṣaja* form *abhidadhe* is in *karmaṇi prayoga* here, the king, who is the secondary *karma,* is *ukta.* Similarly, in the example *śiṣyaṁ dharmam upadiśati* (He instructs the disciple about *dharma*) the *dhātu upa + diś[a] atisarjane* takes two *karmas* because it has the same meaning as *śās[u].*

In *kṛṣṇaḥ puṣpāṇi mālāṁ karoti* the flowers are the secondary *karma* because the speaker doesn't want to express them as the *karaṇa,* in *kṛṣṇo gopīr mano muṣṇāti* and *kṛṣṇo gopīr hārān gṛhṇāti* the *gopīs* are the secondary *karma* because the speaker doesn't want to express them as the *apādāna,* and in *gopyas taṇḍulān odanaṁ pacanti* the rice grains are the secondary *karma* because the speaker doesn't want to express them as the *karaṇa.*

VṚTTI**—Moreover, when the *pratyaya* is applied in *karmaṇi prayoga,* it is the secondary *karma* (*īpsita karma*) of the *duhādis* that is *ukta,* but it is the main *karma* (*īpsitatama karma*) of the *nī-vahādis* that is *ukta.* This is in accordance with the following statement:**

➲yatrākhyātādir uktaṁ tat sa ṇes tat-kartṛ-karmaṇoḥ
sa cet karmaṇi duhy-āder gauṇe ny-ādes tu mukhyake➲

The meaning of this statement is that the *kāraka* which an *ākhyāta, kṛt,* or *taddhita pratyaya* is ordained in is *ukta.* But if that *ākhyāta, kṛt,* or *taddhita pratyaya* is applied after a *ṇy-anta-dhātu* then it is the *kartā* or *karma* of *[ṇ]i* (the *kartā* or *karma* of the *preraṇa*) that is *ukta,* and not the previous *kartā* or *karma.* Furthermore, if that *ākhyāta, kṛt,* or *taddhita pratyaya* is applied after a *duhādi* in *karmaṇi prayoga,* then only the secondary *karma* is *ukta,* and the main *karma* is *anukta.* But if that *ākhyāta, kṛt,* or *taddhita pratyaya* is applied after a *nī-vahādi* in *karmaṇi prayoga,* then only the main *karma* is *ukta,* and the secondary *karma* is *anukta.* Examples of the *duhādis* in *karmaṇi prayoga* are *kṛṣṇena gaur dugdhaṁ duhyate* (milk is extracted from the cow by Kṛṣṇa), *kṛṣṇena mātā navanītaṁ yācyate* (butter is asked for by Kṛṣṇa from His mother), and so on, and examples of the *nī-vahādis* in *karmaṇi prayoga* are *kṛṣṇena gāvo vrajaṁ nīyante* (The cows are led to Vraja by Kṛṣṇa), *kṛṣṇena śrīdāmā bhāṇḍīram uhyate* (Śrīdāmā is carried to the *bhāṇḍīra* tree by Kṛṣṇa), and so on. But when only one *karma* is used, that *karma* is *ukta* regardless of whether it is main or secondary. For example, *dugdhāni duhyante* (milk is extracted) and so on.[44]

Now we will discuss what happens to the *kartā* and *karma* when a *ṇy-anta-dhātu* in which *[ṇ]i* has the sense of *preraṇa* and so on[45] is used. In that regard, when a *pratyaya* ordained in *kartari prayoga* is applied after a *ṇy-anta-dhātu,* only the *ṇy-anta-kartā* (*prayojaka*) is *ukta,* and the *pūrva-kartā* (*prayojya*) is *anukta.* For example, *viṣṇumitro vaiṣṇavenānnaṁ pācayati* (Viṣṇumitra causes the Vaiṣṇava to cook rice). When *[ṇ]i* is applied a second time, only the *kartā* of the second *[ṇ]i* is *ukta,* and the *kartā* of the first *[ṇ]i* is *anukta.* For example, *vaiṣṇavācāryo viṣṇumitreṇa vaiṣṇavenānnaṁ pācayati* (The Vaiṣṇava *ācārya* causes Viṣṇumitra to cause the Vaiṣṇava to cook rice). When the *ṇy-anta-dhātu* does not have a *karma,* the *pratyaya* ordained in

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44 Here the milk is the main *karma* (*īpsitatama karma*). Usually, when a *pratyaya* ordained in *karmaṇi prayoga* is applied after a *duhādi,* the secondary *karma* is *ukta,* and the main *karma* is *anukta.* But because the speaker only wants to express one *karma* here, the main *karma* is *ukta.*

45 See *Amṛta* 572 for an explanation of what is included by the word *ādi* in *preraṇādi.*

karmaṇi prayoga* can thus only express the previous *karma, and so **it is the previous *karma* that is *ukta,* and the *kartās* (both *prayojya* and *prayojaka*) are *anukta.* For example, *viṣṇumitreṇa vaiṣṇavenānnaṁ pācyate* (The rice is cooked by the Vaiṣṇava who is caused to do so by Viṣṇumitra).**

Now we will describe how the *kartā* of original *dhātus* which are *akarmaka* and so on is considered a *karma.*

Amṛta—In the verse beginning *yatra* the words *tenaiva ākhyātādinā* have to be supplied in the first part. Thus the meaning is "the *kāraka* which an *ākhyāta, kṛt,* or *taddhita pratyaya* is ordained in is *ukta* by that *ākhyāta, kṛt,* or *taddhita pratyaya.*" The word *ṇeḥ* means *ṇy-antāt* (after a *ṇy-anta-dhātu*) and the analysis of *tat-kartṛ-karmaṇoḥ* is *tasya ṇer eva kartṛ-karmaṇoḥ* (of the *kartā* and *karma* of *[ṇ]i*). The word *uktatvam* (the state of being *ukta*) has to be supplied in the second part. Thus the meaning is "If that *ākhyāta, kṛt,* or *taddhita pratyaya* is applied after a *ṇy-anta-dhātu* then it is the *kartā* or *karma* of *[ṇ]i* that is *ukta.*" In this regard, it should be understood that the *kartā* of *[ṇ]i* is *ukta* when the *pratyaya* is ordained in *kartari prayoga,* whereas the *karma* of *[ṇ]i* is *ukta* when the *pratyaya* is ordained in *karmaṇi prayoga.* Similarly, the word *uktatā* (the state of being *ukta*) has to be supplied in the third and fourth part. Thus the meaning is *gauṇe karmaṇi uktatā* (the secondary *karma* is *ukta*) and *mukhyake karmaṇi uktatā* (the main *karma* is *ukta*).

The meaning of *kṛṣṇena gaur dugdhaṁ duhyate* is *dugdhaṁ niṣkāsayatā kṛṣṇenāṅguli-dvayena staneṣu gaur ākṛṣyate* (The cow is pulled on the udder with two fingers by Kṛṣṇa in order to force out milk) and the meaning of *mātā navanītaṁ yācyate* is *navanītaṁ vāñchatā kṛṣṇena svasmai tad-dāne mātā preryate* (The mother is impelled by Kṛṣṇa who desires butter to give it to Him). Due to the words "and so on" in "*kṛṣṇena gaur dugdhaṁ duhyate, mātā navanītaṁ yācyate,* and so on," we get *kṛṣṇena goṣṭhaṁ gā avarudhyate* (The cows are put in the cow pen by Kṛṣṇa), *kṛṣṇena pitā indra-makhaṁ pṛcchyate* (The sacrifice to Indra is inquired about by Kṛṣṇa from His father), *kṛṣṇena yajña-patnyaḥ annaṁ bhikṣyante* (Food is begged from the wives of the sacrificial brāhmaṇas by Kṛṣṇa), *kṛṣṇena vṛndāvanaṁ puṣpāṇy avacīyate* (The flowers are collected from Vṛndāvana by Kṛṣṇa), *kṛṣṇena pitā govardhana-makham ucyate* (The sacrifice to Govardhana is explained by Kṛṣṇa to His father), *kṛṣṇena lokās tad-bhaktiṁ śiṣyante* (Devotion to Govardhana is instructed by Kṛṣṇa to the cowherd men), *kṛṣṇena daityā yuddhaṁ jīyante* (The demons are vanquished in battle by Kṛṣṇa), *kṛṣṇena daityāḥ prāṇān daṇḍyante* (The demons are punished by Kṛṣṇa by taking away their lives), *kṛṣṇena govardhano varaṁ vriyate* (A benediction is asked by Kṛṣṇa from

Govardhana), *kṛṣṇena dadhi navanītaṁ mathyate* (Butter is churned out of yogurt by Kṛṣṇa), and *kṛṣṇena sakhyo narma udyante* (A joke is told to the *gopīs* by Kṛṣṇa). Similarly, due to the words "and so on" in "*kṛṣṇena gāvo vrajaṁ nīyante, śrīdāmā bhāṇḍīram uhyate,* and so on," we get *kṛṣṇena vastraṁ kadambāgraṁ hriyate* (The clothes are taken to the top of the tree by Kṛṣṇa) and *kṛṣṇena gopyo vanaṁ kṛṣyante* (The *gopīs* are attracted to the forest by Kṛṣṇa).

But when a *pratyaya* ordained in *karmaṇi prayoga* is applied after the *dhātus [ḍu]kṛ[ñ]* and so on, it is the secondary *karma,* namely the flowers and so on, that is *ukta* just like in the case of the *duhādis.* This we ascertain from the usage of the learned. For example, Jinendra-buddhi, the author of *Nyāsa,* says *eko vṛkṣo pañca naukāḥ kriyate* (One tree is made into five boats).[46]

The *ṇy-anta-kartā* is the *prayojaka,* and the *pūrva-kartā* is the *prayojya.* Due to the mention of *preraṇādy-artha-ṇi* here, the *[ṇ]i* applied in the sense of *tat karoti* or *tad ācaṣṭe* and so on which was described in the section on *nāma-dhātus* is excluded. Regarding the example *vaiṣṇavācāryo viṣṇumitreṇa vaiṣṇavenānnaṁ pācayati,* there was the simple sentence *vaiṣṇavo 'nnaṁ pacati* (The Vaiṣṇava cooks rice), then *[ṇ]i* was applied in the sense of *viṣṇumitras taṁ vaiṣṇavaṁ paktuṁ prerayati* (Viṣṇumitra causes that Vaiṣṇava to cook). Here the *vyāpāra* of cooking belongs to the *prayojya-kartā,* namely the Vaiṣṇava, and the *vyāpāra* of causing to cook belongs to the *prayojaka-kartā,* namely Viṣṇumitra. Jīva Gosvāmī says that when the *ṇy-anta-dhātu* doesn't have a *karma,* and the *pratyaya* ordained in *karmaṇi prayoga* can thus only express the previous *karma,* it is the previous *karma* that is *ukta,* and all the *kartās* are *anukta.* But this rule only applies when the *dhātu* is not *akarmaka* or when the *dhātu* doesn't express *gati, jñāna, śabda,* or *bhojana,* because it will be described in the next *sūtra* how the *aṇi-kartā* (*prayojya-kartā*) becomes the *karma* of the *ṇy-anta-dhātu* in such instances.

६४० । अकर्मकगतिज्ञानशब्दभोजनवाचिनाम् ।
अणिकर्ता कर्म णौ स्यात्कृञ्हृञादेर्विभाषया ॥

640.
akarmaka-gati-jñāna-
śabda-bhojana-vācinām
aṇi-kartā karma ṇau syāt
kṛñ-hṛñ-āder vibhāṣayā

46 Here the secondary *karma* (*īpsita karma*), namely the *vṛkṣa,* is *ukta,* whereas the main *karma* (*īpsitatama karma*), namely the *naukā,* is *anukta* and thus it takes a *dvitīyā viṣṇubhakti.*

akarmaka-gati-jñāna-śabda-bhojana-vācinām—of *akarmaka dhātus* and *dhātus* which express *gati* (motion), *jñāna* (knowledge), *śabda* (sound), and *bhojana* (eating); *a-ṇi-kartā*—what is not the *ṇi-kartā*; *karma*—a *karma; ṇau*—when *[ṇ]i* is applied; *syāt*—becomes; *kṛñ-hṛñ-ādeḥ*—of the *dhātus [ḍu] kṛ[ñ] karaṇe* (8U, to do, make), *hṛ[ñ] haraṇe* (1U, to take, remove, steal), and so on; *vibhāṣayā*—optionally.

When *[ṇ]i* is applied, the *aṇi-kartā* (*prayojya-kartā*) of the following *dhātus* becomes a *karma:* (1) *akarmaka dhātus,* (2) *dhātus* which express *gati, jñāna, śabda,* and *bhojana,* and optionally (3) the *dhātus [ḍu]kṛ[ñ], hṛ[ñ],* and so on.

६४१ । नीखाद्यदिह्वाशब्दायक्रन्दो भक्षिरहिंसने ।
अयन्तृकवहिश्चैषां णौ कर्मत्वं निषिध्यते ॥

641.
nī-khādy-adi-hvā-śabdāya-
krando bhakṣir ahiṁsane
ayantṛka-vahiś caiṣāṁ
ṇau karmatvaṁ niṣidhyate

nī-khādi-adi-hvā-śabdāya-krandaḥ—the *dhātus ṇī[ñ] prāpaṇe* (1U, to lead), *khād[ṛ] bhakṣaṇe* (1P, to eat), *ad[a] bhakṣaṇe* (2P, to eat), *hve[ñ] spardhāyām śabde ca* (1U, to vie with, challenge; to call), *śabdāya* (a *nāma-dhātu* formed by applying *[k]ya[ṅ]* after the word *śabda* by *śabdādikaṁ karoti* (613)), and *krad[i] āhvāne rodane ca* (1P, to call, cry); *bhakṣiḥ*—the *dhātu bhakṣ[a] bhakṣaṇe* (10P, to eat); *ahiṁsane*—when there is no violence involved; *ayantṛka-vahiḥ*—the *dhātu vah[a] prāpaṇe* (1U, to bear, lead, carry) when there is no driver involved; *ca*—and; *eṣām*—of these *dhātus; ṇau*—when *[ṇ]i* is applied; *karmatvam*—being a *karma; niṣidhyate*—is prohibited.

But when *[ṇ]i* is applied, the *aṇi-kartā* (*prayojya-kartā*) of the following *dhātus* doesn't become a *karma:* (A) the *dhātus ṇī[ñ], khād[ṛ], ad[a], hve[ñ], śabdāya,* and *krad[i],* (B) the *dhātu bhakṣ[a]* when there is no violence involved, and (C) the *dhātu vah[a]* when there is no driver involved.

atra kartṛ-pratyaye aṇy-ante—vaiṣṇavo bhavati. ṇy-ante—vaiṣṇavācāryo vaiṣṇavaṁ bhāvayati. aṇy-ante—gāvo vanaṁ gacchanti. ṇy-ante tu—kṛṣṇo gā vanaṁ gamayati. evaṁ gopān gāṁ jñāpayati, darśayati, upalambhayati vā. gopān gītaṁ gāpayati. atra jalpa-vilāpāv apy udāhāryau. evaṁ śravaṇasyāpi śabdātmakatvāt tad-antar-bhāvaḥ. śrāvayati gopān gītaṁ, gās tṛṇaṁ bhojayati, gā jalaṁ pāyayatīty-ādi. katham "ayācitāraṁ na hi deva-devam adriḥ

sutāṁ grāhayituṁ śaśāka" (kumāra-sambhavam 1.52) iti? "ajigrahat taṁ janako dhanus tat" (bhaṭṭiḥ 2.42) iti ca? atropādānārthasya graheḥ prāpty-ātmakatvena gaty-arthatvāt. evaṁ tyāgo 'pi gaty-ātmaka iti—"tyājitaiḥ phalam utkhātair bhagnaiś ca bahudhā drumaiḥ" iti sidhyati. punar-ṇau ṇi-kartur na karmatvam—pitā kṛṣṇena gā vanaṁ gamayati ity-ādi. kṛñ-ādes tu—kārayati sva-bhaktiṁ bhaktaṁ kṛṣṇaḥ, bhaktena vā. vikārayati vaiṣṇavaṁ kṛṣṇa-premā, vaiṣṇavena vety api kecit. hārayati muralīṁ gopī sakhīṁ, sakhyā vā. abhivādayate gargaṁ kṛṣṇaṁ śrī-nandaḥ, kṛṣṇena vā. evaṁ darśayate sva-kāryaṁ pitā kṛṣṇaṁ, kṛṣṇena vā. pacaty-ādīnām api vikalpaṁ kecid āhuḥ. śru-dṛśor na karmatvam iti kaścit. karma-pratyaye kartṛ-vat ṇeḥ karmaivoktaṁ syāt—vaiṣṇavācāryeṇa vaiṣṇavo bhāvyate. kṛṣṇena gāvo vanaṁ gamyante. punar-ṇau—pitrā kṛṣṇena gāvo vanaṁ gamyante ity-ādi. nī-khādy-ādīnāṁ tu kartṛ-pratyaye—kṛṣṇo gopair gā vrajaṁ nāyayati. evaṁ khādy-adī. tathā—āhvāyayati gopair gāḥ kṛṣṇaḥ. śabdaṁ karoti—śabdāyate, ayam akarmakaḥ śabdārthaś ca tasmāt ṇau—śabdāyayati vaṁśyā kṛṣṇaḥ. ayateś ca niṣedha ity eke. hvā-śabdāya-krandānāṁ na niṣedha iti kaścit. bhakṣeḥ—bhakṣayati navanītaṁ kṛṣṇena mātā. hiṁsāyāṁ tu—bhakṣayati garuḍaṁ daityān viṣṇuḥ. vaheḥ—vāhayati śakaṭaṁ vṛṣabhān gopaḥ. karma-pratyaye—kṛṣṇena gopair gāvo vrajaṁ nāyyante ity-ādi. atra mukhyatvād gavān evoktatvam. uktā ṇy-antāḥ. kiṁ ca—"kālādhva-bhāva-deśānām antarbhūta-kriyāntaraiḥ / sarvair akarmakair yoge karmatvam upajāyate" (vākyapadīyam). adhva-śabdenātra tat-parimāṇam ucyate. māsam āste, ekādaśīm upavasanti, vyāpti-pūrvakam iti jñeyam. evaṁ krośa-trayaṁ govardhano 'sti, go-dohaṁ tiṣṭhati hariḥ, māthurāṇ virājate kṛṣṇaḥ. karma-pratyaye—māsa āsyate, ekādaśy upoṣyate ity-ādi. atra ṇau kṛte pūrva-kartuḥ karmatvam eva manyante. māsam āsayati vaiṣṇavaṁ vaiṣṇavaḥ. karma-pratyaye tu yatheṣṭam uktatvaṁ karmaṇa ekasya-māsam āsyate vaiṣṇavaḥ, māsa āsyate vā vaiṣṇavaṁ vaiṣṇavena. gati-jñānādīnām api vikalpam iti kecit, tataḥ kṛṣṇena gā vanaṁ gamyate ity api. kiṁ ca, preraṇādy-asambhave 'pi kvacit tad upacarya ṇiḥ kriyate, yathā—bhikṣā mathurāyāṁ vāsayati, dīpo gītām adhyāpayati. atha kṛt-prayogāḥ. te ca tatra syur yatra kriyāntarākāṅkṣāḥ kriyāḥ. ākhyāta-prayogās tu nirākāṅkṣāḥ, ataḥ kartṛtvādi-sādhanatve tulye 'py uktam—"kriyā-pradhānam ākhyātaṁ, sādhana-pradhānaṁ kṛt" iti.

Vṛtti—In this regard, when a *pratyaya* ordained in *kartari prayoga* is applied and the *dhātu* doesn't end in *[ṇ]i,* we get *vaiṣṇavo bhavati* (the Vaiṣṇava is). But when the *dhātu* ends in *[ṇ]i,* we get *vaiṣṇavācāryo vaiṣṇavaṁ bhāvayati* (The Vaiṣṇava *ācārya* causes the Vaiṣṇava to be). Likewise, when the *dhātu* doesn't end in *[ṇ]i,* we get *gāvo vanaṁ gacchanti* (The cows go to the forest). But when the *dhātu* ends in *[ṇ]i,* we get *kṛṣṇo gā vanaṁ gamayati* (Kṛṣṇa causes the cows to go to the forest). Similarly, when the *dhātu* ends in *[ṇ]i,* we

get *kṛṣṇo gopān gā jñāpayati, darśayati, upalambhayati vā* (Kṛṣṇa causes the cowherd boys to know / see / recognize the cows) and *kṛṣṇo gopān gītaṁ gāpayati* (Kṛṣṇa makes the cowherd boys sing a song). In regard to *śabda, jalpayati* (he causes to chatter) and *vilāpayati* (he causes to lament) are also given as examples. *Śravaṇa* (hearing) is also included in the category of *śabda* since it involves sound. Thus we get *kṛṣṇaḥ śrāvayati gopān gītam* (Kṛṣṇa makes the cowherd boys hear a song). Similarly, we get *kṛṣṇo gās tṛṇaṁ bhojayati* (Kṛṣṇa makes the cows eat grass) and *kṛṣṇo gā jalaṁ pāyayati* (Kṛṣṇa makes the cows drink water).

Why do we see examples like *ayācitāraṁ na hi deva-devam adriḥ sutāṁ grāhayituṁ śaśāka* (The mountain was unable to make the Lord of Lords, who was not a suitor, accept his daughter) in *Kumāra-sambhava* 1.52 and *ajigrahat taṁ janako dhanus tat* (Janaka made Him take up that bow) in *Bhaṭṭi-kāvya* 2.42? Because the *dhātu grah[a]* which has the meaning of *upādāna* (taking) is included in the category of *gati* since it involves *prāpti* (attainment). Similarly, because *tyāga* (abandonment) is also included in the category of *gati,* examples like *tyājitaiḥ phalam utkhātair bhagnaiś ca bahudhā drumaiḥ* (by trees that were made to abandon their fruits, by trees that were uprooted, and by trees that were broken in various ways) are also valid.[47] When a second *[ṇ]i* is applied, the *kartā* of the first *[ṇ]i* does not become a *karma.* For example, *pitā kṛṣṇena gā vanaṁ gamayati* (Kṛṣṇa's father causes Kṛṣṇa to cause the cows to go the forest) and so on. An example of *kṛñ-hṛñ-āder vibhāṣayā* is *kārayati sva-bhaktiṁ bhaktaṁ kṛṣṇaḥ* or *kārayati sva-bhaktiṁ bhaktena kṛṣṇaḥ* (Kṛṣṇa causes the devotee to do devotional service to Him). Some even give the example *vikārayati vaiṣṇavaṁ kṛṣṇa-premā* or *vikārayati vaiṣṇavena kṛṣṇa-premā* (*Kṛṣṇa-prema* causes the Vaiṣṇava to be transformed). Similarly, *hārayati muralīṁ gopī sakhīm* or *hārayati muralīṁ gopī sakhyā* (The *gopī* causes her friend to steal the flute).

Amṛta—Only those *dhātus* which are unable to take a *karma* such as a place, time, and so on are accepted by the mention of *akarmaka* here, and not those *dhātus* which are circumstantially without a *karma* because the speaker doesn't want to express the *karma.* Thus in examples like *rājā pratinidhinā śāsayati* (The king causes his representative to rule) the *aṇi-kartā* doesn't become a *karma.* In the *sūtra* beginning *nī-khādi* Jīva Gosvāmī speaks a prohibition in regard to certain *dhātus. Ṇī[ñ]* and *vah[a]* express *gati, khād[ṛ],*

47 *Bāla* comments that the words *vanaṁ rajyate* (The forest is colored) have to be inserted in this example.

ad[a], and *bhakṣ[a]* express *bhojana,* and *hve[ñ], śabdāya,* and *krad[i]* express *śabda.* Thus their *aṇi-kartā* would usually become a *karma* by *sūtra* 640, but this *sūtra* prohibits that. The word *ayantṛka-vahiḥ* means "the *dhātu vah[a]* in which there is no *yantā,*" *yantā* here meaning *cālaka* (driver). In the example *kṛṣṇo gopān gā jñāpayati, darśayati, upalambhayati vā* Jīva Gosvāmī shows how *darśana* (seeing) and *upalambha* (perceiving, recognizing) are also included in the category of *jñāna.* In the same way, *nirīkṣayati* (he causes to perceive), *anubhāvayati* (he causes to experience), *ghrāpayati* (he causes to smell), and so on are also considered to be within the category of *jñāna.*

Regarding the *dhātu grah[a]* which has the meaning of *upādāna, upādāna* is essentially just *prāpti,* and *prāpti* is essentially just *gati.* Thus it is concluded that the *dhātu grah[a]* expresses *gati.* Indeed the fact that *ṇī[ñ]* was prohibited in the current *sūtra* suggests that *dhātus* which have the meaning of *prāpti* are almost always included in the category of *gati.*[48] Otherwise, if *ṇī[ñ]* wasn't covered by the previous *sūtra,* there would have been no need to prohibit it in the current *sūtra.* In the example from *Kumāra-sambhava* the mountain referred to is Himālaya, the Lord of Lords is Śiva, and the daughter is Pārvatī. Similarly, in the example from *Bhaṭṭi-kāvya,* "Him" refers to Rāma and "that bow" refers to the bow of Śiva. Some say that *dhātus* which have the meaning of *praveśana* (entering), *ārohaṇa* (climbing), *taraṇa* (crossing), and *prāpaṇa* (attaining) are also accepted as *dhātus* that express *gati.* Thus the following examples of learned poets are also valid: *prāveśayan mandira-madhyam enam* (causing Him to enter the inside of the temple), *tām aṅkam āropya sutāṁ pratasthe* (causing his daughter to climb his lap, he set out) *priyām udanvantam atītarad dhariḥ* (Hari caused his beloved to cross the ocean) and *nanu māṁ prāpaya bhartur antikam* (Cause me to attain the presence of my husband).

Regarding *tyāga, gati* is essentially just the act of attaining another place by giving up the previous place. Thus, since *tyāga* involves the same principle, it is also included in the category of *gati.* Moreover, in examples like *māsam adhiśayayati roginaṁ bhiṣak* (The doctor causes the sick person to rest for a month), *go-dohaṁ sthāpayati kṛṣṇaṁ nandaḥ* (Nanda causes Kṛṣṇa to stay for the milking of the cows), and so on the *aṇi-kartā* becomes a *karma* by accepting that the *dhātus* are originally *akarmaka* even though they artificially take a *karma* by the verse beginning *kālādhva* (see the *vṛtti* below). Similarly, in Bhaṭṭi's example *tri-varga-pārīṇam asau bhavantam adhyāsayann āsanam*

48 The meaning of the *dhātu ṇī[ñ]* is *prāpaṇa* which is a synonym of *prāpti* formed from the same *upendra pra* with the same *dhātu āp[ḷ].*

ekam indraḥ (Indra, causing you who have gone beyond the three *vargas* (*dharma, artha,* and *kāma*) to sit down on a single seat,) the *aṇi-kartā* of the *dhātu adhi + ās[a]* becomes a *karma* by accepting that *adhi + ās[a]* is originally *akarmaka* even though it artificially takes a *karma* by *adhi-śīṅ-sthāsām ādhāraḥ karma* (650).

VṚTTI—The *aṇi-kartā* of *abhi + vad[a]* and *dṛś[ir]* optionally becomes a *karma* when an *ātmapada* ending is applied. For example, *abhivādayate gargaṁ kṛṣṇaṁ śrī-nandaḥ* or *abhivādayate gargaṁ kṛṣṇena śrī-nandaḥ* (Nanda Mahārāja makes Kṛṣṇa offer respects to Garga Muni) and *darśayate sva-kāryaṁ pitā kṛṣṇam* or *darśayate sva-kāryaṁ pitā kṛṣṇena* (Kṛṣṇa's father, Nanda Mahārāja, shows Kṛṣṇa His duty). Some say that the *aṇi-kartā* of *[ḍu]pac[aṣ]* and so on also optionally becomes a *karma,* and some say that the *aṇi-kartā* of *śru* and *dṛś[ir]* does not become a *karma.* When the *pratyaya* is applied in *karmaṇi prayoga,* only the *karma* of *[ṇ]i* is *ukta,* just as when the *pratyaya* is applied in *kartari prayoga,* only the *kartā* of *[ṇ]i* is *ukta* (ref. *sa ṇes tat-kartṛ-karmaṇoḥ,* in *vṛtti* 639). For example, *vaiṣṇavācāryeṇa vaiṣṇavo bhāvyate* (The Vaiṣṇava is caused to be by the Vaiṣṇava *ācārya*), *kṛṣṇena gāvo vanaṁ gamyante* (The cows are made to go to the forest by Kṛṣṇa), and so on. When a second *[ṇ]i* is applied, we get *pitrā kṛṣṇena gāvo vanaṁ gamyante* (The cows are made to go to the forest by Kṛṣṇa who is caused to do so by His father) and so on.

But, when the *pratyaya* is applied in *kartari prayoga,* the *aṇi-kartā* of *ṇī[ñ], khād[ṛ],* and so on does not become a *karma.* For example, *kṛṣṇo gopair gā vrajaṁ nāyayati* (Kṛṣṇa makes the cowherd boys take the cows to Vraja). Likewise with *khād[ṛ]* and *ad[a].* Similarly, *āhvāyayati gopair gāḥ kṛṣṇaḥ* (Kṛṣṇa makes the cowherd boys call the cows). *Śabdāyate* means *śabdaṁ karoti* (He makes a sound). It is *akarmaka* and expresses *śabda.* When *[ṇ] i* is applied after *śabdāya,* we get *śabdāyayati vaṁśyā kṛṣṇaḥ* (Kṛṣṇa causes His flute to sound). Some say that the *aṇi-kartā* of *ay[a] gatau* also does not become a *karma,* and some say that the *aṇi-kartā* of *hve[ñ], śabdāya,* and *krad[i]* isn't prohibited from becoming a *karma.* In the case of *bhakṣ[a],* we get *bhakṣayati navanītaṁ kṛṣṇena mātā* (Kṛṣṇa's mother makes Kṛṣṇa eat butter). But when there is violence involved, we get *bhakṣayati garuḍaṁ daityān viṣṇuḥ* (Viṣṇu causes Garuḍa to devour the demons). In the case of *vah[a],* we get *vāhayati vanya-bhojanaṁ gopaiḥ kṛṣṇaḥ* (Kṛṣṇa makes the cowherd boys carry the food for the forest picnic).[49] But when it has a *kartā*

49 *Bāla* comments that the word *vanya-bhojanam* in this example means *vanya-bhojyam* because the *kṛt pratyaya [ṭ]ana* has been applied in *karmaṇi prayoga* here by *ṭanaḥ karmādau ca* (927).

who is a driver, we get *vāhayati śakaṭaṁ vṛṣabhān gopaḥ* (The cowherd man causes the bulls to pull the cart). When the *pratyaya* is applied in *karmaṇi prayoga,* we get *kṛṣṇena gopair gāvo vrajaṁ nāyyante* (The cows are led to Vraja by the cowherd boys who are caused to do so by Kṛṣṇa) and so on. Here only the cows are *ukta* since they are the main *karma.* Thus ends the section dealing with the *ṇy-anta-dhātus.*

Amṛta—Where the *aṇi-kartā* of *abhi + vad[a]* would normally never become a *karma* and the *aṇi-kartā* of *dṛś[ir]* would normally always become a *karma* since *dṛś[ir]* expresses *jñāna,* this rule says their *aṇi-kartās* optionally become *karmas.* The *ātmapada* endings are applied here by *ñidbhya ubhayapadibhyo ṇeḥ* (721). When the *pratyaya* is applied in *karmaṇi prayoga,* only the *karma* of *[ṇ]i* is *ukta,* and the previous *karma* is *anukta,* just as when the *pratyaya* is applied in *kartari prayoga,* only the *kartā* of *[ṇ]i* is *ukta,* and the previous *kartā* is *anukta.* In the case of *akarmaka dhātus,* the *karma* of *[ṇ]i* is automatically *ukta* since *akarmaka dhātus* have no previous *karma.* But in the case of *dhātus* which express *gati* and so on, the previous *karma* is *anukta.* Thus in the example *kṛṣṇena gāvo vanaṁ gamyante* here only the cows are *ukta,* and the forest is *anukta.* Regarding the example *pitrā kṛṣṇena gāvo vanaṁ gamyante,* the *aṇi-kartā,* namely the cows, already became a *karma.* Thus when the *pratyaya* is applied in *karmaṇi prayoga* only they are *ukta.* This is in accordance with the rule that when a second *[ṇ]i* is applied, the *kartā* of the first *[ṇ]i* doesn't become a *karma* (*vṛtti* 641). The *dhātu bhakṣ[a]* mentioned in *sūtra* 641 is the *cur-ādi-dhātu bhakṣ[a] adane* (10P, to eat). In the example *kṛṣṇena gopair gāvo vrajaṁ nāyyante,* only the cows are *ukta* since they are the main *karma* (*ṇī[ñ]* is one of the *nī-vahādis*). This is in accordance with the rule *sa cet karmaṇi duhy-āder gauṇe ny-ādes tu mukhyake* (*vṛtti* 639).

Vṛtti—Moreover, *Vākya-padīyam* 3.7.67 states:

➲*kālādhva-bhāva-deśānām antar-bhūta-kriyāntaraiḥ*
sarvair akarmakair yoge karmatvam upajāyate➲

"When the *kāla* (time), *adhva* (distance), *bhāva* (activity expressed by a *kṛt pratyaya* ordained in *bhāve prayoga*), or *deśa* (place) is syntactically connected with an *akarmaka dhātu* which has another *kriyā* contained inside it, the *kāla, adhva, bhāva,* or *deśa* becomes a *karma.*"

The word *adhva* (literally "path") here means "the measurement of the path." Examples are *māsam āste vaiṣṇavaḥ* (The Vaiṣṇava remains for a month) and *ekādaśīm upavasati vaiṣṇavaḥ* (The Vaiṣṇava fasts on *ekādaśī*).

One should understand that in these cases the *kriyā* of the *akarmaka dhātu* is preceded by the *kriyā* of *vyāpti* (pervasion). Similarly, *krośa-trayaṁ govardhano 'sti* (Govardhana is three *krośas*[50] long), *go-dohaṁ tiṣṭhati hariḥ* (Hari stays for the milking of the cows), *māthurān virājate kṛṣṇaḥ* (Kṛṣṇa is gloriously present in various places of Mathurā city). But when the *pratyaya* is applied in *karmaṇi prayoga,* we get *māsa āsyate vaiṣṇavena, ekādaśy upoṣyate vaiṣṇavena* and so on. In this regard, when *[ṇ]i* is applied, the *pūrva-kartā* (*aṇi-kartā*) certainly becomes a *karma.* For example, *māsam āsayati vaiṣṇavaṁ vaiṣṇavaḥ* (The Vaiṣṇava causes the other Vaiṣṇava to remain for a month). But when the *pratyaya* is applied in *karmaṇi prayoga,* either one of the *karmas* is *ukta* as desired. For example, *māsam āsyate vaiṣṇavaḥ vaiṣṇavena* or *māsa āsyate vaiṣṇavaṁ vaiṣṇavena.* Some say that the same thing also optionally applies to *dhātus* which express *gati, jñāna,* and so on. For example, *kṛṣṇena gāvo vanaṁ gamyante* or *kṛṣṇena gā vanaṁ gamyate* (The cows are made to go to the forest by Kṛṣṇa). Furthermore, even though *preraṇa* and so on may be impossible, sometimes it is nonetheless imposed and *[ṇ]i* is applied. For example, *bhikṣā vaiṣṇavaṁ mathurāyāṁ vāsayati* (Begging makes the Vaiṣṇava stay in Mathurā) and *dīpo vaiṣṇavaṁ gītām adhyāpayati* (The light makes the Vaiṣṇava read the *Gītā*).

Amṛta—The words *antar-bhūta-kriyāntaraiḥ akarmakaiḥ* mean "with an *akarmaka dhātu* which has another *kriyā,* namely the *kriyā* of *vyāpti* (pervasion), contained inside it." Jīva Gosvāmī says that one should understand that the *kriyā* of the *akarmaka dhātu* is preceded by the *kriyā* of *vyāpti.* Thus *māsam āste vaiṣṇavaḥ* means *māsaṁ vyāpya āste vaiṣṇavaḥ,* and *ekādaśīm upavasati vaiṣṇavaḥ* means *ekādaśīṁ vyāpya upavasati vaiṣṇavaḥ.* By figuratively extending *kāla* to include the numeration of *kāla,* we also get *māsa-trayam uttānaṁ śete* (He lies on his back for three months) and *varṣa-śataṁ jīvati* (He lives for a hundred years). *Krośa-trayaṁ govardhano 'sti* means *tri-kośa-parimitaṁ sthalaṁ vyāpya govardhano 'sti* and *go-dohaṁ tiṣṭhati hariḥ* means *go-dohana-kālaṁ vyāpya tiṣṭhati hariḥ.* The word *go-doha* (milking of the cows) is a *bhāva* which is expressed by the *kṛt pratyaya [gh]a[ṇ]. Māthurān virājate kṛṣṇaḥ* means *mathurā-rāja-dhāny-antar-gata-deśān vyāpya virājate kṛṣṇaḥ.*

Regarding the statement "when *[ṇ]i* is applied, the *pūrva-kartā* (*aṇi-kartā*) certainly becomes a *karma,*" the *kāla* and so on becomes a *karma* due to the existence of another *kriyā* which is contained inside the *akarmaka dhātu.* Therefore, since the *kāla* and so on becomes a *karma* of the *kriyā* of *vyāpti*

50 One *krośa* is approximately two miles.

and not of the *kriyās* of *āsana* (remaining) and so on, the *kriyās* of *āsana* and so on retain their natural state of being *akarmaka.* Therefore there is no obstruction to the *aṇi-kartā's* becoming a *karma* by *akarmaka-gati-jñāna* (640). When the *pratyaya* is applied in *karmaṇi prayoga,* either one of the *karmas* is *ukta* as desired. But when the *pratyaya* is applied in *bhāve prayoga,* the *pratyaya* has no regard for either of the *karmas.* Thus we get *vaiṣṇavaṁ māsam āsyate vaiṣṇavena, vaiṣṇavaṁ māsau āsyate vaiṣṇavena,* or *vaiṣṇavaṁ māsān āsyate vaiṣṇavena. Preraṇa* and so on is the *vyāpāra* of a living being. It is impossible for something which is not living. Thus Jīva Gosvāmī says "it is figuratively imposed."

Vṛtti—Now we begin the usage of *kṛt pratyayas*. The usage of *kṛt pratyayas* takes place when the *kriyā* requires another *kriyā* to complete the sense. The usage of *ākhyāta pratyayas*, however, does not require another *kriyā.* Therefore, although both *kṛt pratyayas* and *ākhyāta pratyayas* are equal in terms of having a connection with the *sādhana* (*kāraka*) such as the *kartā* and so on, it is said that an *ākhyāta pratyaya* is focused mainly on the *kriyā,* while a *kṛt pratyaya* is focused mainly on the *sādhana* (*kāraka*).

Amṛta—Without a *kriyā* connected with an *ākhyāta pratyaya,* the *kriyā* connected with a *kṛt pratyaya* is generally unable to complete the sense of the sentence by itself. The usage of *ākhyāta pratyayas,* however, does not require another *kriyā* to complete the sense of the sentence. One should know that this is only generally the case since the following exception will be stated in *vṛtti* 645: *Viṣṇuniṣṭhā viṣṇukṛtyādayaś cākhyāta-van mukhyāḥ, kṛdanteṣv ākāṅkṣā-pūrakatvāt* (*Kṛdantas*[51] made from the *kṛt pratyayas viṣṇuniṣṭhā, viṣṇukṛtya,* and so on function as the main *kriyā,* just like an *ākhyāta-kriyā,* because among all the *kṛdantas* only they are able to complete the sense). An *ākhyāta pratyaya* is focused mainly on the *kriyā,* that is to say it is focused mainly on that which is being achieved (e.g the *kriyā* is the *sādhya*). A *kṛt pratyaya,* however, is focused mainly on the *sādhana,* that is to say, since it is a *nāma* (*vṛtti* 729), it is focused mainly on the *kāraka,* or in other words, it is focused mainly on that which achieves. Furthermore, an *ākhyāta pratyaya* cannot express *kārakas* other than the *karma* and *kartā,* whereas a *kṛt pratyaya* can express all six *kārakas* and later becomes endowed with *liṅga* and *saṅkhyā.*

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51 A *kṛdanta* is a word ending in a *kṛt pratyaya.* Often the terms *kṛt* and *kṛdanta* are used interchangeably, though technically *kṛt* is supposed to refer to the *pratyaya* and *kṛdanta* to the word made from that *pratyaya.* In this version of *Hari-nāmāmṛta,* we have tried to preserve the distinction between the two terms, and thus we have sometimes translated *kṛdanta* as "*kṛt pratyaya*" and *kṛt* as "*kṛdanta*" according to what best fits the context. Students should not be alarmed at this, as the same looseness of terms is found in Pāṇini's grammar and even in more ancient works like the *Nirukta.*

६४२ । कर्तृकर्मणोः षष्ठी कृद्योगे ।

642. kartṛ-karmaṇoḥ ṣaṣṭhī kṛd-yoge

kartṛ-karmaṇoḥ—when the *kartā* or *karma* is *anukta; ṣaṣṭhī*—a *ṣaṣṭhī viṣṇubhakti; kṛd-yoge*—when there is connection with a *kṛt pratyaya.*

When the *kartā* or *karma* is *anukta* and connected with a *kṛt pratyaya,* it takes a *ṣaṣṭhī viṣṇubhakti.*

atra kṛt-sūtrāṇi kānicid uddeśyāni. bhāve ktiḥ—kṛṣṇasya kṛtiḥ, atrāstītyādi-kriyāntaraṁ gamyam. kartari tṛl—līlāyāḥ kartā kṛṣṇaḥ. kriyā-viśeṣaṇasya na ṣaṣṭhī. kartari ṇakaḥ. sādhu pācakaḥ. dvi-karmakatve—dogdhā dugdhasya gavām. pradhāna eveti kecit. duhādes tu gauṇa iti yuktam. kṛd-yoge iti kim? taddhita-yoge tu—kṛta-pūrvī sṛṣṭiṁ kṛṣṇaḥ, kṛtaṁ pūrvam anenety arthe taddhita-iniḥ. atra kṛtam iti bhāve ktaḥ, sṛṣṭeḥ karmatvaṁ, kṛtri-kriyā-sādhyatvāt. kartur īpsitatamatvād ity anye. karmaṇo 'nuktatvaṁ ca, kartari taddhitasya vihitatvāt, kṛtaś ca bhāve vihitatvāt. tad evaṁ sati kṛt-pratyayaḥ ktaḥ guṇī-bhāvyaḥ, kartari vihitas taddhite ini-pratyaya eva mukhyas tasmād asya karmaṇo na yoga iti vivecanīyam.

VṚTTI—Some *kṛt-sūtras* have to be mentioned here. For example, the *kṛt pratyaya [k]ti* is applied in *bhāve prayoga* (*sūtra* 900) and we get *kṛṣṇasya kṛtiḥ* (Activity by Kṛṣṇa). In these examples the presence of another *kriyā* such as *asti* (is) and so on is understood. Similarly, the *kṛt pratyaya tṛ[l]* is applied in *kartari prayoga* (*sūtra* 819) and we get *līlāyāḥ kartā kṛṣṇaḥ* (Kṛṣṇa, the performer of pastimes). But the *viśeṣaṇa* of a *kriyā* does not take a *ṣaṣṭhī viṣṇubhakti.*[52] For example, the *kṛt pratyaya [ṇ]aka* is applied in *kartari prayoga* (*sūtra* 819) and we get *sādhu pācakaḥ* (One who cooks well). An example of a *dhātu* that takes two *karmas* is *dogdhā dugdhasya gavām* (The milker of milk from the cows). Some say that only the main *karma* can take a *ṣaṣṭhī viṣṇubhakti,* but (if we accept that only one *karma* can take a *ṣaṣṭhī viṣṇubhakti*) it is proper that the secondary *karma* of the *duhādi* should take the *ṣaṣṭhī viṣṇubhakti.*

Why do we say *kṛd-yoge*? Because, when there is connection with a *taddhita pratyaya,* we get *kṛta-pūrvī sṛṣṭiṁ kṛṣṇaḥ* (Kṛṣṇa who previously did creation). The word *kṛta-pūrvī* is formed by applying the *taddhita pratyaya in[i]* in the sense of *kṛtaṁ pūrvam anena* (previously there was doing by Him).

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52 The *viśeṣaṇa* of a *kriyā* was previously called a *karma* by extension (*sūtra* 638). Thus this statement prohibits the *ṣaṣṭhī viṣṇubhakti* that would otherwise be obtained by the current *sūtra.*

Kṛtam* itself is formed by applying the *kṛt pratyaya [k]ta* in *bhāve prayoga* and *sṛṣṭi* is the *karma* since it is achieved by the *kriyā* of doing, or according to others, since it is most desired by the *kartā.* Moreover, the *karma* is *anukta* here since the *taddhita pratyaya in[i]* is ordained in *kartari prayoga* and the *kṛt pratyaya [k]ta* is ordained in *bhāve prayoga.* [There is no *kṛd-yoga* here] because, in all the cases when the meaning of the *pratyaya* is secondary, the *kriyā*'s connection [with another word] is only *ārthika* (understood from the context). Thus, since the *kṛt pratyaya [k]ta* is secondary and the *taddhita pratyaya in[i]* which is ordained in *kartari prayoga* is predominant, it should be understood that this *karma* (*sṛṣṭi*) isn't directly connected with the *kṛt pratyaya.

Amṛta—This *sūtra* is an *apavāda* of *anukte kartari karaṇe ca tṛtīyā* (635) and *karmaṇi dvitīyā* (637). The *kṛt-sūtras* mentioned here will be fully explained in the *Kṛdanta-prakaraṇa,* but they are given here because they are necessary for helping the students to understand the *kārakas.* In the example *kṛṣṇasya kṛtiḥ* the *kartā* takes a *ṣaṣṭhī viṣṇubhakti,* and in the example *līlāyāḥ kartā kṛṣṇaḥ* the *karma* takes a *ṣaṣṭhī viṣṇubhakti* but the *kartā kṛṣṇa* is *ukta* by the *kṛt pratyaya tṛ[l]* and thus it doesn't take a *ṣaṣṭhī viṣṇubhakti.*

Regarding the word *kṛta-pūrvī,* when we have the sentence *kṛtaṁ pūrvam anena,* the word *kṛta-pūrva* is first made by *samāsa* and then the *taddhita pratyaya in[i]* is applied by *sa-pūrva-padāc ca* (*Bṛhat* 2981). Someone might argue, "Since it was said that *sṛṣṭi* is the *karma* since it is achieved by the *kriyā* of doing, it is understood that the *kriyā* of doing is connected with the word *sṛṣṭi,* and thus there is a connection between the *karma* and the *kṛt pratyaya.* How then is this counterexample valid?" In response to this, Jīva Gosvāmī says that there is no direct connection here between the *karma* and the *kṛt pratyaya.* A *kriyā's* connection is of two kinds: *śābdika* and *ārthika.* In that regard, when the meaning of the *pratyaya* which is applied after the *kriyā* is predominant, the *kriyā's* connection with another word is *śābdika,* that is to say it is *sākṣād-yoga* (a direct connection). But when the meaning of the *pratyaya* is secondary, then the *kriyā's* connection with another word is *ārthika,* that is to say it is *tātparya-gamya* (understood from the context). Here the *kṛt pratyaya [k]ta* ordained after the *dhātu [ḍu]kṛ[ñ]* is made secondary by the *samāsa* and the *taddhita-pratyaya.* Therefore the connection between the *kriyā* of doing and the *karma, sṛṣṭi,* is understood from the context (*artha*) and not from the word itself (*śabda*).

६४३ । कर्तृकर्मणोः प्राप्तौ कर्तरि षष्ठी वा ।

643. kartṛ-karmaṇoḥ prāptau kartari ṣaṣṭhī vā

kartṛ-karmaṇoḥ—both in the *kartā* and in the *karma; prāptau*—when a *ṣaṣṭhī viṣṇubhakti* would normally be obtained by *sūtra* 642; *kartari*—in the *kartā; ṣaṣṭhī*—a *ṣaṣṭhī viṣṇubhakti; vā*—optionally.

When the *kartā* and *karma* are simultaneously *anukta* [and thus liable to take a *ṣaṣṭhī viṣṇubhakti* by *sūtra* 642], the *kartā* only optionally takes a *ṣaṣṭhī viṣṇubhakti.*

bhāve ghaṇ. govindena gavāṁ dohaḥ, govindasya vā.

VṚTTI—For example, the *kṛt pratyaya [gh]a[ṇ]* is applied in *bhāve prayoga* (*sūtra* 890) and we get *govindena gavāṁ dohaḥ* or *govindasya gavāṁ dohaḥ* (The milking of the cows by Govinda).

AMṚTA—The meaning of this *sūtra* is *kartari karmaṇi ca yugapat ṣaṣṭhyāṁ prāptau kartari ṣaṣṭhī vā syāt, karmaṇi tu nityam eva ṣaṣṭhī jñeyā* (When a *ṣaṣṭhī viṣṇubhakti* is simultaneously applicable both in the *kartā* and the *karma* by *sūtra* 642, the *ṣaṣṭhī viṣṇubhakti* is optional in the *kartā,* but compulsory in the *karma*). However, this option only applies when both the *kartā* and *karma* are connected to the same *kṛt pratyaya*. If they aren't connected to the same *kṛt pratyaya,* then only *sūtra* 642 can be applied. For example *aho mahotsave 'smin yāvad odanasya pākas tāvatām eva vaiṣṇavānāṁ samāgamaḥ* (What a wonder! In this festival as much rice was cooked only that many Vaiṣṇavas came).

६४४ । अच्युताभविष्णुनिष्ठाधोक्षजाभखलर्थाव्ययोरामान्ततृणां योगे न षष्ठी ।

644. acyutābha-viṣṇuniṣṭhādhokṣajābha-khal-arthāvyayo-rāmānta-tṝṇāṁ yoge na ṣaṣṭhī

acyutābha-viṣṇuniṣṭhā-adhokṣajābha-khal-artha-avyaya-u-rāma-anta-tṝṇām—with an *acyutābha, viṣṇuniṣṭhā, adhokṣajābha, kṛt pratyaya* which has the meaning of the *kṛt pratyaya [kh]a[l], kṛt pratyaya* which is an *avyaya, kṛt pratyaya* which ends in *u-rāma,* and the *kṛt pratyaya tṛ[n]; yoge*—when there is connection; *na*—not; *ṣaṣṭhī*—a *ṣaṣṭhī viṣṇubhakti.*

The *kartā* or the *karma* does not take a *ṣaṣṭhī viṣṇubhakti* if it is connected with any of the following *kṛt pratyayas:* (1) *acyutābha,* (2) *viṣṇuniṣṭhā,* (3) *adhokṣajābha,* (4) a *kṛt pratyaya* which has the meaning of the *kṛt pratyaya [kh]a[l],* (5) a *kṛt pratyaya* which is an *avyaya,* (6) a *kṛt pratyaya* which ends in *u-rāma,* and (7) the *kṛt pratyaya tṛ[n].*

vartamānādau śatṛ-śānāv acyutābha-saṁjñau. tatra śatṛ parapadaṁ, śāna ātmapadam. yathā—kṛṣṇaḥ krīḍāṁ kurvan hasati, evaṁ kurvāṇaḥ.

VṚTTI—The *kṛt pratyayas [ś]at[ṛ]* and *[ś]āna* are applied in the present tense and so on and are called *acyutābhas* (*sūtra* 729). In that regard, *[ś]at[ṛ]* is a *parapada pratyaya* and *[ś]āna* is an *ātmapada pratyaya.*[53] For example, *kṛṣṇaḥ krīḍāṁ kurvan hasati* and *kṛṣṇaḥ krīḍāṁ kurvāṇo hasati* (Performing pastimes, Kṛṣṇa smiles).

AMṚTA—Due to the words "and so on," *[ś]at[r] and [ś]āna* are sometimes applied in the past tense and the future tense. *Kurvan* is formed by applying *[ś]at[ṛ]* after the *dhātu [ḍu]kṛ[ñ],* and then applying *tan-ādeḥ śapo 'pavāda uḥ* (553), *dhātor antasya govindaḥ pratyaye* (289), *karoty-a-rāmasya ur nirguṇe* (557) and *u-dvayaṁ vaḥ* (51). Thus we get the word *kurvat[ṛ].* Then we apply *s[u],* insert *n[um]* by *sūtra* 174, delete *s[u]* by *sūtra* 138, and delete the final *varṇa* of the *sat-saṅga* by *sūtra* 176. Thus we get *kurvan. Kurvāṇaḥ* is formed in the same way as *kurvat.* Words ending in an *acyutābha kṛt pratyaya* like *kurvan, kūrvāṇaḥ,* and so on are employed as *viśeṣaṇas* of the *kartā* and they are called *asamāpikā-kriyās* (*kriyās* which don't complete the sense) since they require another *kriyā* such as *hasati* and so on.

६४५ । द्विषः शतुर्वा ।

645. dviṣaḥ śatur vā

dviṣaḥ—which comes after the *dhātu dviṣ[a] aprītau* (2U, to hate); *śatuḥ*—with the *kṛt pratyaya [ś]at[ṛ]; vā*—optionally.

But the *karma* optionally takes a *ṣaṣṭhī viṣṇubhakti* if it is connected with the *kṛt pratyaya [ś]at[ṛ]* which comes after *dviṣ[a].*

kaṁsasya dviṣan kaṁsaṁ vā. ākhyātasya mukhyatvāt tenānukte kartari tṛtīyaiva. ➲gauṇa-mukhyayor mukhye kārya-sampratyayaḥ➲ iti nyāyena etad evoktaṁ, yadi bādhakāntaraṁ na syād iti. kṛṣṇena krīḍāṁ kurvatā hasyate. evaṁ kṛtānukte 'py ākhyātenokte karmaṇi prathamā, yathā—tāmbūlaṁ bhojayatā kṛṣṇena gopī vācyate. tathā khādi-karmatva-niṣedhe 'pi karmatvam eva—tāmbūlaṁ khādayatety-ādi. kathaṁ paśya dṛśyate kṛṣṇaḥ? paśyety asya vākyārthenaivānvaya iti. ➲ato mug āne➲. kṛṣṇena krīḍā kriyamāṇā

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53 Thus *[ś]at[ṛ]* is applied after *parapadī dhātus* by *parapadāni kartari* (283), while *[ś]āna* is applied after *ātmapadī dhātus* by *ātmapadibhya ātmapadāni ṅitaś ca* (284). *Ubhayapadī dhātus,* however, can take *[ś]at[ṛ]* or *[ś]āna* by *ubhayapadibhya ubhayapadāni ñitaś ca* (285).

virājate. kṛṣṇena kriyamāṇāṁ krīḍāṁ paśyeti pūrva-vad dvitīyaiva. ➲*atītādau kta-ktavatū viṣṇuniṣṭhā-saṁjñau*➲. *ktaḥ prāyo bhāva-karmaṇoḥ, ktavatuḥ kartary eva. karmaṇi—kṛṣṇena krīḍā kṛtā. kartari—kṛṣṇaḥ krīḍāṁ kṛtavān. viṣṇuniṣṭhā viṣṇukṛtyādayaś cākhyāta-van mukhyāḥ, kṛdanteṣv ākāṅkṣā-pūrakatvāt. dṛśyamānena kṛṣṇena govardhano dhṛtaḥ, paśyantaṁ kṛṣṇaṁ dṛṣṭavān.* ➲*parokṣātīte kvasu-ki-kānā adhokṣajābha-saṁjñāḥ*➲. *atra kvasu-kī parapade, kāna ātmapadam. yathā—kṛṣṇaḥ krīḍāṁ cakṛvān, cakriḥ, cakrāṇaḥ. kṛṣṇena krīḍā cakrāṇā.* ➲*akṛcchra-kṛcchrārthe khal, tad-arthāś cānye khal-arthāḥ, te ca bhāva-karmaṇoḥ*➲. *kṛṣṇena sā krīḍā sukarā, akṛcchreṇa kriyate ity arthaḥ. anyena duṣkarā, kṛcchreṇa kriyate ity arthaḥ. kṛṣṇeneṣad-dānam amṛtam, akṛcchreṇa dīyate ity arthaḥ.* ➲*ktvā māntāś ca kṛd avyayam*➲. *eka-kartṛkayoḥ kriyayoḥ pūrva-kāla-stha-dhātoḥ ktvā*➲. ➲*kriyārthatve tumuḥ*➲. *kṛṣṇaḥ krīḍāṁ kṛtvā vrajam ājagāma, kṛṣṇaḥ krīḍāṁ kartuṁ vanaṁ jagāma. anayoḥ karmaṇaḥ pratyayāntareṇoktatvaṁ ca—kṛṣṇena krīḍā kṛtvā samāpyate, kṛṣṇena krīḍā kartum ārabhyate.* ➲*kvacit kṛt-tulyārthenāvyayena ca*➲. *yathā—"viṣa-vṛkṣo 'pi saṁvardhya svayaṁ chettum asāmpratam" (kumāra-sambhavam 2.55), ayogya ity arthaḥ.* ➲*u-rāmāntāḥ kartari śīlārthe prāyaḥ*➲. *kṛṣṇaḥ krīḍāṁ kāruḥ, kṛṣṇam alaṅkariṣṇur ity-ādi.* ➲*śīlārthe tṛn kartari*➲. *kṛṣṇaḥ krīḍāṁ kartā. acyutābhādi-yoge kāraka-ṣaṣṭhyā eva niṣedhaḥ. sambandha-vivakṣāyāṁ tu ṣaṣṭhy eva—krīḍāyāḥ kurvann ity-ādi. kim eṣām asti duṣkaram iti ca.*

VṚTTI—For example, *kaṁsasya dviṣan* or *kaṁsaṁ dviṣan* (the enemy of Kaṁsa).[54] Since the *ākhyāta pratyaya* is the main thing, when the *kartā* is *anukta* by the *ākhyāta pratyaya,* only a *tṛtīyā viṣṇubhakti* is used. Indeed the clause *yadi bādhakāntaraṁ na syāt* (*vṛtti* 629) was stated previously because of the maxim ➲*gauṇa-mukhyayor mukhye kārya-sampratyayaḥ*➲ (Out of the secondary thing and the main thing, the grammatical operation should be performed on the main thing). Thus we get *kṛṣṇena krīḍāṁ kurvatā hasyate* ([The act of] smiling is [being done] by Kṛṣṇa who is performing pastimes). Similarly, when the *karma* is *ukta* by the *ākhyāta pratyaya,* even though it is *anukta* by the *kṛt pratyaya,* a *prathamā viṣṇubhakti* is used. Thus we get *tāmbūlaṁ bhojayatā kṛṣṇena gopī vācyate* (The *gopī* is caused by Kṛṣṇa to eat *tāmbula* and speak). Similarly, the *aṇi-kartā* becomes a *karma* even though the *aṇi-kartā* of *khād[r]* is prohibited from becoming a *karma* (*sūtra* 641). Thus we get *tāmbūlaṁ khādayatā kṛṣṇena gopī vācyate* (The *gopī* is caused by Kṛṣṇa to eat *tāmbula* and speak). How do we get *paśya dṛśyate kṛṣṇaḥ* (See how Kṛṣṇa is seen)? Here *paśya* is syntactically connected with

54 It will be explained in *dviṣaḥ śatṛ śatrau* (740) that the *kṛt pratyaya [ś]at[ṛ]* is only applied after the *dhātu dviṣ[a]* when an enemy is being expressed, and not otherwise.

the meaning of the sentence (*vākya*). The *āgama m[uk]* is applied after *a-rāma* when *āna* follows (*sūtra* 730). Thus we get *kṛṣṇena krīḍā kriyamāṇā virājate* (The pastime being performed by Kṛṣṇa shines gloriously). As before, only a *dvitīyā viṣṇubhakti* is used in *kṛṣṇena kriyamāṇāṁ krīḍāṁ paśya* (See the pastime being performed by Kṛṣṇa).

Amṛta—It is the *karma* that optionally takes a *ṣaṣṭhī viṣṇubhakti,* as there is no chance of the *kartā* taking a *ṣaṣṭhī viṣṇubhakti* since the *kartā* is *ukta* by the *kṛt pratyaya.* In the examples *kaṁsasya dviṣan* and *kaṁsaṁ dviṣan,* the presence of another *kriyā* such as *rājate* (rules / shines) and so on is understood. The *ākhyāta pratyaya* is the main thing because it is focused mainly on the *kriyā* (*vṛtti* 730), since its *kriyā* is a *samāpikā-kriyā* (a *kriyā* which completes the sense of the sentence).

Regarding the example *kṛṣṇena krīḍāṁ kurvatā hasyate,* even though the *kartā,* Kṛṣṇa, is *ukta* by the *kṛt pratyaya [ś]at[ṛ]* ordained in *kartari prayoga,* it is *anukta* by the *ākhyāta pratyaya te* ordained in *bhāve prayoga* since only the *bhāva* is *ukta.* Therefore, since the *kartā* is *anukta* by the *ākhyāta pratyaya* which is the main thing, the *kartā* only takes a *tṛtīyā viṣṇubhakti* in accordance with the maxim *gauṇa-mukhyayor mukhye kārya-sampratyayaḥ.* It should be understood that the *kartā's* being *anukta* by the *ākhyāta pratyaya* is the *bādhakāntara*[55] here. But when, by reversing the situation, the *kartā* is *ukta* by the *ākhyāta pratyaya,* even though it is *anukta* by the *kṛt pratyaya,* only a *prathamā viṣṇubhakti* is used because the *ākhyāta pratyaya* is the main thing. Similarly, when the *karma* is *ukta* by the *ākhyāta pratyaya,* even though it is *anukta* by the *kṛt pratyaya,* only a *prathamā viṣṇubhakti* is used.

Someone might wonder, "How does the *anvaya* (syntactical connection) take place in *paśya dṛśyate kṛṣṇaḥ* since the *karma* of the main verb *paśya* is missing?" In answer to this, Jīva Gosvāmī says that the word *paśya* is syntactically connected with the meaning of the sentence *kṛṣṇo dṛśyate* and that the meaning of the sentence is itself the *karma* of *paśya.* Regarding the example *kṛṣṇena krīḍā kriyamāṇā virājate, kriyāmāṇā* is a case where *[ś]āna* is applied in *karmaṇi prayoga.* The feminine gender is used because *kriyāmāṇā* is a *viśeṣaṇa* of *krīḍā.* The words "like before" mean when there is a *bādhakāntara* as in the previous example *vaiṣṇavaṁ mālāṁ kurvantaṁ paśya* (*vṛtti* 630). But in the current example, *kṛṣṇena kriyamāṇāṁ krīḍāṁ paśya,* the *bādhakāntara* is that the *karma* is *anukta* by the *ākhyāta pratyaya*

55 Something else which blocks the *prathamā viṣṇubhakti* that would normally be obtained by *uktāt nāma-mātrārthe dyotye prathamaiva* (*vṛtti* 629).

even though it is *ukta* by the *kṛt pratyaya.* Thus the *karma* only takes a *dvitīyā viṣṇubhakti* because it is *anukta* by the main *pratyaya,* the *ākhyāta pratyaya.*

Saṁśodhinī—In the *vṛtti* to *Bṛhat* 74, Jīva Gosvāmī defines a *vākya* (sentence) as follows: ➲*kriyānvayāvacchinna-pada-samūho vākyam*➲ (A *vākya* is a group of words characterized by their connection to a common verb (*kriyā*)). Commenting on this verse, *Amṛta* says the definition of a *vākya* according to *Sāhitya-darpaṇa* is *vākyaṁ syād yogyatākāṅkṣāsatti-yuktaḥ padoccayaḥ* (A *vākya* is a group of words endowed with *yogyatā, ākāṅkṣā, and āsatti*). The followers of the Nyāya system give the same definition. *Yogyatā* (congruity) is the absence of absurdity in the mutual relation of the things denoted by the words. Thus words such as *vahninā siñcati* (he moistens with fire) are excluded from being *vākyas.*[56] *Ākāṅkṣā* (expectancy) is the absence of the completion of the understanding, an absence which assumes the form of the hearer's curiosity [to know something which the other words in the sentence will inform him of]. Thus a mere string of words like *gaur aśvaḥ puruṣaḥ* (cow, horse, man) is not a *vākya.*[57] *Āsatti* (proximity) is the continuity of comprehension. Thus there is no connection of the word *kṛṣṇa,* uttered today, with the word *kṛpayā,* uttered on another day.

Vṛtti—The *kṛt pratyayas [k]ta* and *[k]tavat[u]* are applied in the past tense and so on and are called *viṣṇuniṣṭhās* (*sūtra* 748). *[K]ta* is generally applied in *bhāve prayoga* and *karmaṇi prayoga* whereas *[k]tavat[u]* is applied only in *kartari prayoga.* An example of *[k]ta* applied in *karmaṇi prayoga* is *kṛṣṇena krīḍā kṛtā* (The pastime was performed by Kṛṣṇa) and an example of *[k]tavat[u]* applied in *kartari prayoga* is *kṛṣṇaḥ krīḍāṁ kṛtavān* (Kṛṣṇa performed the pastime). ➲*Viṣṇuniṣṭhā viṣṇukṛtyādayaś cākhyāta-van mukhyāḥ, kṛdanteṣv ākāṅkṣā-pūrakatvāt*➲ (*Kṛdantas*[58] made from the *kṛt pratyayas viṣṇuniṣṭhā, viṣṇukṛtya,* and so on function as the main *kriyā,* just like an *ākhyāta-kriyā,* because among all the *kṛdantas* only they are able to complete the sense). Examples of this are *dṛśyamānena kṛṣṇena govardhano dhṛtaḥ* (Govardhana was lifted by Kṛṣṇa who was being watched)

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56 A statement like *payasā siñcati* (he moistens with water) has *yogyatā* because water has the fitness, owing to its liquidity which is necessary for moistening. But a statement like *vahninā siñcati* (he moistens with fire) has no compatibility, since fire lacks liquidity which only can make a thing an instrument in the act of moistening.

57 The words *gauḥ sundarī* (the cow is beautiful) or *gaur dhāvati* (the cow runs) have expectancy as regards one another. However, the words *gaur aśvaḥ puruṣaḥ* (cow, horse, man) have no expectancy as regards one another i.e. when the word *gauḥ* is uttered, desire is produced in the mind to know something about the cow. But this desire is not satisfied by the word *aśvaḥ.*

58 A *kṛdanta* is a word ending in a *kṛt pratyaya.* For further details see the introduction to *Kṛdanta-prakaraṇa* and *Amṛta* 729.

and *paśyantaṁ kṛṣṇaṁ dṛṣṭavān* (He saw Kṛṣṇa looking). The *kṛt pratyayas [k]vas[u], [k]i,* and *[k]āna* are applied in the past tense not witnessed by the speaker and are called *adhokṣajābhas* (*sūtra* 743). In that regard, *[k]vas[u]* and *[k]i* are *parapada pratyayas* and *[k]āna* is an *ātmapada pratyaya.*[59] For example, *kṛṣṇaḥ krīḍāṁ cakṛvān, kṛṣṇaḥ krīḍāṁ cakriḥ,* or *kṛṣṇaḥ krīḍāṁ cakrāṇaḥ* (Kṛṣṇa performed the pastime). Similarly, in *karmaṇi prayoga* we get *kṛṣṇena krīḍā cakrāṇā* (The pastime was performed by Kṛṣṇa).

The *kṛt pratyaya [kh]a[l]* which is applied in the sense of "ease" or "difficulty" (*sūtras* 795 and 796) and other *kṛt pratyayas* which have the meaning of *[kh]a[l]* are called *khal-arthas.* All of these *pratyayas* are applied in *bhāve prayoga* or *karmaṇi prayoga.* For example, *kṛṣṇena sā krīḍā sukarā* (that pastime is performed with ease by Kṛṣṇa) where *sukarā* means *akṛcchreṇa kriyate* (performed with ease), *anyena sā krīḍā duṣkarā* (that pastime is performed with difficulty by anyone else) where *duṣkarā* means *kṛcchreṇa kriyate* (performed with difficulty), and *kṛṣṇeneṣad-dānam amṛtam* (liberation is easily given by Kṛṣṇa) where *īṣad-dānam* means *akṛcchreṇa dīyate* (easily given). A word which ends in the *kṛt pratyaya [k]tvā* or a *kṛt pratyaya* which ends in *m* is called an *avyaya* (*sūtra* 259). When there are two *kriyās* which have the same *kartā,* the *kṛt pratyaya [k]tvā* is applied after the *dhātu* which expresses the *kriyā* that is earlier in time (*sūtra* 770), and when the *kriyā* is the *artha* (purpose), the *kṛt pratyaya tum[u]* is applied (*sūtra* 79). For example, *kṛṣṇaḥ krīḍāṁ kṛtvā vrajam ājagāma* (Kṛṣṇa performed the pastime and came to Vraja) and *kṛṣṇaḥ krīḍāṁ kartuṁ vanaṁ jagāma* (Kṛṣṇa went to the forest to perform the pastime). The *karma* of the *kṛt pratyayas [k]tvā* and *tum[u]* is *ukta* by the other *pratyaya.* For example, *kṛṣṇena krīḍā kṛtvā samāpyate* (The pastime is performed and completed by Kṛṣṇa) and *kṛṣṇena krīḍā kartum ārabhyate* (The pastime is endeavored to be done by Kṛṣṇa). Moreover, the *karma* of the *kṛt pratyayas [k]tvā* and *tum[u]* is sometimes *ukta* by an *avyaya* which has the same meaning as a *kṛdanta.* For example, in *Kumāra-sambhava* 2.55 we find *viṣa-vṛkṣo 'pi saṁvardhya svayaṁ chettum asāmpratam* (even a poisonous tree grown by oneself is unfit to be cut) where *asāmpratam* has the same meaning as the *kṛdanta ayogyaḥ* (unfit).

***Kṛt pratyayas* which end in *u-rāma* are applied in *kartari prayoga,* generally in the sense of habit (*sūtras* 866, 867, 872, 874, 877, 878, and 881). For example,**

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59 Thus *[k]vas[u]* and *[k]i* are applied after *parapadī dhātus* by *parapadāni kartari* (283), while *[k]āna* is applied after *ātmapadī dhātus* by *ātmapadibhya ātmapadāni ṅitaś ca* (284). *Ubhayapadī dhātus,* however, can take *[k]vas[u], [k]i* or *[k]āna* by *ubhayapadibhya ubhayapadāni ñitaś ca* (285).

***kṛṣṇaḥ krīḍāṁ kāruḥ* (Kṛṣṇa, performing the pastime), *kṛṣṇam alaṅkariṣṇuḥ* (decorating Kṛṣṇa), and so on. The *kṛt pratyaya tṛ[n]* is applied in *kartari prayoga* in the sense of habit (*sūtra* 865). For example, *kṛṣṇaḥ krīḍāṁ kartā* (Kṛṣṇa, performing the pastime). Only the *ṣaṣṭhī viṣṇubhakti* of a *kāraka* is forbidden when there is connection with the *acyutābhas* and so on (*sūtra* 644), but when there is a desire to express a general relationship a *ṣaṣṭhī viṣṇubhakti* is certainly applied. For example, *krīḍāyāḥ kurvan* (performing in relation to the pastime) and so on. *Kim eṣām asti duṣkaram* (In relation to these, what is difficult to do?) is also a case of the same.**

Amṛta—Due to the words "and so on," the *kṛt pratyaya [k]ta* will also be ordained in the present tense. The word "generally" indicates that *[k]ta* is sometimes also applied in *kartari prayoga.* In *kṛṣṇena krīḍā kṛtā* the *kartā* doesn't take a *ṣaṣṭhī viṣṇubhakti* and in *kṛṣṇaḥ krīḍāṁ kṛtavān* the *karma* doesn't take a *ṣaṣṭhī viṣṇubhakti.* All this is in accordance with *sūtra* 644. In the *atideśa* beginning *viṣṇuniṣṭhā viṣṇukṛtyādayaś ca,* the word *mukhyāḥ* mean *samāpikā-kriyā-rūpeṇa vyavahriyante* (are employed as *samāpikā-kriyās*[60]) and the words *kṛdanteṣv ākāṅkṣā-pūrakatvāt* mean *kṛdanteṣu samagreṣu madhye eṣām evākāṅkṣā-pūrakatvāt, anyeṣāṁ tu kriyāntara-sāpekṣatvāt* (because among all the *kṛdantas* only they are able to complete the sense, whereas others require another *kriyā* to complete the sense). Due to the words "and so on," *kṛdantas* made from the *kṛt pratyayas acyutābha, adhokṣajābha,* and *[kh]a[l]* sometimes also function as the main *kriyā,* just like an *ākhyāta-kriyā.*

The word *gopādibhiḥ* (by the cowherd men and others) has to be added in the example *dṛśyamānena kṛṣṇena govardhano dhṛtaḥ.* The word *dhṛtaḥ* is formed by applying the *kṛt pratyaya [k]ta* after the *dhātu dhṛ[ñ] dhāraṇe* (1U, to hold, support) in *karmaṇi prayoga.* The *karma,* Govardhana, is *ukta* by the *kṛt pratyaya [k]ta.* Here the *kṛdanta dhṛtaḥ,* which has the same meaning as the *ākhyāta-kriyā dadhre,* doesn't require another *kriyā* because it is able to complete the sense by itself. In the example *paśyantaṁ kṛṣṇaṁ dṛṣṭavān* it should be inferred that the *karma* of *paśyantam* is *vṛndāvana-saundaryam* (the beauty of Vṛndāvana). The word *dṛṣṭavān,* which has the same meaning as the *ākhyāta-kriyā dadarśa,* is formed by applying the *kṛt pratyaya [k] tavat[u]* after the *dhātu dṛś[ir] prekṣaṇe* (1P, to see). *Cha-śo rāj-yaj-bhrāj-parivrāj-sṛj-mṛj-bhrasj-vraścāṁ ca ṣo viṣṇupadānte vaiṣṇave ca* (182) and *ṣāt parasya ṭa-varga-yuktasya ca ta-vargasya ṭa-vargaḥ* (205) are then applied and

60 A *samāpikā-kriyā* is a *kriyā* which completes the sense of the sentence. It is the main *kriyā* in contrast to the *asamāpikā-kriyā* which is secondary and which cannot complete the sense of the sentence by itself. For further details, see *vṛtti* 641 and *Amṛta* 729.

we get the word *dṛṣṭavat[u]* of which *dṛṣṭavān* is the first case singular form. The two examples just mentioned are given to show how *kṛdantas* made from *[k]ta* and *[k]tavat[u]* function as the main *kriyā,* just like an *ākhyāta-kriyā.* In the first example the word *kṛṣṇa* doesn't take a *prathamā viṣṇubhakti,* even though it is *ukta* by the *kṛt pratyaya [ś]āna,* because it is *anukta* by *kṛt pratyaya [k]ta* which is the main thing. In the second example the word *kṛṣṇa* doesn't take a *prathamā viṣṇubhakti,* even though it is *ukta* by the *kṛt pratyaya [ś]at[ṛ],* because it is *anukta* by *kṛt pratyaya [k]tavat[u]* which is the main thing. In both these examples Kṛṣṇa is the *karma* of one *kriyā* and the *kartā* of another.

The word *cakṛvān* is formed by applying the *kṛt pratyaya [k]vas[u]* after the *dhātu [ḍu]kṛ[ñ] karaṇe* (8U, to do, make). There is reduplication by *dhātor dvir-vacanam adhokṣaja-sann-aṅ-yaṅṣu* (322) because *[k]vas[u]* is an *adhokṣajābha* (like an *adhokṣaja*) and thus we get the word *cakṛvas[u]* of which *cakṛvān* is the first case singular form. In the examples *kṛṣṇaḥ krīḍāṁ cakṛvān, kṛṣṇaḥ krīḍāṁ cakriḥ,* and *kṛṣṇaḥ krīḍāṁ cakrāṇaḥ,* which are all in *kartari prayoga,* the *karma, krīḍām,* doesn't take a *ṣaṣṭhī viṣṇubhakti* because of *sūtra* 644 and *cakṛvān, cakriḥ,* and *cakrāṇaḥ* have the same meaning as the *ākhyāta-kriyā cakāra.* In the example *kṛṣṇena krīḍā cakrāṇā,* which is in *karmaṇi prayoga,* the *kartā, kṛṣṇena,* doesn't take a *ṣaṣṭhī viṣṇubhakti* because of *sūtra* 644 and *cakrāṇā* has the same meaning as the *ākhyāta-kriyā cakre.*

Regarding the *kṛt pratyaya [kh]a[l],* it will be explained later how *[kh]a[l]* is applied when the *dhātu* is preceded by the word *dur* which has the sense of "difficulty" or when the *dhātu* is preceded by the words *su* or *īṣat* which have the sense of "ease." In the example *kṛṣṇena sā krīḍā sukarā* the *kartā, kṛṣṇena,* doesn't take a *ṣaṣṭhī viṣṇubhakti* because of *sūtra* 644 and, because *[kh]a[l]* is ordained in *karmaṇi prayoga* here, there is no chance of the *ukta-karma, krīḍā,* taking a *ṣaṣṭhī viṣṇubhakti* either. The words *sā krīḍā* (that pastime) mean *helayā asura-māraṇādy-ātmikā līlā* (the pastime consisting of playfully killing the demons and so on) and the word *anyena* means *kṛṣṇād aparāvatāreṇa kenāpi* (by any *avatāra* other than Kṛṣṇa). The word *amṛtam* in the example *kṛṣṇeneṣad-dānam amṛtam* means *mokṣaḥ* (liberation) and the whole example suggests that *bhaktis tu duryāṇā* (*bhakti,* on the contrary, is given with difficulty) where *duryāṇā* means *kṛcchreṇa dīyate* (given with difficulty). This is in accordance with the statement *muktiṁ dadāti karhicit sma na bhakti-yogam* (*Bhāgavatam* 5.6.18). The reason for this is that *bhakti* is famous in the scriptures because it has the power to subjugate the Lord.

Both *[k]tvā* and *tum[u]* are applied in *bhāve prayoga* in accordance with the

statement *avyaya-kṛto bhāve*[61] (*Kṛt pratyayas* which are *avyayas* are applied in *bhāve prayoga*), and in both the examples the *karma, krīḍām,* does not take a *ṣaṣṭhī viṣṇubhakti* because of *sūtra* 644. Someone might argue, "If we say they are applied in *bhāve prayoga,* then how can they take a *karma* such as *krīḍā*?" The answer is that there is a desire to express a *karma* here in accordance with the statement *bhāve 'pi pratyaye sa-karmakasya dhātoḥ karmāpekṣā cet tat-sambandho bhaved eva*[62] (If there is want of a *karma* even when a *pratyaya* is applied after a *sa-karmaka dhātu* in *bhāve prayoga,* then the relationship of *karma* certainly takes place). Further examples of this are *odanasya pākaḥ* (cooking the rice) and so on. The implied meaning of the sentence "the *karma* of the *kṛt pratyayas [k]tvā* and *tum[u]* is *ukta* by the other *pratyaya*" is that none of the *kārakas* are ever *ukta* by the *kṛt pratyayas [k]tvā* and *tum[u]* since they are ordained in *bhāve prayoga.* Regarding *saṁvardhya,* it will be described later how *[k]tvā* is replaced by *ya[p]* when the *dhātu* is preceded by an *upendra.* In the example *viṣa-vṛkṣo 'pi saṁvardhya svayaṁ chettum asāmpratam* the poisonous tree is the *karma* of both *saṁvardhya* and *chettum* and it is *ukta* by the *avyaya asāmpratam.*

In the example *kṛṣṇaḥ krīḍāṁ kāruḥ* the *karma, krīḍām,* doesn't take a *ṣaṣṭhī viṣṇubhakti* because of *sūtra* 644. The word *kāru* is formed by applying the *kṛt pratyaya u[ṇ]* by *uṇ-ādayo bahulam* (877). Although the word *kāru* is conventionally limited to refer to a *śilpī* (craftsman) in accordance with *Amara-koṣa's* definition *kāruḥ śilpī* (a *kāru* is a *śilpī*) and in accordance with another book's definition *takṣā ca tantra-vāyaś ca nāpito rajakas tathā. pañcamaś carma-kāraś ca kāravaḥ śilpino matāḥ* (*takṣas, tantra-vāyas, nāpitas, rajakas, pañcamas, carma-kāras,* and *kārus* are all considered *śilpīs*), still, from the viewpoint of *Medinī-koṣa's* definition *kāruḥ kārakaḥ* (a *kāru* is a *kāraka*), its referring to a *kartā* (performer) here is not a problem. The word *alaṅkariṣṇu* is formed by applying the *kṛt pratyaya iṣṇu* in the sense of habit after *alam* + *[ḍu]kṛ[ñ]* by *alaṅkṛña-nirākṛña-prajana-utpata-utpaca-unmada-ruca-apatrapa-vṛtu-vṛdhu-saha-cara ity ebhya iṣṇuḥ* (867). Due to the words "and so on" we also get *daityaṁ jiṣṇuḥ* (defeating the demon), *navanītaṁ*

61 Commenting on his own *sūtra: alaṁ-khalvoḥ pratiṣedhārthayor yoge ktvā vā bhāve,* Jīva Gosvāmī writes: *ktvā māntaś ca kṛd avyayam. atra yathāha puruṣottamaḥ (bhāṣā-vṛtti 3.4.18)—"tum-artha ity anuvartate yāvad avyaya-kṛtāṁ vidhānam, tum-arthaś ca bhāvaḥ" ity uktam,* "A word ending in the *kṛt pratyaya [k]tvā* or a *kṛt pratyaya* which ends in *m* is called an *avyaya* (*vṛtti* 645). In this regard, [the word *bhāve* has been included in this *sūtra*] in accordance with what Puruṣottama [the author of *Bhāṣā-vṛtti*] says while commenting on *Aṣṭādhyāyī* 3.4.18: *tum-artha ity anuvartate yāvad avyaya-kṛtāṁ vidhānam, tum-arthaś ca bhāvaḥ* ("The word *tum-arthe* [in *Aṣṭādhyāyī* 3.4.9] is carried forward in all the rules about *kṛt pratyayas* which form *avyayas,* and the word *tum-artha* means *bhāva.* [Thus *tum-arthe* means *bhāve*]")." (*Bṛhat* 1261 *vṛtti*).

62 For further details, see *vṛtti* 637.

gṛdhnuḥ (coveting butter), *bhaktim icchuḥ* (desiring *bhakti*), *bhaktiṁ vinduḥ* (attaining *bhakti*), *bhaktiṁ cikīrṣuḥ* (desiring to do *bhakti*), and so on. In all these examples the *karma* doesn't take a *ṣaṣṭhī viṣṇubhakti* because of *sūtra* 644. Similarly, in the example *kṛṣṇaḥ krīḍāṁ kartā* the *karma, krīḍām,* doesn't take a *ṣaṣṭhī viṣṇubhakti* because of *sūtra* 644.

६४६ । वर्तमाने भावे च क्तस्य योगे कर्तरि षष्ठी वा ।

646. vartamāne bhāve ca ktasya yoge kartari ṣaṣṭhī vā

vartamāne—in the present tense; *bhāve*—in *bhāve prayoga; ca*—and; *ktasya*—with the *kṛt pratyaya [k]ta; yoge*—when there is connection; *kartari*—in the *kartā; ṣaṣṭhī*—a *ṣaṣṭhī viṣṇubhakti; vā*—optionally.

The *kartā* optionally takes a *ṣaṣṭhī viṣṇubhakti* when it is connected with the *kṛt pratyaya [k]ta* which has been ordained in the present tense or in *bhāve prayoga.*

vaiṣṇavānāṁ jñāto 'yaṁ vaiṣṇavair vā. tṛtīyā tu na sādhur iti bhāga-vṛttiḥ. śīlitādau ṣaṣṭhī neṣyate—kṛṣṇena śīlitaḥ, rakṣitaḥ, kṣāntaḥ. bhāve—vaiṣṇavānāṁ jñātaṁ, vaiṣṇavair vā.

VṚTTI—An example of the present tense is *vaiṣṇavānāṁ jñāto 'yam* or *vaiṣṇavair jñāto 'yam* (This is known by the Vaiṣṇavas). *Bhāga-vṛtti,* however, says that a *tṛtīyā viṣṇubhakti* cannot be used here. In the case of *śīlita* and so on the *ṣaṣṭhī viṣṇubhakti* is not allowed. For example, *kṛṣṇena śīlitaḥ* (practiced by Kṛṣṇa), *kṛṣṇena rakṣitaḥ* (protected by Kṛṣṇa), and *kṛṣṇena kṣāntaḥ* (tolerated by Kṛṣṇa). An example of *bhāve prayoga* is *vaiṣṇavānāṁ jñātam* or *vaiṣṇavair jñātam* (the knowing [done] by the Vaiṣṇavas).

AMṚTA—The *kṛt pratyaya [k]ta* is applied after the *dhātu jñā avabodhane* (9P, to know) in the present tense by *ñi-rāmeto buddhīcchā-pūjārthebhyaś ca kto vartamāne ca* (769). Padmanābha Datta, author of the *Supadma-vyākaraṇa,* also says that that a *tṛtīyā viṣṇubhakti* cannot be used here. In his opinion, the *kartā* always takes a *ṣaṣṭhī viṣṇubhakti.* Regarding the statement "In the case of *śīlita* and so on the *ṣaṣṭhī viṣṇubhakti* is not allowed," it will be explained in *vṛtti* 769 that, due to the word *ca* in *ñi-rāmeto buddhīcchā-pūjārthebhyaś ca kto vartamāne ca* (769), the *kṛt pratyaya [k]ta* is also applied in the present tense after *dhātus* which aren't mentioned in that *sūtra.* But the *kartā* does not take a *ṣaṣṭhī viṣṇubhakti* when it is connected with the *[k]ta* which has been

applied after such *dhātus.* The *kṛt pratyaya [k]ta* is applied in *bhāve prayoga* by *kto bhūte bhāva-karmaṇoḥ* (747). Everyone agrees that the *kartā* can take either a *ṣaṣṭhī viṣṇubhakti* or *tṛtīyā viṣṇubhakti* when *[k]ta* is applied in *bhāve prayoga.*

Saṁśodhinī—This *sūtra* is an *apavāda* of *acyutābha-viṣṇuniṣṭhādhokṣajābha-khal-arthāvyayo-rāmānta-tṝṇām yoge na ṣaṣṭhī* (644). In the Pāṇinian system, the sixth case ending applied after the *kartā* when the *kṛt pratyaya [k]ta* is used in *bhāve prayoga* is a form of loose *ṣaṣṭhī* and is covered by the rule *ṣaṣṭhī śeṣe* (*Aṣṭādhyāyī* 2.3.50) (*Siddhānta-kaumudī* 606) (ref. footnote 18 given earlier, on page 28).

६४७ । विष्णुकृत्यानां कर्तरि षष्ठी वा ।

647. viṣṇukṛtyānāṁ kartari ṣaṣṭhī vā

viṣṇukṛtyānām—with any of the *viṣṇukṛtyas; kartari*—in the *kartā; ṣaṣṭhī*—a *ṣaṣṭhī viṣṇubhakti; vā*—optionally.

The *kartā* only optionally takes a *ṣaṣṭhī viṣṇubhakti* when it is connected with a *viṣṇukṛtya.*

➲vidhy-ādy-arthe tavyānīya-yat-kyap-ṇyat-kelimā viṣṇukṛtya-saṁjñāḥ, te ca prāyo bhāva-karmaṇoḥ➲. mayā sevitavyo hariḥ, mama vā. evaṁ sevanīyo hariḥ.

Vṛtti—The *kṛt pratyayas tavya, anīya, ya[t], [k]ya[p], [ṇ]ya[t],* and *[k]elima* which are ordained in the senses of *vidhi* and so on are called *viṣṇukṛtyas.* They are generally applied in *bhāve prayoga* and *karmaṇi prayoga* (*sūtra* 799). For example, *mayā sevitavyo hariḥ* or *mama sevitavyo hariḥ* (Hari should be served by me). Similarly, *mayā sevanīyo hariḥ* or *mama sevanīyo hariḥ* (Hari should be served by me).

Amṛta—Due to the word *prāyaḥ* (generally), the *sūtra bāhulyāt karaṇādau ca te* (817) will be spoken later and some of the *viṣṇukṛtyas* will also be ordained in *kartari prayoga* (*sūtra* 816). But when a *viṣṇukṛtya* is ordained in *kartari prayoga,* it is the *karma* that takes a *ṣaṣṭhī viṣṇubhakti.* For example *harir geyo bhakta-mahimnaḥ* (Hari sings the glories of the devotee).

Saṁśodhinī—This *sūtra* is an *apavāda* of *kartṛ-karmaṇoḥ ṣaṣṭhī kṛd-yoge* (642).

Adhikaraṇam

The location

६४८ । कर्तृकर्मणोराधारोऽधिकरणम् ।

648. kartṛ-karmaṇor ādhāro ’dhikaraṇam

kartṛ-karmaṇoḥ—of the *kartā* and *karma; ādhāraḥ*—the location; *adhikaraṇam—adhikaraṇam.*

The *ādhāra* of the *kartā* and *karma* is called the *adhikaraṇa.*

kriyayā saha vā kriyā-dvārā vā kartṛ-karmaṇī yad āśritya viṣayī-kṛtya vā vartete sa ādhāras tad-rūpaṁ kārakam adhikaraṇa-saṁjñaṁ syāt. tatra yad ālambya vartete sa āśrayaḥ, tatra sthitvā yatra pravartete sa viṣayaḥ. yathendriyāṇāṁ puruṣa āśrayaḥ, rūpādikaṁ viṣayaḥ. yathā rājño ’ntaḥ-puram āśrayaḥ, deśo viṣayaḥ. chātrasyāsanam āśrayaḥ, pustakaṁ viṣaya iti.

VṚTTI—The *ādhāra* is that with the help of which the *kartā* and the *karma* exist by taking shelter of it or by making it their *viṣaya*—either along with the *kriyā* or by means of the *kriyā*. The *kāraka* in the form of the *ādhāra* is called the *adhikaraṇa.* In that regard, the *āśraya* (support) is that taking shelter of which the *kartā* and the *karma* exist, and the *viṣaya* (focus) is that which the *kartā* and the *karma,* being situated in the *āśraya,* go out to. For example, the person in his body is the *āśraya* of the senses, and form and other sensory objects are their *viṣaya.* Other examples are: (1) The palace is the *āśraya* of the king, and the kingdom is his *viṣaya,* and (2) The seat is the *āśraya* of the student, and the book is his *viṣaya.*

AMṚTA—The etymology of the word *ādhāra,* which is formed by applying the *kṛt pratyaya [gh]a[ṇ]* in *adhikaraṇe prayoga,* is *ādhriyate āśrīyate kartṛ-karmabhyām asminn iti ādhāraḥ,* “An *ādhāra* is so named because the *kartā* and *karma* are contained (*ādhriyate*) in it.” Suspecting that someone might argue, “The general definition of a *kāraka* is *kriyā-sambandha-viśeṣi kārakam* (*sūtra* 628), but since no relationship with the *kriyā* is perceived in the definition of the *adhikaraṇa* given here, how do the two definitions concur?”, Jīva Gosvāmī personally elaborates on the *adhikaraṇa* in the first sentence of the *vṛtti.* When the *kartā* and *karma* are established as *kārakas* due to their having a specific relationship with the *kriyā,* then a desire to express their *ādhāra* also appears. Therefore, since the *adhikaraṇa* is helpful in accomplishing the *kriyā,* it is understood that the *adhikaraṇa* has a specific

relationship with the *kriyā* through *paramparā* (indirect connection).[63] Bhartṛhari confirms this in *Vākya-padīyam* 3.7.148:

kartṛ-karma-vyavahitām asākṣād dhārayat kriyām
upakurvat kriyā-siddhau śāstre 'dhikaraṇaṁ smṛtam

"It is said in *śāstra* that although the *adhikaraṇa* is indirectly connected with the *kriyā* since the *kartā* and *karma* come between the *kriyā* and the *adhikaraṇa,* it is still helpful in attaining the *kriyā.*"

And because the *adhikaraṇa* is helpful in accomplishing the *kriyā,* it is considered a *kāraka.* For example, in *āsane āste* (He sits on the seat) the seat is helpful in accomplishing the activity of sitting.

Moreover there are two kinds of *kriyās: kriyās* which are *kartṛ-stha* (contained in the *kartā*) and *kriyās* which are *karma-stha* (contained in the *karma*). For example, learned authorities say that:

karma-sthaḥ pacater bhāvaḥ karma-sthā ca bhideḥ kriyā
asy-āsyor bhāvaḥ kartṛ-sthaḥ kartṛ-sthā ca gameḥ kriyā

"The activity of cooking is *karma-stha,* and the activity of splitting is also *karma-stha.* The activities of being and sitting are *kartṛ-stha,* and the activity of going is also *kartṛ-stha.*"

Thus only the *kartā* and *karma* are the *ādhāra* of the *kriyā,* and since the *adhikaraṇa* is the *ādhāra* of the *kartā* and *karma,* only the *adhikaraṇa* is indirectly the *ādhāra* of the *kriyā.* No other *kārakas* are indirectly the *ādhāra* of the *kriyā.* Furthermore, it is explained in the *vṛtti* that the *adhikaraṇa* of two kinds, *āśraya* and *viṣaya.* The examples of them mentioned in the *vṛtti* are illustrated as follows: *viṣṇumitrasya netra-yugaṁ tad-dehe virājamānam api śrī-kṛṣṇa-rūpe nimagnam* (Viṣṇumitra's two eyes, though present in his body, are fixed on the form of Lord Kṛṣṇa), *rājā antaḥ-pure tiṣṭhann api cāra-caraṇaḥ sva-rājye viharati* (the king, though residing in the palace, strolls on foot in his kingdom), and *chātra āsane upaviśya pustake 'bhiniviśate* (the student, though sitting on the seat, is immersed in the book).

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63 In other words the *adhikaraṇa* is indirectly connected to the *kriyā* because it is connected to the *kartā* and *karma* which are directly connected to the *kriyā.*

६४९ । अधिकरणे सप्तमी ।

649. adhikaraṇe saptamī

adhikaraṇe—when the *adhikaraṇa; saptamī*—a *saptamī viṣṇubhakti.*

A *saptamī viṣṇubhakti* is used when the *adhikaraṇa* is *anukta.*[64]

tatra kriyayā saha āśraye—āsane āste, lalāṭe tilakaṁ karoti kṛṣṇaḥ. kriyā-dvārā āśraye—kṛṣṇe modate, kṛṣṇe sukhaṁ labhate lokaḥ. atra lokasya yā moda-kriyā, yā ca sukha-lābha-kriyā, te dve kṛṣṇam āśritya jāyete ity arthaḥ. viṣaye—kṛṣṇe prīṇāti, kṛṣṇe prītiṁ karoti, taṁ prati prītiṁ pravartayatīty arthaḥ. punas tri-vidhaḥ—aupaśleṣikaḥ, sāmīpiko, vyāpta iti. upaśleṣa eka-deśas tatra bhave—āsane āste. sāmīpike—yamunāyāṁ ghoṣaḥ. mukhyayā vṛttyā yena nadī-viśeṣa ucyate, lakṣaṇayā vṛttyā tena yamunā-śabdenaiva tat-sambandhi-taṭam ucyate. yathā gauṇyā vṛttyā puruṣaḥ siṁha ity anye. vyāpte—viṣṇuḥ sarvatrāsti.

VṚTTI—Examples when there is taking shelter along with the *kriyā*[65] are *āsane āste kṛṣṇaḥ* (Kṛṣṇa sits on the seat) and *lalāṭe tilakaṁ karoti kṛṣṇaḥ* (Kṛṣṇa puts *tilaka* on His forehead). Examples when there is taking shelter by means of the *kriyā* are *kṛṣṇe modate lokaḥ* (the whole world delights in Kṛṣṇa) and *kṛṣṇe sukhaṁ labhate lokaḥ* (the whole world finds happiness in Kṛṣṇa). Here the whole world's activity of delighting and the whole world's activity of finding happiness take place by taking shelter of Kṛṣṇa. Examples when the *adhikaraṇa* is a *viṣaya* are *kṛṣṇe prīṇāti lokaḥ* (the whole world loves Kṛṣṇa) and *kṛṣṇe prītiṁ karoti lokaḥ* (the whole world does the act of loving Kṛṣṇa) which means *kṛṣṇaṁ prati prītiṁ pravartayati lokaḥ* (the whole world makes their love go out to Kṛṣṇa).

SAṀŚODHINĪ—Although *dhātus* that express a feeling or emotion are typically *akarmaka* and thus don't take a *karma,* they nonetheless can take a *viṣaya.* The idea is that the feeling is situated in the heart of the person (the *āśraya*) and that it is focused on something or someone (the *viṣaya*) outside of the person. For example, it is explained in *Caitanya-caritāmṛta* that the *gopīs* are the *āśraya* of the love and that Kṛṣṇa is the *viṣaya* of the love. So the love flows from the *gopīs* to Kṛṣṇa. Examples of *viṣaya-saptamī* in the *Bhāgavatam*

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64 In *vṛtti* 635 Jīva Gosvāmī told us that *anukta iti kārakāntara-viṣṇubhakti-vidhāne 'pi yojyam* (The word *anukte* should also be added in the rules ordaining the *viṣṇubhaktis* for the other *kārakas*). Thus the *sūtra* should be understood to mean *anukte 'dhikaraṇe saptamī.*

65 See the previous *vṛtti.*

are *ekānta-bhaktir govinde* “one-pointed devotion to Govinda” (*Bhāgavatam* 7.7.55), *bhagavati ratir astu me* “may I attain love for the Lord” (*Bhāgavatam* 1.9.39), and *śravaṇād darśanād dhyānān mayi bhāvo ‘nukīrtanāt / na tathā sannikarṣeṇa pratiyāta tato gṛhān* “Transcendental love for Me arises by the devotional processes of hearing about Me, seeing My Deity form, meditating on Me and faithfully chanting My glories. The same result is not achieved by mere physical proximity. So please go back to your homes.” (*Bhāgavatam* 10.29.27).

Bāla—In *āsane āste kṛṣṇaḥ* the *kartā* Kṛṣṇa along with the activity of sitting exist by taking shelter of the seat. Thus the seat is the *āśraya* of Kṛṣṇa and the activity of sitting. Similarly, in *lalāṭe tilakaṁ karoti kṛṣṇaḥ* the *karma, tilaka,* along with the activity of putting both exist by taking shelter of the forehead. Thus the forehead is the *āśraya* of the *tilaka* and the activity of putting. In *kṛṣṇe modate lokaḥ* the *kartā,* the whole world, exists by taking shelter of Kṛṣṇa by means of the activity of delighting. Thus Kṛṣṇa is the *āśraya* of the whole world by means of the activity of delighting. Similarly, in *kṛṣṇe sukhaṁ labhate lokaḥ* the *karma,* happiness, exists by taking shelter of Kṛṣṇa by means of the activity of finding. Thus Kṛṣṇa is the *āśraya* of happiness by means of the activity of finding. In *kṛṣṇe prīṇāti lokaḥ* the *kartā,* the whole world, along with the activity of loving exist by making Kṛṣṇa the *viṣaya.* Thus Kṛṣṇa is the *viṣaya* of the whole world and the activity of loving. In *kṛṣṇe prītiṁ karoti lokaḥ* the *karma,* love, along with the activity of doing both exist by making Kṛṣṇa the *viṣaya.* Thus Kṛṣṇa is the *viṣaya* of the activity of doing and the love.

Vṛtti—The *āśraya* is of a further three kinds: *aupaśleṣika* (directly contacted), *sāmīpika* (proximate), and *vyāpta* (pervaded). The word *upaśleṣa* means “same place” and *aupaśleṣika* means “being in the same place.” An example when the *āśraya* is *aupaśleṣika* is *āsane āste* (he sits on the seat) and an example when the *āśraya* is *sāmīpika* is *yamunāyāṁ ghoṣaḥ* (The village of cowherds is situated on the Yamunā). The same word *yamunā* which by *mukhyā vṛtti* (the word’s literal meaning) refers to a particular river by *lakṣaṇā vṛtti* (the word’s figurative meaning) refers to the bank of the Yamunā. Others say “For example, by *gauṇī vṛtti* (qualitative figurative usage) we get *puruṣaḥ siṁhaḥ* (the man is a lion).” An example of an *āśraya* which is *vyāpta* is *viṣṇuḥ sarvatrāsti* (Viṣṇu is everywhere).

Amṛta—*Upaśleṣa* is the direct contact of the *ādhāra* (location) and *ādheya* (thing contained in the location) which were previously in different places. The word *aupaśleṣika* is formed by applying the *taddhita pratyaya* called

mādhava-ṭha after the word *upaśleṣa* in the sense of *tatra bhavaḥ* (being there). The word *sāmīpika* is formed by applying the same *pratyaya* after the word *samīpa.* The *sāmīpika āśraya* is that which the *lakṣaṇā* (figurative meaning) related to proximity refers to. In the *Kṛdanta-prakaraṇa* Jīva Gosvāmī will personally describe the different kinds of words with the verse beginning *mukhyo lākṣaṇiko gauṇaḥ* (*vṛtti* 740) and they will be explained at length there too (*Amṛta* 740). Nonetheless, a few things are mentioned here. Words are *vācakas* (expressors) whereas *vācyas* (expressed things) are things in the real world which have a meaning. *Abhidhā* (literal sense), *lakṣaṇā* (figurative sense), and *vyañjanā* (suggestive sense) are the three different senses that a word may have. In that regard, *abhidhā* is the Lord's desire potency that "from this word this meaning should be understood." The meaning which is conveyed through *abhidhā* is called the *mukhya* (main) meaning. *Lakṣaṇā* is that by which another meaning connected with the main meaning is conveyed either by *rūḍhi* (convention) or by *prayojana* (intention) when the main meaning doesn't make sense. The meaning which is conveyed through *lakṣaṇā* is called the *lākṣaṇika* (figurative) meaning.[66]

In the example *yamunāyāṁ ghoṣaḥ* the verb *prativasati* (is situated) has to be supplied. According to dictionary definition, the word *ghoṣa* means *ābhīra-pallī* (a village of cowherds) or *śabda* (sound). Thus, since it is impossible for the village of cowherds to be situated on the water of the Yamunā, it is established by *lakṣaṇā vṛtti* that Yamunā here means the bank proximate to the Yamunā. The *prayojana* (intention) in figuratively making the Yamunā the *aśraya* is to convey the idea of coolness and great purity. In this way the Yamunā is the *sāmīpika āśraya* of the village of cowherds. Regarding the sentence beginning "Others say," some people accept that *gauṇī vṛtti* (the word's qualitative meaning) is a separate category due to connection through the quality of similarity, though in actuality *gauṇī vṛtti* is included within the category of *lakṣaṇā vṛtti.* In that regard, the word *puruṣa* (man) when connected with the word *siṁha* (lion) indicates the meaning of the word *siṁha* related to similarity of prowess and so on. In other words, the intention here is to express the extreme prowess of the man.[67] Examples like *agnir māṇavakaḥ* (the boy is fire, meaning he is hot-tempered) should be understood in the same way.

When the *āśraya* is *vyāpta,* the *ādhāra* and *ādheya* have a relationship of inseparable union (*samavāya-lakṣaṇa*). The example *viṣṇuḥ sarvatrāsti* means

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66 See *Amṛta* 740 for details about *vyañjanā.*

67 Thus *puruṣaḥ siṁhaḥ,* though literally meaning "lion-man", by *gauṇī vṛtti* means "a powerful man." *Bāla* says *puruṣaḥ siṁhaḥ* means *praśasta-puruṣaḥ* (an eminent man).

viṣṇuḥ sarvaṁ viśvaṁ vyāpyāsti (Viṣṇu exists by pervading everything). Here the *kartā* Viṣṇu exists by taking shelter of everything. Therefore everything is the *āśraya* of Viṣṇu, and since everything is pervaded by Viṣṇu, everything is a *vyāpta* (pervaded) *āśraya.* In this way, it has been shown that there are four kinds of *adhikaraṇas:* the three kinds of *āśrayas* and the *viṣaya.* Padmanābha Datta confirms this as follows:

sāmīpiko vaiṣayika ābhivyāpaka eva ca
aupaśleṣika ity evaṁ syād ādhāraś catur-vidhaḥ

"The *ādhāra* is of four kinds: *sāmīpika, vaiṣayika* (*viṣaya*), *ābhivyāpaka* (*vyāpta*), and *aupaśleṣika.*"

६५० । अधिशीङ्स्थासामाधारः कर्म , अभिनिविशो वा ।

650. adhi-śīṅ-sthāsām ādhāraḥ karma, abhiniviśo vā

adhi-śīṅ-sthā-āsām—of the *dhātus adhi + śī[ṅ] svapne* (2A, to sleep, lie down), *adhi + ṣṭhā gati-nivṛttau* (1P, to stand, remain), and *adhi + ās[a] upaveśane vidyamānatāyāṁ ca* (2A, to sit; to be, exist); *ādhāraḥ*—the *ādhāra; karma*—a *karma; abhiniviśaḥ*—of the *dhātu abhi + ni +viś[a] praveśane* (6P, to enter); *vā*—optionally.

The *ādhāra* of *adhi + śī[ṅ], adhi + ṣṭhā,* and *adhi + ās[a]* becomes a *karma,* and the *ādhāra* of *abhi + ni + viś[a]* optionally becomes a *karma.*

govardhanam adhiśete adhitiṣṭhati adhyāste hariḥ. abhiniviśate kṛṣṇa-bhaktiṁ kṛṣṇa-bhaktau vā. atra viśer ātmapadaṁ vakṣyate.

Vṛtti—For example, *govardhanam adhiśete hariḥ* (Hari lies down on Govardhana), *govardhanam adhitiṣṭhati hariḥ* (Hari stands on Govardhana) and *govardhanam adhyāste hariḥ* (Hari sits down on Govardhana). But *abhiniviśate kṛṣṇa-bhaktim* or *abhiniviśate kṛṣṇa-bhaktau* (He resorts to *kṛṣṇa-bhakti*). Later on it will be described that the *ātmapada* endings are applied after *viś[a]* in this instance.

Amṛta—The *dhātus* mentioned here follow this rule only when they are *akarmaka.* When they are *sa-karmaka* this rule doesn't apply. Thus we get *gopālā vanaṁ gantuṁ kṛṣṇam adhitiṣṭhanti* (The cowherd boys wait for Kṛṣṇa to go to the forest) where *adhitiṣṭhanti* means *apekṣante* (they wait).[68]

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68 The rule would not apply here anyway because there is no *ādhāra,* but it gives an

Moreover, only the *ādhāra* of the *kartā* of these *dhātus* becomes a *karma,* no other *ādhāra* becomes a *karma.* Thus, in *vṛndāvane goṣṭham adhyāste kṛṣṇaḥ* (Kṛṣṇa sits down in the cow-pen in Vṛndāvana) only the *ādhāra* of the *kartā,* the cow-pen, is a *karma*. Vṛndāvana is not a *karma* because it is the *ādhāra* of the cow-pen. The *ātmapada* endings are applied after *viś[a]* by *ner viśaḥ* (722). The *dhātu viś[a]* is itself *sa-karmaka,* but when it is with *upendras* it is *akarmaka.*

६५१ । उपान्वध्याङ्भ्यो वस आधारः कर्म ।

651. upānv-adhy-āṅbhyo vasa ādhāraḥ karma

upa-anu-adhi-āṅbhyaḥ—which comes after the *upendras upa, anu, adhi,* or *ā[ṅ]; vasaḥ*—of the *dhātu vas[a] nivāse* (1P, to dwell, live, stay); *ādhāraḥ*—the *ādhāra; karma*—a *karma.*

When *vas[a]* comes after *upa, anu, adhi,* or *ā[ṅ],* its *ādhāra* becomes a *karma.*

vṛndāvanam upavasati hariḥ. evam anu adhi āṅ.

VṚTTI—For example, *vṛndāvanam upavasati hariḥ, vṛndāvanam anuvasati hariḥ, vṛndāvanam adhivasati hariḥ,* and *vṛndāvanam āvasati hariḥ* (Hari resides in Vṛndāvana).

६५२ । अभोजनार्थस्योपवसेर्न ।

652. abhojanārthasyopavaser na

abhojana-arthasya—which has the meaning of fasting; *upavaseḥ*—of *upa + vas[a]; na*—not.

But the *ādhāra* of *upa + vas[a]* which has the me aning of fasting does not become a *karma.*

kāliya-hrade upavasanti. ➲*lug-vikaraṇālug-vikaraṇayor alug-vikaraṇasyaiva grahaṇam*➲ *iti nyāyena vaster na grahaṇam.*

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example when *adhi + ṣṭhā* is *sa-karmaka. Bāla,* however gives a better counterexample: *mānasa-gaṅgāyāṁ nāvam adhitiṣṭhati* (He boards the boat on Mānasa-gaṅgā) where *adhitiṣṭhati* means *ārohati* (he boards). Here Mānasa-gaṅgā doesn't become a *karma* because *adhi + ṣṭhā* is *sa-karmaka.*

VṚTTI—For example, *kāliya-hrade upavasanti* (They fast in the holy place called Kāliya-hrada). In accordance with the maxim ➲*lug-vikaraṇālug-vikaraṇayor alug-vikaraṇasyaiva grahaṇam*➲ (Out of a *dhātu* whose *vikaraṇa* undergoes *luk* (*mahāhara*) and a *dhātu* whose *vikaraṇa* doesn't undergo *luk,* only the *dhātu* whose *vikaraṇa* doesn't undergo *luk* is accepted), the *dhātu vas[a] ācchādane* (2A, to cover, dress) is not accepted in *sūtra* 651.

BĀLA—The word *tairthikāḥ* (pilgrims) has to be supplied in the example *kāliya-hrade upavasanti.* Pilgrims fast because *śāstra* ordains that *maṇḍanaṁ copavāsaś ca sarva-tīrtheṣv ayaṁ vidhiḥ* (It is a rule that in all holy places one should shave his head and fast). Someone may wonder, "In *sūtra* 651 it says *vasaḥ,* so why isn't the *ad-ādi-dhātu vas[a] ācchādane* also accepted?" In answer to this, Jīva Gosvāmī speaks the maxim beginning *lug-vikaraṇa.* The *ad-ādi-dhātu vas[a] ācchādane* is a *dhātu* whose *vikaraṇa* undergoes *luk* by *ad-ādeḥ śapo mahāharaḥ* (477), therefore only the *bhv-ādi-dhātu vas[a] nivāse* (1P, to dwell, live, stay) is accepted here.

Apādānam

The ablative

६५३ । अपायादिष्ववधिरपादानम् ।

653. apāyādiṣv avadhir apādānam

apāya-ādiṣu—when there is *apāya* (separation) and so on; *avadhiḥ*—the beginning point; *apādānam*—*apādāna.*

The *avadhi* of the activities of separation and so on is called the *apādāna.*

prabhur ayam.

VṚTTI—This is a *prabhu adhikāra* (ref. *vṛtti* 261).

AMṚTA—As explained in the next *vṛtti,* the word *apāya* means *viśleṣa* (separation). It is formed by applying the *kṛt pratyaya [gh]a[ṇ]* after *apa* + *i[ṇ] gatau* (2P, to go, move) or *apa* + *ay[a] gatau* (1A, to go, move).

SAṀŚODHINĪ—The activities of emanation and so on mentioned in *sūtras* 655 to 661 are included by the word *ādi* (and so on) in this *sūtra.*

६५४ । अपादाने पञ्चमी ।

654. apādāne pañcamī

apādāne—when the *apādāna; pañcamī*—a *pañcamī viṣṇubhakti.*

A *pañcamī viṣṇubhakti* is used when the *apādāna* is *anukta.*[69]

apāyo viśleṣaḥ, tatrādi-maryādāvadhiḥ. mathurāyā āgataḥ, rathād avatīrṇaḥ, dravato rathāt patitaḥ, parasparasmāt kṛṣṇa-cānūrāv apasarpataḥ.

VṚTTI—*Apāya* means *viśleṣa* (separation) and *avadhi* means *ādi-maryādā* (beginning point). Examples are *mathurāyā āgata uddhavaḥ* (Uddhava came from Mathurā), *rathād avatīrṇaḥ kṛṣṇaḥ* (Kṛṣṇa descended from the chariot), *dravato rathāt patito rukmī* (Rukmī fell from the moving chariot), and *parasparasmāt kṛṣṇa-cānūrāv apasarpataḥ* (Kṛṣṇa and Cānūra go behind one another).[70]

AMṚTA—Separation necessarily involves two things because for there to be separation there must first be union. Thus separation is destruction of the union with the previous place. In *mathurāyā āgata uddhavaḥ* (Uddhava came from Mathurā) it is understood that the *kartā* Uddhava directly has a specific relationship with the activity of separation in the form of coming because the activity of moving and so on which causes the separation is achieved by the *kartā.* Futhermore, Mathurā, which was formerly the *ādhāra* of the *kartā* due to its being the *viṣaya* of the *kartā's* previous activity of staying, is now the *avadhi* since it is helpful in the activity of separation. Therefore Mathurā is the *apādāna.* In this regard, *mathurāyā āgata uddhavaḥ* means *mathurāyāṁ tiṣṭhan tata āgata uddhavaḥ* (Uddhava, being situated in Mathurā, came from Mathurā) and so on. Things should be understood in the same way in the other examples also.

There are three kinds of *apādāna,* according to previous authorities:

nirdiṣṭa-viṣayaṁ kiñcid-upātta-viṣayaṁ tathā
apekṣita-kriyaṁ ceti tridhāpādānam iṣyate

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69 In *vṛtti* 635 Jīva Gosvāmī told us that *anukta iti kārakāntara-viṣṇubhakti-vidhāne 'pi yojyam* (The word *anukte* should also be added in the rules ordaining the *viṣṇubhaktis* for the other *kārakas*). Thus the *sūtra* should be understood to mean *anukte 'pādāne pañcamī.*

70 Commenting on the word *apasarpanaiḥ* in *Bhāgavatam* 10.44.4, Jīva Gosvāmī says *apasarpanaṁ paścād-gamanam* (*apasarpana* means going behind). Viśvanātha Cakravartī Ṭhākura further clarifies this by saying *apasarpanaṁ pṛṣṭhato gamanam.*

"*Apādāna* is said to be of three kinds: *nirdiṣṭa-viṣaya* (where the *viṣaya*[71] doesn't move), *kiñcid-upātta-viṣaya* (where the *viṣaya* is somewhat useful), and *apekṣita-kriya* (where there is dependence on another activity)."

Examples of the first kind are *mathurāyā āgata uddhavaḥ* (Uddhava came from Mathurā), *vṛkṣāt patati phalam* (the fruit falls from the tree), and so on. Examples of the second kind are *dravato rathāt patito rukmī* (Rukmī fell from the moving chariot), *dhāvato 'śvāt patitaḥ śatadhanvā* (Śatadhanvā fell from the moving horse), and so on. Here only the *viṣaya's* condition of moving is useful in the activity of falling, its condition of not moving is not useful. Examples of the third kind are *kṛṣṇa-cānūrau parasparasmād apasarpataḥ* (Kṛṣṇa and Cānūra go behind one another), *apasarpato rāmād apasarpati muṣṭikaḥ* (Balarāma and Muṣṭika go behind each other) and so on. Here the *avadhis* Kṛṣṇa and Balarāma are relative to Cānūra's and Muṣṭika's activity of going behind and the *avadhis* Cānūra and Muṣṭika are relative to Kṛṣṇa's and Balarāma's activity of going behind. Thus because the two activities depend on one another, the word *paraspara* and the word *rāma* are *apādānas* in these examples.

६५५ । प्रभवे तत्स्थानम् ।

655. prabhave tat-sthānam

prabhave—when there is *prabhava* (emanation); *tat-sthānam*—the place of the emanation.

When there is emanation, the place of the emanation is the *avadhi.*

himavato gaṅgā prabhavati.

VṚTTI—For example, *himavato gaṅgā prabhavati,* "The Ganges springs from the Himalayas."

SAṀŚODHINĪ—Since the place of the emanation is the *avadhi,* it is naturally called the *apādāna* in accordance with *apāyādiṣv avadhir apādānam* (653). Things should be understood in the same way in the next *sūtras* also. Another example of this rule is *nārāyaṇād udbhūto 'yaṁ varṇa-kramaḥ.*

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71 The *viṣaya* referred to here is the *viṣaya* of the previous activity or thought of the *kartā* or the *karma.* Indeed, in the previous *vṛtti* Jīva Gosvāmī said that the *avadhi* is the *viṣaya* of the previous activity or thought of the *kartā* or the *karma.* For example, in *mathurāyā āgata uddhavaḥ,* Mathurā is the *viṣaya* of the *kartā's* previous activity of staying,

६५६ । जनने प्रकृतिः ।
656. janane prakṛtiḥ

janane—when there is *janana* (generation); *prakṛtiḥ*—the cause of the generation.

When there is generation, the cause of the generation is the *avadhi.*

viṣṇor jagaj jāyate. prabhavaḥ prathama-darśanaṁ, jananam utpattir iti bhedaḥ.

VṚTTI—For example, *viṣṇor jagaj jāyate* (The universe is generated from Viṣṇu). *Prabhava* means *prathama-darśana* (first sight) whereas *janana* means *utpatti* (generation). This is the difference.

AMṚTA—*Prakṛti* here means *janana-hetu* (the cause of the generation). Indeed, in general, *prakṛti* means *kāraṇa* (cause). There are three kinds of *kāraṇas* — *samavāyi-kāraṇa, asamavāyi-kāraṇa,* and *nimitta-kāraṇa.* The *samavāyi-kāraṇa* is that inhering[72] in which the result is produced. The *samavāyi-kāraṇa* is always a *dravya* (substance, thing). For example, clay is the *samavāyi-kāraṇa* of a pot, threads are the *samavāyi-kāraṇa* of a cloth, and so on. The *asamavāyi-kāraṇa* is that which is intimately related to the *samavāyi-kāraṇa* and which is capable of generating the result. The *asamavāyi-kāraṇa* is either a *guṇa* (quality) or a *karma* (action). For example, the contact of two bowl-like halves is the *asamavāyi-kāraṇa* of a pot, the color of the threads is the *asamavāyi-kāraṇa* of the color of a cloth, and so on.[73] Any *kāraṇa* other than these is called a *nimitta-kāraṇa* (instrumental cause / efficient cause). For example, the potting wheel, the stick for turning the potting wheel, and so on are the *nimitta-kāraṇas* of a pot, the weaver's brush, the loom, and so on are the *nimitta-kāraṇas* of a cloth, and so on. Furthermore, the *samavāyi-kāraṇa* is sometimes called the *upādāna-kāraṇa* (ingredient cause / material cause), and the other two *kāraṇas* are sometimes called *saha-kāri-kāraṇas* (auxiliary causes). In the creation of the universe Viṣṇu alone is all three kinds of *kāraṇas.* Those who want to know more about this should consult *Śri-bhagavat-sandarbha, Govinda-bhāṣya,* and other works.

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72 The idea of *samavāya* (inherence) comes from the *Vaiśeṣika* school. When one thing is made up of another thing and cannot exist without it, that is called *samavāya* (inherence). The *samaveta* is that which inheres and the *samavāyi* is that which is inhered in. To give an example, the pot is *samaveta* and the clay is *samavāyi,* because the pot is made up of clay and cannot exist without it.

73 Contact is an action (*karma*), and color is a quality (*guṇa*),

Someone might argue, "*Janana* and *prabhava* express the same idea, so what is the point of making a separate rule here." In answer to this, Jīva Gosvāmī speakes the sentence beginning "*Prabhava* means *prathama-darśana.*" The expanded explanation of the difference between *prabhava* and *janana* is *anyatra siddhasya prathamam anubhavaḥ prabhavaḥ, abhūta-pūrva-prādur-bhāvo jananam* (*Prabhava* is the first sight of something that already exists, whereas *janana* is the appearance of something that did not exist previously).

६५७ । विरामे त्याज्यः ।

657. virāme tyājyaḥ

virāme—when there is *virāma* (abandonment); *tyājyaḥ*—that which is to be given up.

When there is abandonment,[74] that which is to be given up is the *avadhi.*

avaiṣṇava-mārgād viramati.

VṚTTI—For example, *avaiṣṇava-mārgād viramati* (He gives up the path of the non-Vaiṣṇava).

AMṚTA—The *parapada* endings are applied in *viramati* by *vy-āṅ-paribhyo ramaḥ* (*Bṛhat* 1178). The example *avaiṣṇava-mārgād viramati* means *avaiṣṇava-mārgaṁ tyajati* (He gives up the path of the non-Vaiṣṇava).

६५८ । भये हेतुः ।

658. bhaye hetuḥ

bhaye—when there is *bhaya* (fear); *hetuḥ*—the cause.

When there is fear, the cause of the fear is the *avadhi.*

kṛṣṇād bibheti kaṁsaḥ.

VṚTTI—For example, *kṛṣṇād bibheti kaṁsaḥ,* "Kaṁsa fears Kṛṣṇa."

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74 *Virāma* also conveys the sense of "to desist or refrain." Thus we see *svasur vadhān nivavṛte kaṁsaḥ* (Kaṁsa refrained from killing his sister) in *Bhāgavatam* 10.1.55.

६५९ । प्रतिग्रहे दाता ।

659. pratigrahe dātā

pratigrahe—when there is *pratigraha* (accepting); *dātā*—the giver.

When there is accepting, the giver is the *avadhi.*

vaiṣṇavād annaṁ gṛhṇāti.

VṚTTI—For example, *vaiṣṇavād annaṁ gṛhṇāti* (He accepts food from the Vaiṣṇava).

६६० । त्राणे भयहेतुः ।

660. trāṇe bhaya-hetuḥ

trāṇe—when there is *trāṇa* (protection); *bhaya-hetuḥ*—the cause of fear.

When there is protection, the cause of fear is the *avadhi.*

saṁsārād vaiṣṇavaṁ trāyate, trāṇārthatve vārayati ca. ete karmaṇaḥ kriyāyāḥ.

VṚTTI—For example, *kṛṣṇaḥ saṁsārād vaiṣṇavaṁ trāyate* (Kṛṣṇa saves the Vaiṣṇava from material existence). When the *dhātu vṛ[ñ]* has the meaning of protection, we also get *kṛṣṇaḥ saṁsārād vaiṣṇavaṁ vārayati* (Kṛṣṇa saves the Vaiṣṇava from material existence).

AMṚTA—Material existence is a cause of fear because *māyā* makes the living entities undergo the threefold sufferings by covering their *svarūpa. Trāyate* is formed from the *bhv-ādi dhātu trai[ṅ] pālane.*

SAṀŚODHINĪ—The *dhātu rakṣ[a] pālane* (1P, to protect, hide) also follows this rule. For example *rakṣatv aśeṣa-kṛcchrebhyaḥ* in *Bhāgavatam* 6.8.29 and *āsārād rakṣite vraje* in *Bhāgavatam* 10.27.1.

६६१ । शिक्षायां गुरुः ।

661. śikṣāyāṁ guruḥ

śikṣāyām—when there is formal instruction; *guruḥ*—the instructor.

When there is formal instruction, the *guru* is the *avadhi.*

vaiṣṇavād gītām adhīte. aśikṣāyāṁ tv anabhidhānam—naṭasya gītaṁ śṛṇoti.

VṚTTI—For example, *vaiṣṇavād gītām adhīte,* "He learns *Bhagavad-gītā* from the Vaiṣṇava." But when there is no formal instruction, the title of *guru* does not apply. Thus we get *naṭasya gītaṁ śṛṇoti* (He hears the song of the actor).

BĀLA—The verb *adhīte* in the example *vaiṣṇavād gītām adhīte* is a mere indication of the general principle. Thus *paṭhati, śṛṇoti, jānāti,* and so on can also be used.

Sampradānam

The dative

६६२ । प्रदेयाभिसम्बध्यमानं सम्प्रदानम् ।

662. pradeyābhisambadhyamānaṁ sampradānam

pradeya—with the *pradeya* (the object which is given away for good); *abhisambadhyamānam*—the person who is connected; *sampradānam*—*sampradāna* (recipient).

The person who is connected to the object which is given away for good is called the *sampradāna.*

pradeyam ātyantikaṁ deyaṁ, tena yad abhisambadhyate yad deyatayā sampādyate, tat kārakaṁ sampradāna-saṁjñaṁ syāt.

VṚTTI—The *pradeya* is that which is given away for good. The *kāraka* which is connected with the *pradeya,* or in other words made to be the *deya* (worthy recipient), is called the *sampradāna.*

६६३ । सम्प्रदाने चतुर्थी ।

663. sampradāne caturthī

sampradāne—when the *sampradāna; caturthī*—a *caturthī viṣṇubhakti.*

A *caturthī viṣṇubhakti* is used when the *sampradāna* is *anukta.*[75]

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75 In *vṛtti* 635 Jīva Gosvāmī told us: *anukta iti kārakāntara-viṣṇubhakti-vidhāne 'pi yojyam* (The word *anukte* should also be added in the rules ordaining the *viṣṇubhaktis* for the other *kārakas*). Thus the *sūtra* should be understood to mean *anukte sampradāne caturthī.*

vaiṣṇavaḥ kṛṣṇāya sarvasvaṁ dadāti. śrī-kṛṣṇaś cānūrāya prahāram adāt. kaṁsāya bhayam adāt. pradeyatvaṁ vinā tu na—rajakasya vastraṁ dadāti, hantuḥ pṛṣṭhaṁ dadāti.

VṚTTI—Examples are *vaiṣṇavaḥ kṛṣṇāya sarvasvaṁ dadāti* (The Vaiṣṇava gives everything to Kṛṣṇa), *śrī-kṛṣṇaś cānūrāya prahāram adāt* (Kṛṣṇa gave a blow to Cānūra), and *śrī-kṛṣṇaḥ kaṁsāya bhayam adāt* (Kṛṣṇa gave fear to Kaṁsa).

But when the object is not given away for good, we get *rajakasya vastraṁ dadāti* (He gives the clothes to the washerman) and *hantuḥ pṛṣṭhaṁ dadāti* (He gives his back to the killer).

AMṚTA—*Sampradāna* is of three kinds as mentioned by the previous authorities:

anumantr-anirākartṛ-prerakaṁ tyāga-kāraṇam
vyāpyenāptaṁ dadātes tu sampradānaṁ prakīrtitam

"An *anumantā* (permitter), *anirākartā* (non-rejector), or *preraka* (impeller) who is connected with the *vyāpya* (*karma*) of the *dhātu [ḍu]dā[ñ]* is called the *sampradāna,* provided he is the cause of the relinquishment [of proprietorship]."

sampradānaṁ tadaiva syāt pūjānugraha-kāmyayā
dīyamānena saṁyogāt svāmitvaṁ labhate yadi

"The *anumantā, anirākartā,* or *preraka* is called the *sampradāna* only if he obtains proprietorship from being connected with the object that is given away out of a desire for *pūjā* (worship) or *anugraha* (showing mercy)."

In this regard, *pūjā* is the activity of pleasing a worshipable personality and *anugraha* is the endeavor of relieving another of his suffering. Therefore in *atither āsanaṁ dadāti* (he offers the guest a seat), the guest is not a *sampradāna,* even though *pūjā* is understood, because there is no transfer of proprietorship.

An example of the *sampradāna* being an *anumantā* is *gurave gāṁ dadāti* (he gives a cow to the guru). Here the *guru,* having been petitioned with the words "O guru, I wish to give unto you this cow, please allow me to do so", gives his permission by saying *dehi* (you may give).

An example of the *sampradāna* being an *anirākartā* is *sūryāyārghyaṁ dadāti* (he offers *arghya* to the sun). Here the sun neither gives its permission by saying (you may give), nor does it impel the person to give, nor does it reject the thing being offered.

An example of the *sampradāna* being a *preraka* is *viprāya vastraṁ dadāti* (he gives cloth to the *vipra*). Here the *vipra* impels the person to give by saying *mahyaṁ vastraṁ dehi* (please give me some cloth). In the first two examples *pūjā* is understood and in the last example *anugraha* is understood.

Now we will follow the *vṛtti.* In the example *vaiṣṇavaḥ kṛṣṇāya sarvasvaṁ dadāti,* the *sampradāna* Kṛṣṇa is simultaneously an *anumantā* and an *anirākartā.* That Kṛṣṇa is an *anumantā* is easily proven by His own statement: *patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati / tad ahaṁ bhakty-upahṛtam aśnāmi prayatātmanaḥ* (*Bhagavad-gītā* 9.26). That he is also an *anirākartā* is clear from the fact that he does not reject the Vaiṣṇava's offering of everything. Due to the usage of another *dhātu* in the clause *yo me bhaktyā prayacchati* (who offers me with devotion), it should be understood that *dadāti* (in the above verse) refers to all the *dhātus* that have the meaning of *dāna.*

Someone might argue, "Since you cannot call someone a *sampradāna* unless the giving is done out of a desire for *pūjā* or *anugraha,* how can Cāṇūra and Kaṁsa be *sampradānas* in the examples *śrī-kṛṣṇaś cāṇūrāya prahāram adāt* and *śrī-kṛṣṇaḥ kaṁsāya bhayam adāt*?" The answer is that, in the first example, the *prahāra* (blow) actually indicates *anugraha* because after destroying the body of the demon Cāṇūra with a single blow, Kṛṣṇa gives him the highest destination. Indeed Kṛṣṇa is famous for giving the supreme destination to the enemies he kills. Similarly, in the second example, giving fear to Kaṁsa is a sign of *anugraha* because it is understood from the statement *bhayāt kaṁsaḥ* (*Bhāgavatam* 7.1.31) that Kaṁsa attained Kṛṣṇa by fear alone.

In the first example it is understood that Cāṇūra is a *preraka,* due to the statement *mayi vikrama vārṣṇeya* (*Bhāgavatam* 10.43.40). In the second example it is understood that Kaṁsa is an *anirākartā* because upon seeing that the elephant Kuvalayāpīḍa and the famous champion wrestlers Cāṇūra and Muṣṭika had been slain, Kaṁsa lost all hope and became indifferent to the idea of dispelling his fear by killing Kṛṣṇa.

६६४ । रुच्यर्थैरिच्छन् ।

664. rucy-arthair icchan

ruci-arthaiḥ—with *dhātus* that have the meaning of the *dhātu ruc[a] dīptau*[76]; *icchan*—the person who desires.

When there is connection with *dhātus* that have the meaning of the *dhātu ruc[a],* the person who desires is the *sampradāna.*

rucir atra ruca-dhātuḥ, sa cānekārthatvāt sva-viṣayecchā-dānam āha. sa ca tad-arthāś ca rucy-arthā dhātavas tair yoge ity arthaḥ. kṛṣṇāya rocate svadate vā dugdhaṁ, svādyatvena sampadyata ity arthaḥ. rucy-arthair iti kim? kṛṣṇo dugdham abhilaṣati. spaṣṭatārtho 'yaṁ yogaḥ.

Vṛtti—The word *ruci* here refers to the *dhātu ruc[a],* and because the *dhātu ruc[a]* has many meanings, it also means *sva-viṣayecchā-dānam* (giving a desire for itself). The *dhātu ruc[a]* and *dhātus* which have the meaning of *ruc[a]* are called the *rucy-artha dhātus.* Thus *rucy-arthair* means "when there is connection with the *rucy-artha dhātus.*"

Examples are *kṛṣṇāya rocate dugdham* (Milk pleases Kṛṣṇa) and *kṛṣṇāya svadate dugdham* (Milk pleases Kṛṣṇa).[77] The meaning here is that the milk becomes desirable to Kṛṣṇa. Why do we say *rucy-arthair*? Consider *kṛṣṇo dugdham abhilaṣati* (Kṛṣṇa desires milk). This rule is for the sake of clarity.

Amṛta—The word *sva* in *sva-viṣayecchā-dānam* refers to the *kartā.* Thus *sva-viṣayecchā-dānam* means *kartṛ-bhūta-dugdhādi-viṣayecchā-dānaṁ* (giving a desire for the very same milk and so on that is the *kartā* of the giving). The example *kṛṣṇāya rocate dugdham* which is explained as *dugdhaṁ kṛṣṇasya svādyatvena sampadyate* (the milk becomes desirable to Kṛṣṇa) means *dugdhaṁ sva-viṣaye kṛṣṇasya rucim utpādayati* (The milk causes Kṛṣṇa to desire milk). The understanding is that the milk becomes the *viṣaya* of Kṛṣṇa's desire. In the counterexample *kṛṣṇo dugdham abhilaṣati* Kṛṣṇa is not the *sampradāna* because there is no giving a desire to Kṛṣṇa since the milk is not the *kartā.* Someone might argue, "since a *dhātu* which has the meaning of *ruc[a]* ends up having the meaning of *dāna* (giving) and is thus covered by the previous rule (*sūtra* 662), what need is there of this separate rule?" In answer

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76 In the Pāṇinian *Dhātu-pāṭha* this *dhātu* is listed as *ruc[a] dīptāv abhiprītau ca* (1A, to shine; to please).

77 Although, technically, the idea is that the milk gives Kṛṣṇa a desire for milk, these examples can also be translated as "Milk appeals to Kṛṣṇa" or even as "Kṛṣṇa likes milk."

to this, Jīva Gosvāmī says "this rule is for the sake of clarity." The implied meaning here is that it is not easy to perceive that the *dhātu ruc[a]* has the meaning of *dāna,* therefore this separate rule is made for the sake of clarity.

६६५ । क्रुधाद्यर्थानां यं प्रति कोपः ।

665. krudhādy-arthānāṁ yaṁ prati kopaḥ

krudha-ādi-arthānām—of *dhātus* that have the meaning of the *dhātus krudh[a] kope* (4P, to be angry) and so on; *yam*—whom; *prati*—towards; *kopaḥ*—the anger and so on (see explanation below).

When there is usage of *dhātus* that have the meaning of the *dhātus krudh[a]* and so on, the person towards whom the anger and so on is directed is the *sampradāna.*

kṛṣṇāya krudhyati druhyati asūyati īrṣyati kaṁsaḥ. krodho 'parādhāsahanam. droho 'pakāraḥ. asūyā guṇe 'pi doṣāropaṇī dṛṣṭiḥ. īrṣyā parotkarṣāsahanī dṛṣṭiḥ. candra-gomī tu karmatvam āha. yaṁ prati kopa iti kim? praṇayena priyām īrṣyati kṛṣṇaḥ, īrṣyatīvety arthaḥ.

VṚTTI—Examples are *kṛṣṇāya krudhyati kaṁsaḥ* (Kaṁsa is angry at Kṛṣṇa), *kṛṣṇāya druhyati kaṁsaḥ* (Kaṁsa seeks to harm Kṛṣṇa), *kṛṣṇāya asūyati kaṁsaḥ* (Kaṁsa finds fault with Kṛṣṇa), and *kṛṣṇāya īrṣyati kaṁsaḥ* (Kaṁsa is jealous of Kṛṣṇa). *Krodha* means non-tolerance of an offense, *droha* means hurt, *asūyā* means that vision which imposes fault even upon a good quality, and *īrṣyā* means that vision which cannot tolerate the eminence of another. Candra-gomī says that the person towards whom the anger and so on is directed is the *karma.* Why do we say "the person towards whom the anger and so on is directed"? Consider *praṇayena priyām īrṣyati kṛṣṇaḥ* (Out of love, Kṛṣṇa is jealous of his beloved) where *īrṣyati* means *īrṣyatīva* (he is as if jealous).

AMṚTA—With the four examples beginning with *krudhyati,* Jīva Gosvāmī informs us that only three other *dhātus* are included by word *ādi* here. *Krudhyati* and *druhyati* are formed from the *div-ādi-dhātus krudh[a] kope* (4P, to be angry) and *druh[a] jighāṁsāyām* (4P, to hate, seek to harm) respectively. *Īrṣyati* is formed from the *bhv-ādi-dhātu īrṣy[a] īrṣyāyām* (1P, to envy) and *asūyati* is formed from *asūya,* a *dhātu* which ends in *kaṇḍv-ādi-yak* (*sūtra* 622). *Krodha* is non-different than *kopa,* and it is accepted that *droha* and so on also arise from *kopa.* Therefore the general mention of *yaṁ prati kopaḥ* covers everything.

Regarding the counterexample beginning *praṇayena,* the implied meaning of *īrṣyatīva* (he is as if jealous) is *na tu vastuta īrṣyati* (but he is not actually jealous).

६६६ । क्रुधद्रुहोः सोपेन्द्रयोः कर्मैव ।

666. krudha-druhoḥ sopendrayoḥ karmaiva

krudha-druhoḥ—of the *dhātus krudh[a] kope* (4P, to be angry) and *druh[a] jighāṁsāyām* (4P, to hate, seek to harm); *sa-upendrayoḥ*—that are with an *upendra; karma—karma; eva*—only.

But when the *dhātus krudh[a]* and *druh[a]* are used with an *upendra,* the person towards whom the anger and so on is directed is the *karma.*

kaṁsam abhikrudhyati, pratidruhyati.

VṚTTI—Examples are *kṛṣṇaḥ kaṁsam abhikrudhyati* (Kṛṣṇa is angry at Kaṁsa) and *kṛṣṇaḥ kaṁsaṁ pratidruhyati* (Kṛṣṇa seeks to harm Kaṁsa in return).

६६७ । प्रत्याङ्श्रुवः प्रार्थयिता ।

667. praty-āṅ-śruvaḥ prārthayitā

prati-āṅ-śruvaḥ—of the *dhātu śru śravaṇe* (1P, to hear) which is preceded by *prati* or *ā[ṅ]; prārthayitā*—the asker.

When there is usage of the *dhātus prati + śru* and *ā[ṅ] + śru,* the asker is the *sampradāna.*

bhaktāyābhīṣṭaṁ pratiśṛṇoti kṛṣṇaḥ, āśṛṇoti vā; prārthayantaṁ taṁ prati pratijñāṁ karoty ity arthaḥ. prārthayitātra pratijñā-yācakaḥ. kathaṁ paśuṁ rudrāya dadātīty arthe paśunā rudraṁ yajate? paśunā deyena rudraṁ prīṇayatīti sopānaṁ kartavyam.

VṚTTI—For example, *bhaktāyābhīṣṭaṁ pratiśṛṇoti kṛṣṇaḥ* and *bhaktāyābhīṣṭaṁ āśṛṇoti kṛṣṇaḥ* (Kṛṣṇa promises the desired thing to the devotee) which both mean *prārthayantaṁ taṁ prati pratijñāṁ karoti* (He makes a promise to the devotee who asks for it). Here the word *prārthayitā* here means *pratijñā-yācakaḥ* (one who asks for a promise).

Why, when the meaning is *paśuṁ rudrāya dadāti* (He offers an animal to Rudra), do we get *paśunā rudraṁ yajate*? The way to understand this is *paśunā deyena rudraṁ prīṇayati* (He pleases Rudra with the gift of an animal).

Bāla—The word *prārthayantam* here should be *prārthayamānam* because the *dhātu artha* is listed among the *cur-ādi ātmapadī dhātus.* Or else *prārthayantam* can be construed as a valid form because in the opinion of the *Dhātu-pārāyaṇa* the *dhātu artha* is *ubhayapadī.*

Amṛta—Someone might wonder, "Since the *dhātu yaj[a]* has the meaning of *dāna* (giving), the construction should be *paśuṁ rudrāya yajate* (He offers an animal to Rudra). Why then do we get *paśunā rudraṁ yajate*?" In answer to this, Jīva Gosvāmī speaks the sentence beginning "The way to understand this." In this regard, Kātyāyana's *Vārttika* on *Aṣṭādhyāyī* 2.3.13 says *yajeḥ karmaṇaḥ karaṇa-saṁjñā vaktavyā sampradānasya ca karma-saṁjñā* (It should be stated that the *karma* of *yaj[a]* is called the *karaṇa* and the *sampradāna* of *yaj[a]* is called the *karma*). But one should understand that Jīva Gosvāmī's way of resolving this issue is without regard for Kātyāyana's *Vārttika.*

Karaṇam

The instrumental

६६८ । कर्तुरधीनं प्रकृष्टं सहायं करणम् ।

668. kartur adhīnaṁ prakṛṣṭaṁ sahāyaṁ karaṇam

kartuḥ—of the *kartā; adhīnam*—under the control; *prakṛṣṭam*—most prominent; *sahāyam*—helper; *karaṇam*—*karaṇa* (instrument).

That which is under the control of the *kartā* and which is most helpful [in accomplishing the *kriyā*] is called the *karaṇa.*

anukte kartari karaṇe ca tṛtīyā. kṛṣṇo gā vanād yamunā-tīre vaṁśī-vādyena āhvayate. hastenottarīyaṁ bhramayati. kartur adhīnam iti kim? kṛṣṇa-prasādāt sukhaṁ labhate. pañcamī vakṣyate.

Vṛtti—A *tṛtīyā viṣṇubhakti* is used when the *kartā* or *karaṇa* is *anukta* (635). Examples are *kṛṣṇo gā vanād yamunā-tīre vaṁśī-vādyena āhvayate* (Kṛṣṇa calls the cows from the forest to the Yamunā's shore with his flute) and *hastenottarīyaṁ bhramayati* (He moves his upper cloth with his hand).

Why do we say *kartur adhīnam*? Consider *kṛṣṇa-prasādāt sukhaṁ labhate* (He obtains happiness due to Kṛṣṇa's mercy). The *pañcamī viṣṇubhakti* applied here will be described later.

Amṛta—It was already shown how the *adhikaraṇa* and so on are helpful in accomplishing the *kriyā.* Therefore, to prevent *ativyāpti* (the overpervasion of a definition), the word *prakṛṣṭam* is used here. In that regard, it was also previously described that the *kartā* is independent. If that which is most helpful were also independent, there would be contradiction in that the *karaṇa* itself would be a *kartā.* Therefore the words *kartur adhīnam* are used. Even though many things such as the rice, wood, fireplace, pot, ghee, and so on are helpful in accomplishing the activity of cooking and so on, only the one among them which the speaker desires to express as being the most helpful is called the *karaṇa.* In *kṛṣṇa-prasādāt* the *pañcamī viṣṇubhakti* is applied in the sense of *hetu* (cause) by *guṇād dhetoḥ pañcamī tṛtīyā ca* (689). Even though Kṛṣṇa's mercy is most helpful in the activity of attaining happiness, it is never under the control of the *kartā.* Rather the truth of the matter is that people are always dependent on Kṛṣṇa's mercy. Therefore Kṛṣṇa's mercy is not a *karaṇa.*

६६९ । तृप्त्यर्थकरणे षष्ठी वा ।

669. tṛpty-artha-karaṇe ṣaṣṭhī vā

tṛpti-artha-karaṇe—in the *karaṇa* of *dhātus* that have the meaning of *tṛpti* (satisfaction); *ṣaṣṭhī*—a *ṣaṣṭhī viṣṇubhakti; vā*—optionally.

The *karaṇa* of *dhātus* that have the meaning of *tṛpti* optionally takes a *ṣaṣṭhī viṣṇubhakti.*

navanītānāṁ tṛpto bāla-gopālaḥ, navanītair vā.

Vṛtti—For example, *navanītānāṁ tṛpto bāla-gopālaḥ* (Bāla-gopāla is satisfied with butter) or *navanītair tṛpto bāla-gopālaḥ* (Bāla-gopāla is satisfied with butter).

६७० । अपादानसम्प्रदानकरणाधारकर्मणाम् ।
कर्तुश्चान्योन्यसन्देहे परमेकं प्रवर्तते ॥

670.
apādāna-sampradāna-
karaṇādhāra-karmaṇām

kartuś cānyonya-sandehe
  param ekaṁ pravartate

apādāna-sampradāna-karaṇa-ādhāra-karmaṇām—among the *apādāna, sampradāna, karaṇa, ādhāra,* and *karma; kartuḥ*—among the *kartā; ca*—and; *anyonya-sandehe*—when there is uncertainty due to the simultaneous attainment of two; *param*—the later; *ekam*—one; *pravartate*—prevails.

When there is uncertainty due to the simultaneous attainment of two *kārakas* among the *apādāna, sampradāna, karaṇa, ādhāra, karma,* and *kartā,* the *kāraka* which comes later [in this order] prevails.

kṛṣṇāya nivedya gṛhṇāti. śārṅgeṇa śarān vikṣipati. upaviśyottiṣṭhati kṛṣṇa-samīpe. yamunāṁ praviśya niḥsarati. asty eṣa kṛṣṇaḥ paśya. nivedya kṛṣṇād gṛhṇāti ity-ādike tu kṛṣṇāya nivedya ity arthād gamyate. kva gacchasi, kva gataḥ ity-ādau gamana-pūrvikā sthitir bodhyate. iti kārakāṇi.

Vṛtti—Examples are *kṛṣṇāya nivedya gṛhṇāti* (After offering to Kṛṣṇa, he takes from Kṛṣṇa), *śārṅgeṇa śarān vikṣipati* (With the bow he fires arrows from the bow), *upaviśyottiṣṭhati kṛṣṇa-samīpe* (After sitting down in the presence of Kṛṣṇa, he rises from the presence of Kṛṣṇa), *yamunāṁ praviśya niḥsarati* (After entering the Yamunā, he departs from the Yamunā), *asty eṣa kṛṣṇaḥ paśya* (See, this is Kṛṣṇa). In cases like *nivedya kṛṣṇād gṛhṇāti* (After offering, he takes from Kṛṣṇa) and so on it is understood from the context that *nivedya* (after offering) means *kṛṣṇāya nivedya* (after offering to Kṛṣṇa). In cases like *kva gacchasi* (Where are you going?) and *kva gataḥ* (Where did you go?) it is the activity of staying which is preceded by the activity of going that is being expressed. Thus ends the section on *kārakas.*

Amṛta—Having described the six *kārakas,* Jīva Gosvāmī now describes what happens when there is uncertainty due to the simultaneous attainment of two among them. *Anyonya-sandehe* means *dvayor yugapat-prāpti-sandehe sati* (when there is uncertainty due to the simultaneous attainment of two). When there is such uncertainty the later *kāraka* prevails, and what comes later is calculated according to the order in which the *kāraka* are mentioned in this verse. In *kṛṣṇāya nivedya gṛhṇāti* there is uncertainty due to the simultaneous attainment of the *apādāna* and *sampradāna* in the following way: *kṛṣṇāya nivedya kṛṣṇād gṛhṇāti.* Therefore the *sampradāna,* which is a later *kāraka,* prevails. In *śārṅgeṇa śarān vikṣipati* there is uncertainty due to the simultaneous attainment of the *apādāna* and *karaṇa,* and thus the *karaṇa,* which is a later *kāraka,* prevails. In *upaviśyottiṣṭhati kṛṣṇa-samīpe* there is uncertainty due

to the simultaneous attainment of the *apādāna* and *adhikaraṇa,* and so the *adhikaraṇa,* which is a later *kāraka,* prevails. In *yamunāṁ praviśya niḥsarati* there is uncertainty due to the simultaneous attainment of the *apādāna* and *karma,* and thus the *karma,* which is a later *kāraka,* prevails. In *asty eṣa kṛṣṇaḥ paśya* there is uncertainty due to the simultaneous attainment of the *karma* and *kartā,* and thus the *kartā,* which is a later *kāraka,* prevails. Here the whole sentence *asty eṣa kṛṣṇaḥ* is the *karma* of *paśya,* as described previously in *vṛtti* 645 with the words "Here *paśya* is syntactically connected with the meaning of the sentence (*vākya*)."

Examples when the *karaṇa* and *adhikaraṇa* prevail after blocking the *sampradāna* are *sva-hastenārghyaṁ dātuṁ kṛṣṇam āhvayate* (He calls Kṛṣṇa to offer *arghya* to His[78] own hand with His own hand) and *kṛṣṇe mālyaṁ pradātum utsukaḥ* (He is eager to give a garland to Kṛṣṇa on Kṛṣṇa) respectively. Examples when the *adhikaraṇa* and *karma* prevail after blocking the *karaṇa* are *rathe sthito gacchati* (Situated on the chariot, he goes by the chariot) and *astrāṇi gṛhītva yudhyate* (Grabbing the weapons he fights with the weapons) respectively. An example of a *karma* that prevails after blocking the *adhikaraṇa* is *yamunāṁ gatvā snāti* (After going to the Yamunā, he bathes in the Yamunā).

Someone might argue, "Well, in cases like *nivedya kṛṣṇād gṛhṇāti* and so on it is seen that the *apādāna,* which is a previous *kāraka,* prevails." In answer to this, Jīva Gosvāmī says it is understood from the context that *nivedya* (after offering) means *kṛṣṇāya nivedya* (after offering to Kṛṣṇa). Here the *sampradāna* is understood from the context because *nivedayati* has the meaning of *dāna* (giving). Thus there is no fault. Still such usage is only occasional, it is not standard. Regarding Jīva Gosvāmī's statement that in cases like *kva gacchasi* and *kva gataḥ* it is the activity of staying which is preceded by the activity of going that is being expressed, word like *kva* and *kutra* are made in the sense of *saptamī,* and thus when the speaker say *kva gacchasi* he means *gatvā kasmin sthāne sthāsyasi* (After going, which place will you stay in?). Therefore one shouldn't suspect transgression of the rule. Similarly in cases like *kṛṣṇāyāhūya navanītaṁ dadāti* (After calling Kṛṣṇa, He gives Kṛṣṇa butter) and so on the *sampradāna,* which is a previous *kāraka,* prevails because only the giving is the main thing since it is what is to be achieved. Thus there is no fault.

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78 Here the word *sva* (His own) refers to Kṛṣṇa. Thus the devotee asks Kṛṣṇa to come and do a self-serve by offering *arghya* to His own hand with His own hand.

Atha Upapada-viṣṇubhaktayaḥ

Now the *viṣṇubhaktis* which pertain to *upapadas* will be described.

Saṁśodhinī—An adjacent (*upa*) word which is connected in sense to another word and which is not a *kāraka* is called an *upapada.* The difference between a *kāraka* and an *upapada* is that an *upapada* does not have a specific relationship with the *kriyā* whereas a *kāraka* does.

६७१ । कृष्णप्रवचनीयैर्योगे द्वितीया ।

671. kṛṣṇa-pravacanīyair yoge dvitīyā

kṛṣṇa-pravacanīyaiḥ—with *kṛṣṇa-pravacanīyas; yoge*—when there is a connection; *dvitīyā*—a *dvitīyā viṣṇubhakti.*

Words connected with *kṛṣṇa-pravacanīyas* take a *dvitīyā viṣṇubhakti.*

te caite—

Vṛtti—The *kṛṣṇa-pravacanīyas* are as follows:

Amṛta—Having explained the *viṣṇubhaktis* which pertain to the six *kārakas* and require a relationship with the *kriyā* and having described, according to the occasion, the *ṣaṣṭhī viṣṇubhakti* applied in the sense of general relationship, Jīva Gosvāmī now begins to describe the *viṣṇubhaktis* which don't require a relationship with the *kriyā.* In that regard, he begins by describing the *dvitīyā viṣṇubhakti* with the *sūtra* beginning *kṛṣṇa-pravacanīyair.* The name *kṛṣṇa-pravacanīya* means "that which explains Kṛṣṇa" or in other words "that which explains Kṛṣṇa's qualities and activities." Here the *kṛt pratyaya anīya* is applied in *kartari prayoga* by *bhavya-geya-pravacanīyopasthānīya-janyāplāvyāpātyāḥ kartari ca* (816).

६७२ । लक्षणवीप्सेत्थम्भूतेष्वभिर्भागे परिप्रती ।
अनुरेषु सहार्थे च हीने तूपश्च कथ्यते ॥

672.
lakṣaṇa-vīpsettham-bhūteṣv
  abhir bhāge pari-pratī
anur eṣu sahārthe ca
  hīne tūpaś ca kathyate

lakṣaṇa-vīpsā-ittham-bhūteṣu—when the sense is *lakṣaṇa* (target), *vīpsā* (simultaneous pervasion of many things of the same kind), or *ittham-bhūta* (assuming a special role); *abhiḥ—abhi; bhāge*—when the sense is *bhāga* (share); *pari-pratī—pari* and *prati; anuḥ—anu; eṣu*—when the sense is any of these (the four senses mentioned so far); *sahārthe*—when the sense is *sahārtha* (the meaning of the word *saha*); *ca*—and (it will be explained below that this *ca* also drags in the sense of *hetu* (cause)); *hīne*—when the sense is *hīna* (inferior); *tu*—only; *upaḥ—upa; ca*—and; *kathyate*—is called.

Abhi* is called a *kṛṣṇa-pravacanīya* when it is used in the sense of *lakṣaṇa, vīpsā,* or *ittham-bhūta.

***Pari* and *prati* are called *kṛṣṇa-pravacanīyas* when they are used in any of these three senses or in the sense of *bhāga. Anu* is called a *kṛṣṇa-pravacanīya* when it is used in any of these four senses or in the sense of *sahārtha, hetu,* or *hīna*. But *upa* is called a *kṛṣṇa-pravacanīya* only when it is used in the sense of *hīna*.**

karma-pravacanīyā iti prāñcaḥ. lakṣaṇaṁ cihnam, vīpsā yugapat sajātīyānāṁ vyāptiḥ, ittham-bhūtaṁ prakāra-viśeṣa-prāptiḥ. eteṣv abhiḥ kṛṣṇa-pravacanīyaḥ. tatra lakṣaṇe—kṛṣṇam abhi patati puṣpa-vṛṣṭiḥ. vīpsāyām—gopīṁ gopīm abhi krīḍati kṛṣṇaḥ. ittham-bhūte—kṛṣṇam abhi bhakto 'sau, bhaktatva-prakāra-viśeṣaṁ prāpta ity arthaḥ. lakṣaṇādiṣu bhāge ca pari-pratī, tatra triṣu "kṛṣṇaṁ pari" ity-ādi pūrva-vat, evaṁ prati. bhāge—yat kṛṣṇaṁ pari syāt, yat kṛṣṇaṁ prati syāt, tad dehi. atra dhātu-yogābhāvenopendratvābhāvāt ṣatvābhāvaḥ. anur lakṣaṇādiṣu caturṣu sahārthe ca. atra caturṣu "kṛṣṇam anu" ity-ādi pūrva-vat. sahārthe—kṛṣṇam anu gacchanti gopāḥ. ca-kārād dhetau ca—hari-bhaktim anu sukham. anuś copaś ca hīne—anv arjunaṁ yoddhāraḥ, upārjunam.

VṚTTI—Earlier grammarians called these *karma-pravacanīyas. Lakṣaṇa* means *cihna* (aim, target) whereas *vīpsā* means *yugapat sajātīyānāṁ vyāptiḥ* (the simultaneous pervasion of many things of the same kind) and *ittham-bhūta* means *prakāra-viśeṣa-prāptiḥ* (assuming a special role). *Abhi* is a *kṛṣṇa-pravacanīya* when used in these senses. An example of *abhi* used in the sense of *lakṣaṇa* is *kṛṣṇam abhi patati puṣpa-vṛṣṭiḥ* (The shower of flowers falls towards Kṛṣṇa). An example of *abhi* used in the sense of *vīpsā* is *gopīṁ gopīm abhi krīḍati kṛṣṇaḥ* (Kṛṣṇa plays with each *gopī*). An example of *abhi* used in the sense of *ittham-bhūta* is *kṛṣṇam abhi bhakto 'sau* (Towards Kṛṣṇa he is a devotee) which means "he has assumed the special role of being a devotee."

***Pari* and *prati* are *kṛṣṇa-pravacanīyas* when used in the senses of *lakṣaṇa* and so on and in the sense of *bhāga.* Examples when they are used in the three senses of *lakṣaṇa* and so on are the same as before. Thus *kṛṣṇaṁ pari patati puṣpa-vṛṣṭiḥ* and *kṛṣṇaṁ prati patati puṣpa-vṛṣṭiḥ* and so on. Examples when they are used in the sense of *bhāga* are *yat kṛṣṇaṁ pari syāt tad dehi* and *yat kṛṣṇaṁ prati syāt tad dehi* (Give that which is allotted to Kṛṣṇa). *Anu* is a *kṛṣṇa-pravacanīya* when used in the four senses of *lakṣaṇa* and so on and in the sense of *sahārtha.* Examples when it used in the four senses of *lakṣaṇa* and so on are the same as before. Thus *kṛṣṇaṁ anu patati puṣpa-vṛṣṭiḥ* and so on. An example when it is used in the sense of *sahārtha* is *kṛṣṇam anu gacchanti gopāḥ* (The cowherd boys go along with Kṛṣṇa). Due to the word *ca,* it is also used in the sense of *hetu.* For example, *hari-bhaktim anu sukham* (Happiness is caused by devotional service to Hari). *Anu* and *upa* are *kṛṣṇa-pravacanīyas* when used in the sense of *hīna.* For example, *anv arjunaṁ yoddhāraḥ* and *upārjunaṁ yoddhāraḥ* (The fighters are inferior to Arjuna).**

Amṛta—The example *kṛṣṇam abhi patati puṣpa-vṛṣṭiḥ* means *kṛṣṇaṁ lakṣī-kṛtya patati puṣpa-vṛṣṭiḥ* (The shower of flowers falls, making Kṛṣṇa the target) and the example *yat kṛṣṇaṁ pari syāt tad dehi* means *yat kṛṣṇasyāṁśaṁ bhajate tad dehi* (Give the portion which is alloted to Kṛṣṇa). When *anu* is used in the sense of the word *saha* (with), the current rule blocks the *tṛtīyā viṣṇubhakti* that would have otherwise been applied by *sahārthair apradhāne tṛtīyā* (676). With the sentence beginning "due to the word *ca,*" Jīva Gosvāmī indicates that *ca* has the meaning of *samuccaya* here and thus he drags in a meaning which isn't mentioned in the verse. Pāṇini, however, made the separate *sūtra anur lakṣaṇe* (*Aṣṭādhyāyī* 1.4.84) to cover this meaning. The example *hari-bhaktim anu sukham* means *hari-bhaktyā sukham* which ultimately means *hari-bhakti-hetukaṁ sukham* (Happiness is caused by devotional service to Hari). In this regard, the current rule blocks the *tṛtīyā viṣṇubhakti* that would have otherwise been applied by *hetos tṛtīyā* (688). The example *anv arjunaṁ yoddhāraḥ* means *yoddhāro 'rjunāt hīnāḥ* (The fighters are inferior to Arjuna). Here *hīna* means *ūna* (inferior).

Saṁśodhinī—*Amṛta* 1037 offers a more detailed definition of *vīpsā: vīpsā sajātīya-dravyāṇāṁ guṇena kriyayā vā yugapad vyāptiḥ* (*Vīpsā* is the simultaneous pervasion of many things of the same kind by means of a quality or action). Actually *vīpsā* is the agent's desire to pervade many things of the same kind by means of a quality or action. In this regard *Kāśikā,* commenting on *Aṣṭādhyāyī* 8.1.4 says *vyāpti-viśeṣa-viṣayā prayoktur icchā vīpsā* (*Vīpsā* is the agent's desire for a particular kind of pervasion). The word *vīpsā* is formed

in the following way: *Sa[n]* is applied after *vi + āp[ḷ] vyāptau* in the sense of "desire to pervade" at which time *āp[ḷ]* along with *sa[n]* is replaced by *īpsa* in accordance with *āpa īpsaḥ* (584). Thus we get *vi + īpsa* which becomes *vīpsa* by *daśāvatāra ekātmake militvā trivikramaḥ* (42). Then the *kṛt pratyaya [ṅ]ā[p]* is applied after *vīpsa* by *viṣṇuniṣṭhā-seṭka-gurumad-viṣṇujanāntāt pratyayāntāc ca bhāve lakṣmyāṁ ṅāp, na tu ktiḥ* (904) and we get *vīpsā.*

६७३ । अतिरतिक्रमणे ।

673. atir atikramaṇe

atiḥ—ati; atikramaṇe—when the sense is *atikramaṇa* (surpassing).

Ati* is called a *kṛṣṇa-pravacanīya* when it is used in the sense of *atikramaṇa.

sarvān ati rājate kṛṣṇaḥ. rādhikām adhi vacana-jātam ity api dṛśyate.

VṚTTI—For example, *sarvān ati rājate kṛṣṇaḥ* (Kṛṣṇa shines above the rest). *Rādhikām adhi vacana-jātam* "[All glories to Kṛṣṇa's] words to Rādhikā" (*Gīta-govinda* 10.9) is also seen.

AMṚTA—The words *rādhikām adhi* ([words] to Rādhikā) mean *rādhikām lakṣī-kṛtya* ([words which were spoken] having made Rādhikā the target). Therefore *adhi* should also be considered a *kṛṣṇa-pravacanīya,* since it is seen to be used as such in the works of great poets like Jayadeva and so on.

SAṀŚODHINĪ—To summarize the last two *sūtras:* The same *avyayas abhi, pari, prati, anu, upa, ati,* and *adhi* which are called *upendras* (prefixes) when they are combined with *dhātus* are called *kṛṣṇa-pravacanīyas* (postpositions) when they are connected with an *upapada* in any of the meanings marked below.

	abhi	*pari*	*prati*	*anu*	*upa*	*ati*	*adhi*
lakṣaṇa	*	*	*	*			*
vīpsā	*	*	*	*			
ittham-bhūta	*	*	*	*			
bhāga		*	*	*			
sahārtha				*			
hetu				*			
hīna				*	*		
atikramaṇa						*	

Amara-koṣa says *paścāt-sādṛśyayor anuḥ* (*Anu* is used in the sense of *paścāt* (after) or *sādṛśya* (likeness). But *anu* is not a *kṛṣṇa-pravacanīya* when it is used in these senses, rather *anu* has these senses only when it is used as a separate adverb or as an *upendra.* See, for example, *anujātaḥ* in *vṛtti* 767.

६७४ । कालाध्वनोरत्यन्तव्याप्तौ द्वितीया, अपवर्गे तु तृतीया ।

674. kālādhvanor atyanta-vyāptau dvitīyā, apavarge tu tṛtīyā

kāla-adhvanoḥ—of a time or distance[79]; *atyanta-vyāptau*—when there is *atyanta-vyāpti* (continuous pervasion); *dvitīyā*—a *dvitīyā viṣṇubhakti; apavarge*—when *apavarga* (completion of the activity by attainment of the result) is understood; *tu*—but; *tṛtīyā*—a *tṛtīyā viṣṇubhakti.*

When there is continuous pervasion of a time or distance, the word expressing the time or distance takes a *dvitīyā viṣṇubhakti.* But when *apavarga* is understood, the word expressing the time or distance takes a *tṛtīyā viṣṇubhakti.*

tatra guṇena vyāptau—sarvāyur viṣṇu-bhaktaḥ. kriyayā—yāmaṁ hari-pūjakaḥ. dravyeṇa—sarva-dinaṁ hari-naivedyam. evaṁ krośaṁ yamunā kuṭilety-ādi. janma janma yad abhyastam iti tat-sambandha-maraṇa-paryantam ity arthaḥ. atra tu karmatvābhāvāt kālādhva-bhāva-deśānām ity-ādi-van na tat-pratyayāḥ. bhāve tu—māsam āsyate, krośaṁ supyate. phala-prāptyā kriyā-samāptir apavargas tasmiṁs tu tṛtīyā—aho-rātraiś catuḥ-ṣaṣṭyā sarvam adhyaiṣṭa mādhavaḥ.

Vṛtti—In that regard, an example when the pervasion is through a quality is *sarvāyur viṣṇu-bhaktaḥ* (Viṣṇu's devotee for his whole life), an example when the pervasion is through an activity is *yāmaṁ hari-pūjakaḥ* (He worships Hari for the duration of a *yāma*), and an example when the pervasion is through a thing is *sarva-dinaṁ hari-naivedyam* (Food offerings for Hari the whole day long). Similarly, we get *krośaṁ yamunā kuṭilā* (The Yamunā is sinuous for two miles) and so on. And another example is *janma janma yad abhyastam* (what was practised birth after birth) where *janma janma* indicates "right up to the death that's connected with that birth." A *pratyaya* ordained in *karmaṇi prayoga* cannot be applied because the time and distance are not *karmas* here like they are in the case of *kālādhva-bhāva-deśānām* (*vṛtti* 641), but a *pratyaya* ordained in *bhāve prayoga* can be applied.

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79 In *vṛtti* 641 Jīva Gosvāmī said *adhva-śabdenātra tat-parimāṇam ucyate,* "The word *adhvan* (literally 'path') here means the measurement of the path."

For example, *māsam āsyate* (staying for a month) and *krośaṁ supyate* (sleeping for a *krośa*). *Apavarga* means "completion of the activity by attainment of the result." When *apavarga* is understood, a *tṛtīyā viṣṇubhakti* is applied. For example, *aho-rātraiś catuḥ-ṣaṣṭyā sarvam adhyaiṣṭa mādhavaḥ* (Kṛṣṇa learnt all the arts within sixty-four days and nights).

Amṛta—Padmanābha Datta says this rule is for when the *akarmaka dhātu* doesn't have another *kriyā* contained inside it (*vṛtti* 641). Regarding the example *sarvāyur viṣṇu-bhaktaḥ* (Viṣṇu's devotee for his whole life), *bhaktatva* (being a devotee) is accepted as a quality since the quality and the possessor of the quality are figuratively non-different. The example *krośaṁ yamunā kuṭilā* is an example when the pervasion is through a quality. Examples when the pervasion is through an activity and a thing are *krośam adhīte* (he studies for a *krośa*) and *krośa-trayaṁ govardhanaḥ* (Govardhana is three *krośas* long) respectively. Regarding the sentence beginning *atra tu karmatvābhāvāt,* a *pratyaya* ordained in *karmaṇi prayoga* cannot be applied because the time and distance are not *karmas* since it is not understood that the *akarmaka dhātu* has another *kriyā* contained inside it (*vṛtti* 641). The example beginning *aho-rātraiś* means Kṛṣṇa achieved the result of studying, namely the attainment of knowledge, within sixty-four days and nights, and after that He stopped studying. The word *catuḥ-ṣaṣṭyā* is in the singular here in accordance with *viṁśaty-ādyāḥ sadaikatve anāvṛttau* (223).

६७५ । अभितआदिभिर्योगे द्वितीया ।

675. abhita-ādibhir yoge dvitīyā

abhitaḥ-ādibhiḥ—with the *abhita-ādis* (the words *abhitas* and so on); *yoge*—when there is connection; *dvitīyā*—a *dvitīyā viṣṇubhakti.*

Words connected with the *abhita-ādis* take a *dvitīyā viṣṇubhakti.*

abhitaḥ kṛṣṇaṁ, paritaḥ kṛṣṇam, ubhayataḥ kṛṣṇaṁ, sarvataḥ kṛṣṇaṁ, samayā kṛṣṇaṁ, nikaṣā kṛṣṇaṁ gopāḥ—etad-dvayaṁ nikaṭārthe. hā kṛṣṇa-vimukhaṁ, dhik kaṁsaṁ, tasmai tasmai ca kutsāstu ity arthaḥ. atraivārthe hā-śabda-yoge kṣīra-svāminā dvitīyā darśitatvāt. kathaṁ "hā ramaṇīnāṁ gataḥ kālaḥ," "hā devi dhīrā bhava"? pūrvatra vākyārthenaiva sambandhāt, uttaratra sa-śoka-sambodhane hā-śabdāt. kathaṁ "dhig āstāṁ mama vīryasya"? tatra tādarthye eveṣṭiḥ, atra tu sambandha-vivakṣā. "dhig jālma" ity-ādau dhik-śabdena na yogaḥ, kintu prathamaṁ kutsayitvā paścāt sambodhyate. upary upari sarvaṁ hariḥ. evam adhy adhi. katham "upary upari buddhīnāṁ carantīśvara-buddhayaḥ"? upary-upary-ādiṣu sāmīpyārtha eveṣṭiḥ, atra tu vīpsā-mātram

iti. adho 'dho govardhanaṁ vṛkṣāḥ. hari-bhaktiṁ yāvat sukham. bubhukṣitaṁ na prati bhāti kiñcit, tasmai na kiñcid rocate ity arthaḥ. antareṇa hariṁ na sukhaṁ, taṁ vinā na sukham ity arthaḥ. antarā tvāṁ māṁ hariḥ, tava mama madhye harir ity arthaḥ

VṚTTI—Examples are *abhitaḥ kṛṣṇaṁ gopāḥ* (The cowherd boys are on both sides of Kṛṣṇa), *paritaḥ kṛṣṇaṁ gopāḥ* (The cowherd boys are around Kṛṣṇa), *ubhayataḥ kṛṣṇaṁ gopāḥ* (The cowherd boys are on both sides of Kṛṣṇa), *sarvataḥ kṛṣṇaṁ gopāḥ* (The cowherd boys are around Kṛṣṇa), *samayā kṛṣṇaṁ gopāḥ* (The cowherd boys are near Kṛṣṇa), and *nikaṣā kṛṣṇaṁ gopāḥ* (The cowherd boys are near Kṛṣṇa). These two words (*samayā* and *nikaṣā*) mean "near." Further examples are *hā kṛṣṇa-vimukham* (Damn the person averse to Kṛṣṇa) and *dhik kaṁsam* (Damn Kaṁsa) which mean *kṛṣṇa-vimukhāya kutsāstu* (For the person averse to Kṛṣṇa there should be condemnation) and *kaṁsāya kutsāstu* (For Kaṁsa there should be condemnation) respectively. Only in this meaning do words connected with *hā* take a *dvitīyā viṣṇubhakti,* because this is what is shown by Kṣīra Svāmī. Well, why is there *hā ramaṇīṇāṁ gataḥ kālaḥ* (Damn that the time of beautiful women has gone) and *hā devi dhīrā bhava* (Alas, O goddess, be steady)? This rule doesn't apply in the first example because *hā* is connected with the meaning of the whole sentence, and it doesn't apply in the second example because *hā* is used there in the sense of sorrowful *sambodhana.* Well, why is there *dhig āstāṁ mama vīryasya* (Damn my prowess)? This rule only applies when there is *tādarthya*[80], but here the speaker wishes to express the idea of *sambandha.* In cases like *dhig jālma* (Damn you, O vile man) and so on there is no connection with the word *dhik,* rather the *sambodhana* is done later after first reproaching.

Further examples are *upary upari sarvaṁ hariḥ* (Hari is near everything) and *adhy adhi sarvaṁ hariḥ* (Hari is near everything). Well, why is there *upary upari buddhīnāṁ carantīśvara-buddhayaḥ* (The intelligence of the *īśvaras* moves beyond normal intelligence)? This rule only applies to *upary upari* and so on when they are used in the sense of nearness, but here there is only *vīpsā.* Further examples are *adho 'dho govardhanaṁ vṛkṣāḥ* (The trees are near Govardhana), *hari-bhaktiṁ yāvat sukham* (Happiness reaches its limit in devotional service to Hari), and *bubhukṣitaṁ na prati bhāti kiñcit* which means *bubhukṣitāya na kiñcid rocate* (Nothing appeals to a starving man).

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80 *Tādarthya* (literally "being for the sake of that) is a meaning for which a *caturthī viṣṇubhakti* is usually applied by *yad-artham anyat tasmāc caturthī* (680). But Jīva Gosvāmī is referring here to his explanation of the meaning of the example *dhik kaṁsam* which means *kaṁsāya kutsāstu* (For Kaṁsa there should be reproach).

Still more examples are *antareṇa hariṁ na sukham* which means *hariṁ vinā na sukham* (Without Hari, there is no happiness) and *antarā tvāṁ māṁ hariḥ* which means *tava mama madhye hariḥ* (Hari is between you and me).

Saṁśodhinī—The *abhita-ādis* are all the words mentioned here in the *vṛtti,* but limited to particular meanings as expressed above. In other words, the *abhita-ādis* are the words *abhitas* (on both sides of), *paritas* (around), *ubhayatas* (on both sides of), *sarvatas* (around), *samayā* (near), *nikaṣā* (near), *hā* (damn), *dhik* (damn), *upary upari* (near), *adhy adhi* (near), *adho 'dhas* (near), *yāvat* (as long as), *prati* (to), *antareṇa* (without), and *antarā* (between).

Amṛta—The words *abhitas* and so on are formed by applying the *taddhita pratyaya tas[i]* after the words *abhi, pari, ubhaya,* and *sarva.* It will be described in the *Taddhita-prakaraṇa* how words ending in *tas* are also *avyayas.* The examples *abhitaḥ kṛṣṇaṁ gopāḥ* and *ubhayataḥ kṛṣṇaṁ gopāḥ* both mean *kṛṣṇasya pārśva-dvaye gopāḥ* (The cowherd boys are on both sides of Kṛṣṇa), and the examples *paritaḥ kṛṣṇaṁ gopāḥ* and *sarvataḥ kṛṣṇaṁ gopāḥ* both mean *kṛṣṇasya catur-dikṣu gopāḥ* (The cowherd boys are on all four sides of Kṛṣṇa). *Samayā* and *nikaṣā* are *avyayas* which express the meaning of nearness. When any of these words are used, this rule says a *dvitīyā viṣṇubhakti* is applied instead of a *ṣaṣṭhī viṣṇubhakti.* The example *upary upari sarvaṁ hariḥ* means *sarveṣāṁ nikaṭe harir vartate* (Hari is near everything). This rule only applies to *upary upari* and so on when they are used in the sense of nearness. Therefore it will be described later how repetition takes place by *upary-adhy-adhasāṁ sāmīpye* (*Bṛhat* 2032). In the example *upary upari buddhīnāṁ carantīśvara-buddhayaḥ* the sense of nearness is lacking and thus a *dvitīyā viṣṇubhakti* isn't applied. Therefore repetition takes place by *ābhīkṣṇa-vīpsayoḥ* (1037) instead. The words "and so on" in "*upary upari* and so on" refer to the words *adhy adhi* and *adho 'dhas.* Therefore the example *adho 'dho govardhanaṁ vṛkṣāḥ* means *govardhanasya samīpe vṛkṣāḥ* (The trees are near Govardhana). Thus this rule says a *dvitīyā viṣṇubhakti* is applied here instead of a *ṣaṣṭhī viṣṇubhakti.*

Yāvat is an *avyaya* which expresses the meaning of limit. Thus the example *hari-bhaktiṁ yāvat sukham* means *hari-bhakti-paryantaṁ sukham* (Happiness has its limit in devotional service to Hari).[81] Regarding the example *bubhukṣitaṁ na prati bhāti kiñcit,* the words *bubhukṣitāya na kiñcid rocate* are a mere explanation of the sense. The real analysis is *bubhukṣitasya*

81 Other examples are *sūryodayaṁ yāvat* (until sunrise) and *māsam ekaṁ yāvat sthāsyāmi* (I will stay for one month).

na kiñcit sphurati (Nothing appeals to a starving man). Thus this rule says a *dvitīyā viṣṇubhakti* is applied here instead of a *ṣaṣṭhī viṣṇubhakti.* In this regard one cannot say "the *dvitīyā viṣṇubhakti* could have been achieved by calling *prati* a *kṛṣṇa-pravacanīya,* so what more is gained by using this rule?" because extra meaning is understood here. *Kṛṣṇa-pravacanīyas* are limited to the meanings of *lakṣaṇa* and so on, but since those meanings are lacking here, *prati* is included among the *abhita-ādis,* otherwise one wouldn't be able to apply a *dvitīyā viṣṇubhakti.* It should also be understood that *prati* here is not an *upendra* and thus it doesn't express the meaning of the *dhātu.*

६७६ । सहार्थैरप्रधाने तृतीया ।

676. sahārthair apradhāne tṛtīyā

saha-arthaiḥ—with words which have the meaning of *saha* (with); *apradhāne*—in the *apradhāna* (the person or thing that is not principal); *tṛtīyā*—a *tṛtīyā viṣṇubhakti.*

When there is connection with words meaning *saha,* the *apradhāna* takes a *tṛtīyā viṣṇubhakti.*

sahārtho dvi-vidhaḥ. kriyā-guṇa-dravyais tulya-yogitā vidyamānatā-mātraṁ ca. ādyo yathā—rāmeṇa saha krīḍati kṛṣṇaḥ, rāmeṇa saha sundaraḥ, rāmeṇa saha gomān iti ca. kṛṣṇasyātra kriyādi-sambandhaḥ sākṣād eva, rāmasya tu pratīyamāna iti rāmasyāprādhānyam. kintu prathama-dvaye kartṛ-saha-bhāvaḥ, tṛtīye tu sambandhi-saha-bhāvo jñeyaḥ. evaṁ karma-saha-bhāve 'pi, yathā—gānena saha nṛtyaṁ karotīty-ādi. evaṁ samaṁ, sārdhaṁ, sākaṁ, sajūḥ. sahārthe gamye 'pi—rāmeṇa krīḍati. antyo yathā—bāla-kṛṣṇena saha dadhi mathnāti yaśodā ity-ādi.

Vṛtti—The meaning of the word *saha* is two kinds: (1) when the *apradhāna* is equally connected with the *kriyā, guṇa,* or *dravya,* and (2) when the *apradhāna* is just existing along with the *pradhāna* (the person or thing that is principal). Examples of each of the first kind are *rāmeṇa saha krīḍati kṛṣṇaḥ* (Kṛṣṇa, along with Balarāma, plays)[82], *rāmeṇa saha sundaraḥ kṛṣṇaḥ* (Kṛṣṇa is beautiful, and so is Balarāma), *rāmeṇa saha gomān kṛṣṇaḥ* (Kṛṣṇa has cows, and so does Balarāma).

82 This could also be translated as "Kṛṣṇa plays, and so does Balarāma" since the idea here is that the main *kartā,* Kṛṣṇa, is playing and the secondary *kartā,* Balarāma, is also playing. However, the main focus here is Kṛṣṇa, and thus only the word *kṛṣṇa* takes a *prathamā viṣṇubhakti,* and not the word *rāma,* even though both are technically *kartās.* This is in accordance with the maxim *gauṇa-mukhyayor mukhye kārya-sampratyayaḥ* (*vṛtti* 645 and *Krama-sandarbha* 5.6.8).

In these examples, Kṛṣṇa's connection with the *kriyā* and so on is direct whereas Balarāma's connection is only understood. Thus Balarāma is the *apradhāna* here. But one should understand that in the first two examples the accompaniment is by a *kartā* whereas in the third example the accompaniment is by a *sambandhi* (a person who has a possessive relationship). An example when the accompaniment is by the *karma* is *gānena saha nṛtyaṁ karoti kṛṣṇaḥ* (Kṛṣṇa does dancing, along with singing). Examples can similarly be made with the words *samam, sārdham, sākam,* and *sajūḥ.*[83] This rule applies even when the word meaning *saha* is only understood. For example, *rāmeṇa krīḍati kṛṣṇaḥ* (Kṛṣṇa, along with Balarāma, plays). Examples of the second kind (see the beginning of *vṛtti*) are *bāla-kṛṣṇena saha dadhi mathnāti yaśodā* (Mother Yaśodā churns yogurt with young Kṛṣṇa [by her side]) and so on.

Bāla—Although Jīva Gosvāmī says that in the first two examples the accompaniment is by the *kartā,* one should understand that in the example *rāmeṇa saha sundaraḥ kṛṣṇaḥ,* Kṛṣṇa is accompanied not by the *kartā* but by the *guṇī* (possessor of the quality), namely Balarāma. In the example *rāmeṇa saha gomān kṛṣṇaḥ,* Kṛṣṇa is accompanied by the *sambandhin* (the person who has a possessive relationship with the cows), namely Balarāma. The word *gomān,* which means *gāvo 'sya santi* (He has cows), is formed by applying the *taddhita pratyaya mat[u]* in the sense of *sambandha* by *tad asyāsty asmin vā matuḥ* (1225).

Amṛta—In the example *gānena saha nṛtyaṁ karoti kṛṣṇaḥ,* the dancing's connection with the activity of doing is direct whereas the singing's connection is only understood. Thus, since the singing is *apradhāna,* it takes a *tṛtīyā viṣṇubhakti.* In the example *bāla-kṛṣṇena saha dadhi mathnāti yaśodā,* Bāla-kṛṣṇa is just standing there, he is not equally connected with the activity of churning.

६७७ । तुल्यार्थैः षष्ठी च, तुलोपमाभ्यां तु षष्ठ्येव ।

677. tulyārthaiḥ ṣaṣṭhī ca, tulopamābhyāṁ tu ṣaṣṭhy eva

tulya-arthaiḥ—with words which have the meaning of *tulya* (equal, similar); *ṣaṣṭhī*—a *ṣaṣṭhī viṣṇubhakti; ca*—also; *tulā-upamābhyām*—with the words *tulā* and *upamā; tu*—but; *ṣaṣṭhī*—a *ṣaṣṭhī viṣṇubhakti; eva*—only.

Words connected with *tulya* and its synonyms take a *tṛtīyā viṣṇubhakti* or a

83 These words all have the same meaning as *saha.*

ṣaṣṭhī viṣṇubhakti,* but words connected with the words *tulā* and *upamā* only take a *ṣaṣṭhī viṣṇubhakti.

rāmeṇa tulyaḥ kṛṣṇaḥ, rāmasya tulyo vā. evaṁ sadṛśa ity-ādi. neha—rāmasya tulā lakṣmaṇaḥ. "tulopamā-śabdāv iha tulyārthau" iti bhāṣā-vṛttiḥ (2.3.71). artha-grahaṇād dyotakatve tu na—kṛṣṇa iva pradyumnaḥ.

Vṛtti—For example, *rāmeṇa tulyaḥ kṛṣṇaḥ* (Kṛṣṇa is equal to Rāma) or *rāmasya tulyaḥ kṛṣṇaḥ* (Kṛṣṇa is equal to Rāma). Examples can similarly be made with the words *sadṛśa* (like that, similar) and so on. But a *tṛtīyā viṣṇubhakti* cannot be applied in *rāmasya tulā lakṣmaṇaḥ* (Lakṣmaṇa is equal to Rāma). *Bhāṣā-vṛtti* 2.3.71 says *tulopamā-śabdāv iha tulyārthau* (The words *tulā* and *upamā* have the meaning of *tulya* here). Due to the use of the word *artha,* this rule doesn't apply to words which are *dyotakas.* Thus we get *kṛṣṇa iva pradyumnaḥ* (Pradyumna is like Kṛṣṇa).

Amṛta—The words *tulya, sama, samāna, sadṛśa,* and so on are words which have the meaning of *tulya.* Someone may wonder, "The words *tulya* (equal) and so on express the possesor of the quality, whereas the words *tulā* (equality) and *upamā* (equality) express the quality itself. Why then are *tulā* and *upamā* excluded from taking a *tṛtīyā viṣṇubhakti* by counting them as words which have the meaning of *tulya*?" Jīva Gosvāmī removes this apparent fault by quoting the opinion of *Bhāṣā-vṛtti.* The word *iva* is an *avyaya* which is a *dyotaka* (suggestive word). *Dyotaka avyayas* are unable to convey even their own meaning without being connected to another word. Therefore they are dependant words. The use of the word *artha,* however, indicates that only words meaning *tulya* which don't depend on another word are accepted here.

६७८ । विशेषलक्षणात्तृतीया ।

678. viśeṣa-lakṣaṇāt tṛtīyā

viśeṣa-lakṣaṇāt—after that by which one recognizes the special nature; *tṛtīyā*—a *tṛtīyā viṣṇubhakti.*

A *tṛtīyā viṣṇubhakti* is applied after that by which one recognizes the special nature [of a *vastu* or a *kriyā*].

viśeṣa-prāpti-cihnād ity arthaḥ. kaustubhena bhagavantam adrākṣīt. kriyā-vaiśiṣṭya-jñāpakatve 'pi—nyakṣeṇa vīkṣate kṛṣṇam, kārtsnyena bhajati priyām. "nyakṣaṁ kārtsnya-nikṛṣṭayoḥ" (amara-koṣaḥ 3.3.225). sukhena bhajati. sukhaṁ bhajatīty-ādikaṁ tu guṇa-guṇitva-vikalpāt.

VṚTTI—For example, *kaustubhena bhagavantam adrākṣīt* (He saw [recognized] the Lord by the Kaustubha jewel). This rule applies even when something informs one of the special nature of the *kriyā.* For example, *nyakṣeṇa vīkṣate kṛṣṇam* (She looks entirely at Kṛṣṇa) and *kārtsnyena bhajati priyām* (He completely serves His beloved). *Amara-koṣa* 3.3.225 says the word *nyakṣa* means *kārtsnya* (entirety) or *nikṛṣṭa* (low, inferior). Another example is *sukhena bhajati* (He serves happily). However, we also get *sukhaṁ bhajati* (He serves happily) and so on because the words *sukha* and so on can either express the quality or the possessor of the quality.

AMṚTA—The etymology of the word *lakṣaṇa* (definition) is *lakṣyate jñāyate 'neneti lakṣaṇam* (A *lakṣaṇa* is that by which something is characterized (*lakṣyate*), or in other words, known (*jñāyate*)). In other words a *lakṣaṇa* is a *cihna* (sign). The *viśeṣa-lakṣaṇa* is of two kinds: *svarūpa* (always present) and *taṭa-stha* (not always present). An example of the first kind is *kaustubhena bhagavantam adrākṣīt* (He saw [recognized] the Lord by the Kaustubha jewel). The associates of the Lord in Vaikuṇṭha have the same form as Him and hold the conch, disc, and so on, but the Kaustubha jewel is the special sign which reveals who among the inhabitants of Vaikuṇṭha is the Lord. The Kaustubha jewel, which is not seen among the associates of the Lord, is always situated on the Lord's person [thus it is a *svarūpa-lakṣaṇa*]. Other examples are *jaṭābhis tāpasaḥ* (An ascetic by his matted locks) and so on. An example of the second kind is *pustakena chātram apaśyat* (He saw [recognized] the student by the book). Here the book is the special sign which distinguishes the student, but the connection between the book and the student is not perpetual as they may separate at another time [thus the book is a *taṭa-stha-lakṣaṇa*]. Some formulate this *sūtra* as *upalakṣaṇe tṛtīyā.* Pāṇini says *ittham-bhūta-lakṣaṇe tṛtīyā* (*Aṣṭādhyāyī* 2.3.21)

Having thus established that a *tṛtīyā viṣṇubhakti* is applied after that which informs one of the special nature of a *vastu* (thing), Jīva Gosvāmī then establishes that a *tṛtīyā viṣṇubhakti* is also applied after that which informs one of the special nature of a *kriyā* (activity). This kind of *viśeṣa-lakṣaṇa* was previously called the *vyadhikaraṇa-viśeṣaṇa* in the discussion on *kriyā-viśeṣaṇas* (adverbs) in *vṛtti* 637. Regarding the example *nyakṣeṇa vīkṣate kṛṣṇam,* the entirety (*nyakṣa*) is that which informs one of the special nature of the seeing. Thus is it a *viśeṣa-lakṣaṇa.* But the difference between this *viśeṣa-lakṣaṇa* and the type previously mentioned is that the entirety is not different from the seeing because it is merely the special way of the seeing whereas the Kaustubha jewel is different from the Lord although it is always situated on His person. Similarly, in the example *sukhena bhajati* the happiness (*sukha*) is

that which informs one of the special nature of the service, but the happiness is not different from the service because it is merely the special way of the service. Someone may wonder "Why is a *dvitīyā viṣṇubhakti* seen in the example *sukhaṁ bhajati*?" In answer to that, Jīva Gosvāmī says "because the words *sukha* and so can either express the quality or the possessor of the quality." When the words *sukha* and so on express the quality, they are *vyadhikaraṇa kriyā-viśeṣaṇas* and thus they take a *tṛtīyā viṣṇubhakti* by the current *sūtra.* But when they express the possessor of the quality, they are *tulyādhikaraṇa kriyā-viśeṣaṇas* and thus they take a *dvitīyā viṣṇubhakti* by *sūtras* 637 and 638. For example, in *sukhaṁ bhajati* the word *sukha* expresses the state of possessing happiness, a state which is assigned to the *kartā.* Thus *sukhaṁ bhajati* means *sukhī yathā kartā bhavati tathā bhajati* (he serves in such a way that he, the *kartā,* is happy).

Saṁśodhinī—It was explained in *Amṛta* 638 that the *kriyā* is the meaning of the *dhātu* such as *sattā* and so on, and that the *kriyā* is itself considered a *karma* because *bhajati* means *bhajanaṁ karoti* (he does the act of serving) and so on. Thus when words like *sukha* and so on are connected as *tulyādhikaraṇa-viśeṣaṇas* of the *karma* in the form of the *kriyā* they share the *viṣṇubhakti* of that *karma,* namely a *dvitīyā viṣṇubhakti* (*sūtra* 219). But when they are connected as *vyadhikaraṇa-viśeṣaṇas* of the *karma* in the form of the *kriyā,* they don't share the *viṣṇubhakti* of that *karma* but rather take a *tṛtīyā viṣṇubhakti* by the current *sūtra.*

६७९ । प्रकृत्यादिभ्यस्तृतीया ।

679. prakṛty-ādibhyas tṛtīyā

prakṛti-ādibhyaḥ—after the *prakṛty-ādis* (the words *prakṛti* and so on); *tṛtīyā*—a *tṛtīyā viṣṇubhakti.*

A *tṛtīyā viṣṇubhakti* is applied after the *prakṛty-ādis.*

prakṛtyā kṛṣṇaḥ, jātyā gopālaḥ, januṣā karuṇaḥ, rāmeṇānujaḥ, nāmnā arjunaḥ, ātmanā dvitīyaḥ, sva-bhāvenodāraḥ, prakṛty-ādi-sambandhenety arthaḥ. tṛtīyeyaṁ gamyamāna-bhavaty-ādi-kriyāyā hetutvaṁ gamayatīti kaścit. evaṁ samena calati, viṣameṇa dhāvati, samādau deśa ity arthaḥ. same calatīty-ādi ca dṛśyate. karmaṇī ime iti kecit, kriyā-viśeṣaṇe iti kaścit. prāyeṇa vaiṣṇavaḥ, vaiṣṇavatābhivyañjaka-dharma-prācurya-sambandhenety arthaḥ. gotreṇa gārgyaḥ, anvaya-sambandhenety arthaḥ. evaṁ bhaktyā pūrva ity-ādi. satām artho hari-bhaktyā, saivārtha ity arthaḥ.

VṚTTI—Examples are *prakṛtyā kṛṣṇaḥ* (black or all-attractive by nature), *jātyā gopālaḥ* (a cowherd by birth), *januṣā karuṇaḥ* (merciful by birth), *rāmeṇānujaḥ* (a younger brother in relation to Rāma), *nāmnā arjunaḥ* (Arjuna by name), *ātmanā dvitīyaḥ* (second in relation to the self), and *sva-bhāvenodāraḥ* (generous by nature). In these examples *prakṛtyā* and so on means *prakṛti-sambandhena* (in relation to nature) and so on. Some say that this usage of a *tṛtīyā viṣṇubhakti* indicates that the *prakṛty-ādis* are *hetus* (causes) of the implied verbs *bhavati* and so on. Other examples are *samena calati* and *viṣameṇa dhāvati* which mean *same deśe calati* (He moves on the even path) and *viṣame deśe dhāvati* (He runs on the uneven path) respectively. *Same calati* and so on are also seen. Some say that these two (*samena* and *viṣameṇa*) are *karmas.* Others say they are *kriyā-viśeṣaṇas.* Other examples are *prāyeṇa vaiṣṇavaḥ* (A Vaiṣṇava for the most part) where *prāyeṇa* means "in relation to the prominence of *dharma* which suggests that he is a Vaiṣṇava" and *gotreṇa gārgyaḥ* (A descendant of Garga in terms of lineage) where *gotreṇa* means "in relation to lineage." Similarly, we get *bhaktyā pūrvaḥ* (Earlier in relation to *bhakti*) and so on, and *satām artho hari-bhaktyā* which means *hari-bhaktir eva satām arthaḥ* (Devotional service to Hari itself is the wealth / goal of saintly persons).

AMṚTA—Due to the absence of a verb, this rule is, for the most part, an *apavāda* of the *ṣaṣṭhī viṣṇubhakti* that would have normally been applied by *sambandhe tad-āśrayāt ṣaṣṭhī* (627). Indeed, Jīva Gosvāmī specifically shows this by saying *prakṛti-sambandhena* and so on. Some say that the *prakṛty-ādis* are *hetus* (causes) of the implied verbs *bhavati* and so on, and they thus apply a *tṛtīyā viṣṇubhakti* by *hetos tṛtīyā* (688). The Kalāpa grammarians, however, consider that the *prakṛty-ādis* are *karaṇas* of the implied verbs *bhavati* and so on. *Samena* means *same deśe* which means *same pathi* (on the even path). Thus, since *samena* and *viṣameṇa* are *adhikaraṇas,* this rule blocks the *saptamī viṣṇubhakti* that would have been applied by *adhikaraṇe saptamī* (641). In the opinion of those who say that *samena* and *viṣameṇa* are *karmas,* this rule blocks the *dvitīyā viṣṇubhakti* that would have been applied by *karmaṇi dvitīyā* (637). In the opinion of those who say that that *samena* and *viṣameṇa* are *kriyā-viśeṣaṇas,* this rule blocks the *dvitīyā viṣṇubhakti* that would have been applied by *karmaṇi dvitīyā* (637) in accordance with *kriyā-viśeṣaṇaṁ karma* (638). Regarding the example *satām artho hari-bhaktyā,* some say that the *tṛtīyā viṣṇubhakti* is applied in the sense of non-difference and they give the example *dhānyena dhanam* (Grains are wealth).

SAṀŚODHINĪ—Traditionally, the *prakṛty-ādis* are the words *prakṛti, prāya, gotra, sama, viṣama, dvi-droṇa, pañcaka,* and *sāhasra.* Whatever other words are mentioned here are *prakṛty-ādis* by extension.

६८० । यदर्थमन्यत्तस्माच्चतुर्थी ।

680. yad-artham anyat tasmāc caturthī

yat-artham—for which; *anyat*—something else; *tasmāt*—after that; *caturthī*—a *caturthī viṣṇubhakti.*

A *caturthī viṣṇubhakti* is applied after that for which something else is done.

"tādarthye caturthī" iti prāñcaḥ. ubhayatrāpi kārya-rūpāt prayojanāc caturthīty arthaḥ. mālāyai tulasī, randhanāya yamunodakam, hari-prītaye hariṁ bhajati. evaṁ hari-bhaktiḥ sukhāya kalpate, harer abhaktir duḥkhāya sampadyate, tat-tad-rūpeṇa pariṇamata ity arthaḥ. sevāyai govindaṁ yāti, sevitum ity arthaḥ. evaṁ pākāya vrajatīty-ādy api. sambandha-vivakṣāyām—mālāyās tulasīty-ādy api. abheda-vivakṣāyām—hari-bhaktiḥ sukhaṁ kalpate. atra sampadyamānāt kḷpty-artha-yoge iti pṛthag-lakṣaṇaṁ kecid vidadhati, tad akiñcit-karam, tādarthyenaiveṣṭa-siddheḥ. avadhi-vivakṣāyāṁ pañcamīti kaścit—hari-bhakteḥ sukhaṁ kalpate.

VṚTTI—Earlier grammarians said *tādarthye caturthī* (A *caturthī viṣṇubhakti* is applied when the sense is "being for that). In either case the meaning is that a *caturthī viṣṇubhakti* is applied after the *prayojana* (purpose) which is the *kārya* (effect, result). Examples are *mālāyai tulasī* (*Tulasī* for a *mālā*), *randhanāya yamunodakam* (Yamunā water for cooking), and *hari-prītaye hariṁ bhajati* (He worships Hari for Hari's pleasure). Similarly, we get *hari-bhaktiḥ sukhāya kalpate* (Devotional service to Hari produces happiness) and *harer abhaktir duḥkhāya sampadyate* (Absence of devotional service to Hari produces misery) which mean *hari-bhaktiḥ sukha-rūpeṇa pariṇamate* (Devotional service to Hari transforms into happiness) and *harer abhaktir duḥkha-rūpeṇa pariṇamate* (Absence of devotional service to Hari transforms into misery) respectively. Another example is *sevāyai govindaṁ yāti* (He approaches Govinda for service) where *sevāyai* means *sevitum* (to serve). Similarly, we get *pākāya vrajati* (He goes to cook) and so on.

When there is a desire to express *sambandha,* we get *mālāyās tulasī* (*Tulasī* belonging to a *mālā*) and so on. When there is a desire to express non-difference, we get *hari-bhaktiḥ sukhaṁ kalpate* (Devotional service to Hari is happiness). In this regard, some make the separate rule *sampadyamānāt kḷpty-artha-yoge* (When there is connection with the *dhātu kṛp[ū]* or *dhātus* which have the same meaning as *kṛp[ū],* a *caturthī viṣṇubhakti* is applied after that which is produced), but this is unnecessary because the desired result is already achieved by *tādarthye caturthī.*

Some say a *pañcamī viṣṇubhakti* is applied when there is a desire to express an *avadhi,* and thus they get *hari-bhakteḥ sukhaṁ kalpate* (Happiness is produced from devotional service to Hari).

Amṛta—*Artha* means *prayojana* (purpose). Thus this *sūtra* means *yat-prayojanakam anyat pravartate tasmāt caturthī syāt* (A *caturthī viṣṇubhakti* is applied after that which is the *prayojana* of the other thing). The word *anyat* here refers to the *kāraṇa* (cause) or, in other words, the *prakṛti* (cause) of the *prayojana* which is the *kārya* (effect, result). The word *tādarthya* (being for that) is formed by applying the *taddhita pratyaya* called *nṛsiṁha-ya* after the word *tad-artha* (for that) in the sense of *tasya bhāvaḥ* (*sūtra* 1199). Some even formulate the rule as *nimittārthe caturthī* (A *caturthī viṣṇubhakti* is applied in the sense of *nimitta* (purpose)). The *prayojana* or *nimitta* [these words are synonyms here] is sometimes a transformation of the *prakṛti* and sometimes not. When it is a transformation, this *sūtra* applies. But when it isn't a transformation, a *saptamī viṣṇubhakti* is applied by the future *sūtra nimittāt karma-saṁyoge saptamī* (698).[84] Thus, since the relationship of *kāraṇa* (cause) and *kārya* (effect) is understood here, it is understood that this *caturthī viṣṇubhakti* blocks the *ṣaṣṭhī viṣṇubhakti* that would have been applied by *sambandhe tad-āśrayāt ṣaṣṭhī* (627). Moreover, just as the *ṣaṣṭhī viṣṇubhakti* is applied only after the *bhedaka* (*vṛtti* 627), this *caturthī viṣṇubhakti* is applied only after the *kārya* and not after the *kāraṇa,* for the *kārya* is the main thing.

In the example *mālāyai tulasī* the *mālā* is the *prayojana* which is the *kārya* and *tulasī* is its *kāraṇa.* In the example *hari-bhaktiḥ sukhāya kalpate* the happiness is both the transformation and the *prayojana* of devotional service to Hari, and therefore it ends up being the *kārya.* Regarding *sevāyai,* Pāṇini formulates the separate *sūtra tum-arthāc ca bhāva-vacanāt* (A *caturthī viṣṇubhakti* is also applied after a word which has the meaning of the *kṛt pratyaya tum[u]* and which ends in a *pratyaya* applied in *bhāve prayoga*), but this is also unnecessary since the desired result is already achieved by *tādarthye caturthī.* For example, the service is both the transformation and the *prayojana* of the going, and therefore it ends up being the *kārya.* Regarding the sentence beginning "When there is a desire to express *sambandha*," the definition of *sambandha* given in *vṛtti* 627 was "*Sambandha* is a connection between two things which someone desires to express as being different." Therefore, when there is a desire to express non-difference, the idea of *sambandha* doesn't apply, and thus the current *sūtra* doesn't apply either since *bhakti* and *sukha* take the same *viṣṇubhakti* since they are *tulyādhikaraṇa.*

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84 For further discussion on this point, see *Amṛta* 698.

Since *sampadyamānāt* (after that which is produced) ends up meaning *pariṇāmāt* (after the transformation), the same idea is already covered by *tādarthye caturthī,* and thus there is no need for a separate rule. In the opinion of those who say a *pañcamī viṣṇubhakti* is applied when there is a desire to express an *avadhi, hari-bhakteḥ sukhaṁ kalpate* means *hari-bhakteḥ sukhaṁ jāyate* (Happiness is produced from devotional service to Hari), and thus devotional service to Hari is the *prakṛti* (cause). Someone might argue, "How is *maśakāya dhūmaḥ* (smoke for mosquitoes) valid since the mosquitoes are not a transformation in terms of being the *kārya* of the smoke?" The answer is that, because the *prayojana* (purpose) is to become free from disturbance, by *lakṣaṇā vṛtti* the word *maśaka* (mosquitoes) means *maśakābhāva* (the absence of mosquitoes) here. Thus, since the smoke transforms into mosquito-repellent, the desired result is achieved by *tādarthye caturthī.* Similarly, in *aśvāya ghāsaḥ* (grass for the horse) the word *aśva* means *aśva-tṛpti* (satisfaction of the horse) by *lakṣaṇā vṛtti.*

६८१ । तुम्वन्तक्रियान्तरे गम्ये तत्कर्मणश्चतुर्थी ।

681. tumv-anta-kriyāntare gamye tat-karmaṇaś caturthī

tumu-anta—which ends in the *kṛt pratyaya tum[u]; kriyā-antare*—when another *kriyā; gamye*—is understood; *tat-karmaṇaḥ*—after the *karma* of that (the other *kriyā* which ends in *tum[u]*); *caturthī*—a *caturthī viṣṇubhakti.*

When another *kriyā* which ends in *tum[u]* is understood, a *caturthī viṣṇu-bhakti* is applied after the *karma* of that *kriyā.*

kṛṣṇāya gokulaṁ yāti, kṛṣṇaṁ draṣṭuṁ sevituṁ vety arthaḥ. kṛṣṇa-śabdenātra darśanādikaṁ lakṣyata ity eke. evaṁ yuddhāya sannahyate kṛṣṇaḥ, yuddhaṁ kartuṁ sannāhaṁ badhnātīty arthaḥ. patye śete lakṣmīḥ, patiṁ ramayitum ity arthaḥ. hary-abhaktaye nindati, tāṁ tyājayitum ity arthaḥ.

VṚTTI—For example, *kṛṣṇāya gokulaṁ yāti* which means *kṛṣṇaṁ draṣṭuṁ sevituṁ vā gokulaṁ yāti* (He goes to Gokula to see or serve Kṛṣṇa). Some say that here the seeing and so on is indicated by the word *kṛṣṇa.* Other examples are *yuddhāya sannahyate kṛṣṇaḥ* which means *yuddhaṁ kartuṁ sannāhaṁ badhnāti kṛṣṇaḥ* (Kṛṣṇa fastens his armor to do war), *patye śete lakṣmīḥ* which means *patiṁ ramayituṁ śete lakṣmīḥ* (Lakṣmī lies down to please her husband) and *hary-abhaktaye nindati* which means *hary-abhaktiṁ tyājayituṁ nindati* (He criticizes in order to make him give up that which is not devotional service to Hari).

Amṛta—*Kriyāntara* means a *kriyā* different than the one which is actually used. This rule blocks the *dvitīyā viṣṇubhakti* that would have been applied by *karmaṇi dvitīyā* (637). In the example *kṛṣṇāya gokulaṁ yāti, draṣṭum* is the *kriyā* ending in *tum[u]* which is understood, and *kṛṣṇa* is the *karma* of the *kriyā* ending in *tum[u].* Thus a *caturthī viṣṇubhakti* is applied after *kṛṣṇa.* In the opinion of those who say the seeing and so on is indicated by the word *kṛṣṇa*, *kṛṣṇāya yāti* means *kṛṣṇa-darśanāya yāti* (He goes to see Kṛṣṇa) and thus the *caturthī viṣṇubhakti* is applied by *tādarthye caturthī.*

६८२ । नमआदिभिर्योगे चतुर्थी ।

682. nama-ādibhir yoge caturthī

namaḥ-ādibhiḥ—with the *nama-ādis* (the words *namas* and so on); *yoge*—when there is connection; *caturthī*—a *caturthī viṣṇubhakti.*

Words connected with the *nama-ādis* take a *caturthī viṣṇubhakti.*

kṛṣṇāya namaḥ, taṁ prati namas-kāra ity arthaḥ. kṛṣṇāya svasti, tasya maṅgalaṁ bhūyād ity arthaḥ. govindāya svāhā, taṁ prati samarpayāmīty arthaḥ. evaṁ pitṛbhyaḥ svadhā, indrāya vaṣaṭ. kṛṣṇaḥ kaṁsāyālaṁ, taṁ prati samarthaḥ. evaṁ samarthaḥ, prabhuḥ, paryāpto vā kṛṣṇaḥ kaṁsāya. prādīnām ury-ādīnām api kriyayaikārthyaṁ manyante. pāṇinīyānāṁ tu (2.1.4) "sup supety anuvṛttes tiṅāpi samāsaḥ" iti. ataḥ kṛñi namanārthaṁ samarpya guṇī-bhūtena namaḥ-śabdena kṛṣṇaṁ namas-karotīti kṛñ-yogāt karmatvam, kṛṣṇaṁ namatīty arthaḥ. vṛndāvanaṁ pratiṣṭhate, kṛṣṇam urī-karotīti-vat. ➲upapada-vibhakteḥ kāraka-vibhaktir balīyasī➲ iti nyāyād ity eke. nārāyaṇāya namaḥ kuryād iti namaḥ-śabdasyaiva karmatvenāguṇī-bhūtatvāt. svayambhuve namas-kṛtyeti tu tādarthyāt. ➲vāraṇārthe tv alaṁ-yoge tṛtīyaiva➲—kṛṣṇa-vaimukhyenālaṁ, tena na kiñcit prāpyam iti hetutva-karaṇatvayor ekatarāvagamāt.

Vṛtti—For example, *kṛṣṇāya namaḥ* which means *kṛṣṇaṁ prati namas-kāraḥ* (Obeisances to Kṛṣṇa), *kṛṣṇāya svasti* which means *kṛṣṇasya maṅgalaṁ bhūyāt* (May there be auspiciousness for Kṛṣṇa), and *govindāya svāhā* which means *kṛṣṇaṁ prati samarpayāmi* (I offer to Kṛṣṇa). Similarly, we get *pitṛbhyaḥ svadhā* (I offer to the *pitṛs*) and *indrāya vaṣaṭ* (I offer to Indra). Another example is *kṛṣṇaḥ kaṁsāyālam* which means *kaṁsaṁ prati samarthaḥ kṛṣṇaḥ* (Kṛṣṇa is a match for Kaṁsa). Similarly, we get *kṛṣṇaḥ kaṁsāya samarthaḥ* (Kṛṣṇa is a match for Kaṁsa), *kṛṣṇaḥ kaṁsāya prabhuḥ* (Kṛṣṇa is a match for Kaṁsa), and *kṛṣṇaḥ kaṁsāya paryāptaḥ* (Kṛṣṇa is a match for Kaṁsa).

Grammarians consider that the *prādis* and *ury-ādis*[85] share a single meaning with the *kriyā.* However, the Pāṇinians, commenting of *Aṣṭādhyāyī* 2.1.4, say *sup supety anuvṛttes tiṅāpi samāsaḥ* (Due to the *anuvṛtti* of the words *sup supā, samāsa* (compounding) also takes place with a *tiṅ*[86]). Therefore, in *kṛṣṇaṁ namas-karoti* (He offers obeisances to Kṛṣṇa), *kṛṣṇa* is a *karma* because when the word *namas* is connected with the *dhātu [ḍu]kṛ[ñ],* it places its own meaning of *namana* (obeisances) in the *dhātu [ḍu]kṛ[ñ]* and thus becomes secondary. *Kṛṣṇaṁ namas-karoti* thus means *kṛṣṇaṁ namati* (He offers obeisances to Kṛṣṇa). Similarly, we get *vṛndāvanaṁ pratiṣṭhate* (He goes to Vṛndāvana) and *kṛṣṇam urī-karoti* (He accepts Kṛṣṇa). Some say this is because of the maxim ➲*upapada-vibhakteḥ kāraka-vibhaktir balīyasī*➲ (A *kāraka-vibhakti* is stronger than an *upapada-vibhakti*). But we get *nārāyaṇāya namaḥ kuryāt* (One should offer obeisances to Nārāyaṇa) because the word *namas* is not secondary here since it is the *karma. Svayambhuve namas-kṛtya* (After offering obeisances for the sake of the self-born one), however, is made by *tādarthye caturthī* (*sūtra* 680).

➲*Vāraṇārthe tv alaṁ-yoge tṛtīyaiva*➲ (But words connected with *alam* take a *tṛtīyā viṣṇubhakti* when *alam* is used in the sense of *vāraṇa* (rejection)). For example, *kṛṣṇa-vaimukhyenālam* (Enough of being averse to Kṛṣṇa) which means *kṛṣṇa-vaimukhyena na kiñcit prāpyam* (Nothing is gained by aversion to Kṛṣṇa). Thus it is understood that *kṛṣṇa-vaimukhya* is either a *hetu* or a *karaṇa.*

Amṛta—The word *namas* is also seen to have the meaning of *samarpaṇa* (offering). An example of this is *etāni puṣpāṇi kṛṣṇāya namaḥ* (I offer these flowers to Kṛṣṇa). *Amara-koṣa* says *alaṁ bhūṣaṇa-paryāpti-śakta-vāraṇa-vācakam* (The word *alam* is used in the senses of *bhūṣaṇa* (decoration), *paryāpti* (enough), *śakta* (being equal to, being a match for), and *vāraṇa* (rejection)). In that regard, a *caturthī viṣṇubhakti* is applied when *alam* is used in the sense of *śakta* or *paryāpti.* An example when *alam* is used in the sense of *bhūṣaṇa* is *kṛṣṇam alaṅkaroti* (He decorates Kṛṣṇa), an example of *alam* used in the sense of *śakta* is *kṛṣṇaḥ kaṁsāyālam* (Kṛṣṇa is a match for Kaṁsa), an example of *alam* used in the sense of *paryāpti* is *ekaḥ kṛṣṇa eva kaṁsāyālaṁ kiṁ rāmeṇa* (Kṛṣṇa alone is enough for Kaṁsa. What need is there of Balarāma?), and an example of *alam* used in the sense of *vāraṇa* is *kṛṣṇa-vaimukhyenālam* (Enough of being averse to Kṛṣṇa).

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85 The *prādis* are mentioned in *sūtra* 301 and the *ury-ādis* are mentioned in *sūtra* 777.

86 *Sup* here means a word ending in a *sup* (*sv-ādi*), and *tiṅ* here means a word ending in a *tiṅ* (*ākhyāta pratyaya*). Thus *sup* may be translated as “a declined noun” and *tiṅ* may be translated as “a conjugated verb.”

The word *śakta* is also included among the *nama-ādis* since it has the meaning of *samartha* (being a match for). For example, *śakto rāmo hi śrīdāmne* (Only Balarāma is a match for Śrīdāmā). When the word *prabhu* means *īśvara* (master), however, only a *ṣaṣṭhī viṣṇubhakti* is used. For example, *kṛṣṇa eva mama prabhuḥ* (Kṛṣṇa alone is my master) and *prabhur bubhūṣur bhuvana-trayasya* (He desires to become master of the three worlds).

Grammarians consider that the *prādis* and *ury-ādis* share a single meaning with the *kriyā.* However, the Pāṇinians say that, due to the *anuvṛtti* of the words *sup supā,* a *sup* is also compounded with a *tiṅ.* Jīva Gosvāmī unites both these understandings with the sentence beginning "Therefore, in *kṛṣṇaṁ namas-karoti.*" In *kṛṣṇaṁ namas-karoti* (He offers obeisances to Kṛṣṇa), the word *namas* makes the *dhātu [ḍu]kṛ[ñ]* predominant by placing its own meaning of *namana* in the *dhātu [ḍu]kṛ[ñ],* and thus it merely indicates the meaning of *namana* which now belongs to the *dhātu [ḍu]kṛ[ñ].* Now the word *namas,* which has thus become secondary, is connected with the *dhātu [ḍu]kṛ[ñ],* not with the word *kṛṣṇa.* Therefore the word *kṛṣṇa* cannot take a *caturthī viṣṇubhakti* since it isn't directly connected with *namas.* Rather *kṛṣṇa* becomes a *karma* since the *dhātu [ḍu]kṛ[ñ],* which now has the meaning of *namana,* requires a *karma.* Jīva Gosvāmī then clarifies this subject matter by giving two more examples: *vṛndāvanaṁ pratiṣṭhate* and *kṛṣṇam urī-karoti.* Regarding *pratiṣṭhate,* even though *dhātus* have many meanings [other than those mentioned in the *Dhātu-pāṭha*], these meanings are expressed only by the *prādis.* Therefore, in *pratiṣṭhate,* the word *pra* is secondary since it doesn't have its own meaning but rather expresses the *dhātu's* meaning of *gamana* (going). Moreover the *dhātu ṣṭhā* is *sa-karmaka* here since it has the meaning of *gamana.* Regarding *kṛṣṇam urī-karoti,* the word *urī* places its own meaning of *svī-kāra* (accepting) in the *dhātu [ḍu]kṛ[ñ]* and thus becomes secondary. Thus, since the *dhātu [ḍu]kṛ[ñ]* is predominant, *kṛṣṇa* becomes a *karma* of *[ḍu]kṛ[ñ]* since *[ḍu]kṛ[ñ]* requires a *karma.* Similarly, in *nārāyaṇaṁ namas-kṛtya naraṁ caiva narottamam* (*Bhāgavatam* 1.2.4) also, the word *namas* isn't connected with the words *nārāyaṇa* and so on because it is secondary, rather it is a *karma* of *[ḍu]kṛ[ñ]* since it is connected with *[ḍu]kṛ[ñ].*

Grammarians explain this phenomena with the maxim beginning *upapada.* The idea behind this maxim is that for the most part general relationship is understood by the use of an *upapada-vibhakti* (a *viṣṇubhakti* which is applied after an *upapada*). However, understanding the details behind the usage of an *upapada-vibhakti* requires consideration of meanings, explanations, and so on. On the other hand, specific relationships such as being the *karma* and so on due to being connected with the *kriyā* are immediately understood by the

use of a *kāraka-vibhakti* (a *viṣṇubhakti* which is applied after a *kāraka* such as the *karma* and so on). Therefore the *kāraka-vibhakti* is stronger. Moreover, the meaning of the *nāma* or *dhātu* appears first in the intelligence whereas the details regarding *puruṣa, vacana,* time, and so on appear only later by means of a *vibhakti.* And thus, since out of the meaning and the *vibhakti* the meaning is *antaraṅga* since it appears first, it is also concluded that the *kriyā,* which is the meaning of the *dhātu* (*vṛtti* 87), is *antaraṅga.* Therefore the *kāraka-vibhakti* which is applied due to the connection with the *kriyā* is stronger since it is *antaraṅga.* The main reason to be considered in this regard is that, even though the meaning of the *nāma* is present both in the *kāraka-vibhakti* and the *upapada-vibhakti,* in the *kāraka-vibhakti* there is something more due to the connection with the meaning of the *dhātu.*

In the example *nārāyaṇāya namaḥ kuryāt* the word *namas* is connected both with *nārāyaṇa* and with the *dhātu [ḍu]kṛ[ñ].* It is the *karma* of *[ḍu]kṛ[ñ]* because it isn't secondary since there is no compounding here, but at the same time it is connected with the word *nārāyaṇa,* and thus *nārāyaṇa* takes a *caturthī viṣṇubhakti.* Someone might argue, "In *kṛṣṇaṁ namas-karoti, nārāyaṇaṁ namas-kṛtya,* and so on there is no direct connection with the word *namas* because it is secondary since it is compounded, thus the maxim *upapada-vibhakteḥ kāraka-vibhaktir balīyasī* is applied. But why doesn't this same maxim apply in *svayambhuve namas-kṛtya*?" In answer to this, Jīva Gosvāmī says that here the speaker wants only to express the idea of *tādarthya.* In this regard, Jīva Gosvāmī will personally establish, in *Bṛhat vṛtti* 1040, that the desire of the speaker is stronger than everything else by saying *vivakṣātaś ca kārakādīni* (And the *kārakas* and so on are dependent upon the desire of the speaker). Therefore, in this example, *svayambhū* is the *prayojana* of the obeisances, and thus a *caturthī viṣṇubhakti* is applied by *sūtra* 680.

Next, with the sentence beginning *vāraṇārthe,* Jīva Gosvāmī, having established that a *caturthī viṣṇubhakti* is applied when *alam* is used in the two senses of *śakta* and *paryāpti,* describes what happens when *alam* is used in the sense of *vāraṇa.* This sentence additionally implies that words connected with *kim* also take a *tṛtīyā viṣṇubhakti* when *kim* is used in the sense of *vāraṇa* (rejection).[87] Somone may then wonder, "By which rule is this *tṛtīyā viṣṇubhakti* applied?" In answer to this, Jīva Gosvāmī says "It is understood

87 *Amṛta* already gave an example of this when giving an example of *alam: kṛṣṇa eva kaṁsāyālaṁ kiṁ rāmeṇa* (Kṛṣṇa alone is enough for Kaṁsa. What need is there of Balarāma?). Moreover, words connected with *kṛtam* also take a *tṛtīyā viṣṇubhakti* when *kṛtam* is used in the sense of *vāraṇa.* An example of this is *kṛtaṁ parihāsena* (Enough of joking).

either as a *hetu* or as a *karaṇa.*" The implied meaning is that there is no need for a separate rule since a *tṛtīyā viṣṇubhakti* can be applied by *hetos tṛtīyā* (688) or *anukte kartari karaṇe ca tṛtīyā* (635). Thus it is understood that the not gaining is caused by aversion to Kṛṣṇa or that aversion to Kṛṣṇa is that which is most helpful in the not gaining.

Saṁśodhinī—To summarize all that is presented above, the *nama-ādis* are the words *namas, svasti, svāhā, svadhā, vaṣaṭ,* and *alam* when it is used in the senses of *śakta* and *paryāpti.* All the synonyms of *alam* such as *samartha, prabhu, paryāpta, śakta,* and so on are also included by the mention of *alam* here.

६८३ । आशिषि चतुर्थी कुशलाद्यैः ।

683. āśiṣi caturthī kuśalādyaiḥ

āśiṣi—when *āśiṣ* (wish, blessing) is understood; *caturthī*—a *caturthī viṣṇu-bhakti; kuśala-ādyaiḥ*—with the words *kuśala* and so on.

Words connected with *kuśala* and so on take a *caturthī viṣṇubhakti* when *āśiṣ* is understood.

vaiṣṇavāya kuśalaṁ bhūyāt, āyuṣyaṁ bhūyād ity-ādi.

Vṛtti—Examples are *vaiṣṇavāya kuśalaṁ bhūyāt* (May there be auspiciousness for the Vaiṣṇava), *vaiṣṇavāya āyuṣyaṁ bhūyāt* (May be there be long life for the Vaiṣṇava) and so on.

Amṛta—The words *nirāmaya* (good health), *bhadra* (auspiciousness), *maṅgala* (auspiciousness), *śam* (auspiciousness), *prayojana* (prosperity), and *artha* (prosperity) are included by the word *ādya* (and so on) in *kuśalādyaiḥ.* Why do we say "when *āśiṣ* is understood?" Consider *bhavataḥ kuśalaṁ nu* (Are you well?) and *āyuṣyaṁ hi nṛṇāṁ ghṛtam* (Ghee ensures the long life of men).

Saṁśodhinī—It is clear from the equivalent Pāṇinian *sūtra, caturthī ca āśiṣi āyuṣya-madra-bhadra-kuśala-sukha-artha-hitaiḥ* (*Aṣṭādhyāyī* 2.3.73), that as well as the words mentioned above by *Amṛta,* the words *madra* (joy), *sukha* (happiness), and *hita* (auspiciousness) are also included. Furthermore, *Siddhānta-kaumudī,* commenting on this *sūtra,* says that the synonyms of these words are also included. Thus *ciraṁ-jīvita* (long life) which is a synonym of *āyuṣya* is included, *śarma* (joy) which is a synonym of *madra* (joy) is included,

and so on. Sometimes *āśiṣ* is understood even without the use of a verb like *bhūyāt.* For example, *bhadraṁ te* (May there be auspiciousness for you) in *sūta jānāsi bhadraṁ te* (*Bhāgavatam* 1.1.12).

६८४ । गम्यस्य यबन्तस्य कर्मणोऽधिकरणाच्च पञ्चमी ।

684. gamyasya yab-antasya karmaṇo 'dhikaraṇāc ca pañcamī

gamyasya—which is understood; *yap-antasya*—of a *kriyā* which ends in the *kṛt pratyaya ya[p]; karmaṇaḥ*—after the *karma; adhikaraṇāt*—after the *adhikaraṇa; ca*—and; *pañcamī*—a *pañcamī viṣṇubhakti.*

When another *kriyā* which ends in *ya[p]* is understood, a *pañcamī viṣṇubhakti* is applied after the *karma* or *adhikaraṇa* of that *kriyā.*

yap ktvādeśaḥ. "lyab-lope pañcamī" iti pāṇinīyāḥ. govardhanāt prekṣate kṛṣṇaḥ, tam āruhya tatropaviśyeti vā. śrī-kṛṣṇa-mukhābjād virājate hāsaḥ, tatra niḥsṛtyety arthaḥ.

VṚTTI—*Ya[p]* is the replacement of *[k]tvā* (775). The Pāṇinians say *lyab-lope pañcamī* (A *pañcamī viṣṇubhakti* is applied when *[l]ya[p]* (*ya[p]*) is deleted). Examples are *govardhanāt prekṣate kṛṣṇaḥ* which means *govardhanam āruhya govardhane upaviśya vā prekṣate kṛṣṇaḥ* (After climbing Govardhana or after sitting on Govardhana, Kṛṣṇa looks around) and *śrī-kṛṣṇa-mukhābjād virājate hāsaḥ* which means *śrī-kṛṣṇa-mukhābje niḥsṛtya virājate hāsaḥ* (After appearing on Kṛṣṇa's lotus mouth, the smile shines forth).

AMṚTA—This rule blocks the *dvitīyā viṣṇubhakti* that would have been applied by *karmaṇi dvitīyā* (637) and the *saptamī viṣṇubhakti* that would have been applied by *adhikaraṇe saptamī* (649).

SAṀŚODHINĪ—When we see adverbs that end in a *pañcamī viṣṇubhakti,* we should know that they are made by this rule. For example, *balāt* (forcibly) means *balam āśritya* (having resorted to strength) and so on.

६८५ । अन्यार्थादिभिर्योगे पञ्चमी ।

685. anyārthādibhir yoge pañcamī

anya-artha-ādibhiḥ—with the *anyārthādis* (words which have the meaning of *anya* (other, different) and so on); *yoge*—when there is connection; *pañcamī*—a *pañcamī viṣṇubhakti.*

Words connected with the *anyārthādis* take a *pañcamī viṣṇubhakti.*

anyaḥ kṛṣṇāt, bhinno rāmāt. evam itaraḥ, pratiyogī. itaro 'rjunāt. ṛte ity avyayaṁ varjanārthe. ṛte kṛṣṇāt, ṛte kṛṣṇam ity api candra-gomī. ārād dūra-samīpayoḥ. tatra dūrāntikārtheti vakṣyamāṇa-ṣaṣṭhy-apavādaḥ. ārād vṛndāvanāt. ārabhyārtha-yoge 'pi kecit. bhavād ārabhya viṣṇu-bhaktaḥ, māsāt prabhṛti dīkṣitaḥ. ➲dik-śabdā añcūttara-padāś cānyādayaḥ➲. pūrvo vrajāt. śabda-grahaṇāt—rāmaḥ kṛṣṇāt pūrvaḥ, prāg dina-katipayāt. atasy-artha-yoge ṣaṣṭhī ceti vakṣyamāṇāpavādo 'yam.

VṚTTI—For example, *anyaḥ kṛṣṇāt* (other than Kṛṣṇa) and *bhinno rāmāt* (different than Rāma). Likewise with the words *itara* and *pratiyogin.* For example, *itaro 'rjunāt* (other than Arjuna). *Ṛte* is an *avyaya* which has the meaning of *varjana* (exclusion). For example, *ṛte kṛṣṇāt* (except Kṛṣṇa). Candra-gomī also makes *ṛte kṛṣṇam* (except Kṛṣṇa).[88] *Ārāt* is an *avyaya* which has the meaning of *dūra* (far) or *samīpa* (near). In regard to *ārāt,* this rule is an *apavāda* of the *ṣaṣṭhī viṣṇubhakti* ordained by the future rule *dūrāntikārtha-bahir-yoge ṣaṣṭhī pañcamī ca* (693). For example, *ārād vṛndāvanāt* (far from Vṛndāvana / near Vṛndāvana). Some say that words connected with words meaning *ārabhya* also take a *pañcamī viṣṇubhakti.* For example, *bhavād ārabhya viṣṇu-bhaktaḥ* (the devotees of Viṣṇu beginning with Bhava (Śiva)) and *māsāt prabhṛti dīkṣitaḥ* (initiated since a month)[89].

➲*Dik-śabdā añcūttara-padāś cānyādayaḥ*➲ (Words expressing direction and words ending in *añc[u]* are also counted as *anyārthādis*). An example of a word expressing direction is *pūrvo vrajāt* (east of Vraja). Due to use of the word *śabda* in *dik-śabdāḥ* (words expressing direction), we also get *rāmaḥ kṛṣṇāt pūrvaḥ* (Rāma is elder (previous in time) than Kṛṣṇa). An example of a word ending in *añc[u]* is *prāg dina-katipayāt* (a few days prior). Thus, in regard to words ending in *añc[u],* this rule is an *apavāda* of the future rule *atasy-artha-yoge ṣaṣṭhī* (694).

AMṚTA—Words expressing direction and so on are also included by the word *ādi* (and so on) in *anyārthādibhiḥ.* Durga Siṁha and Padmanābha Datta says this *sūtra* is merely an elaboration on the *apādāna.* The words *itara* and

88 Often *Bhāgavatam* also uses a *dvitīyā viṣṇubhakti* with *ṛte* rather than a *pañcamī viṣṇibhakti.*

89 A clearer example would be *bhavāt prabhṛti viṣṇu-bhaktaḥ* (the devotees of Viṣṇu beginning with Bhava (Śiva)). In this regard *Siddhānta-kaumudī* gives the examples *bhavād ārabhya sevyo hariḥ* and *bhavāt prabhṛti sevyo hariḥ* (Hari is to be served by everyone beginning with Bhava).

pratiyogin also have the meaning of *anya.* For example, *ghaṭāt pratiyogī paṭaḥ* (Cloth is different than a pot) and *brāhmaṇād itaraḥ kṣatriyaḥ* (A *kṣatriya* is different than a *brāhmaṇa*). This rule also applies to the words *antara* and *vilakṣaṇa.* For example, *vilakṣaṇo rāmo lakṣmaṇāt* (Rāma is different than Lakṣmaṇa) and *pūrvoktād antaram idam* (This is different than what was spoken previously).

Only conventional words expressing direction are accepted by the mention of *dik-śabdāḥ* here. Thus words connected with *aindrī* (Indra's quarter, the east), *yamī* (Yama's quarter, the south), and so on don't take a *pañcamī viṣṇubhakti.* Jīva Gosvāmī shows the purpose of the word *śabda* with the example *rāmaḥ kṛṣṇāt pūrvaḥ.* Word expressing direction are generally in reference to space. For example, *vrajāt pūrvaṁ vṛndāvanam* (The Vṛndāvana forest is east of Vraja[90]). But the intention behind the use of the word *śabda* in *dik-śabdāḥ* is that words expressing direction should function according to what is needed to fit the context. Thus they may also express direction in time as is shown in the example *rāmaḥ kṛṣṇāt pūrvaḥ* which means *rāmaḥ kṛṣṇāt pūrva-kāla-bhavaḥ* (Rāma is previous in time to Kṛṣṇa). However, when the same words express a part, words connected with them don't take a *pañcamī viṣṇubhakti.* For example, *pūrvaṁ kāyasya* (the fore part of the body (in the case of animals) or the upper part of the body (in the case of men)) and so on (*Bṛhat* 1716 *vṛtti*).

Regarding the example *prāg dina-katipayāt,* the word *prāc* is formed by applying the *kṛt pratyaya [k]vi[p]* after *pra* + the *dhātu añc[u].* This was described elaborately in the *Nāma-prakaraṇa* (introductory *vṛtti* before *sūtra* 174). Then the *taddhita pratyaya astāt[i]* is applied after *prāc* by the *sūtra* beginning *dik-śabdebhyaḥ* (*sūtra* 1246) and subsequently made to undergo *mahāhara* by *añcater mahāharaḥ* (1248). Thus we are left with *prāk.*[91] Someone may wonder, "Words connected with *prāc* would have already taken a *pañcamī viṣṇubhakti* since *prāc* is counted as a *dik-śabda* since the meaning of previous in time is understood, so why are words ending in *añc[u]* included as a separate category among the *anyārthādis*?" In answer to this, Jīva Gosvāmī says "In regard to words ending in *añc[u],* this rule is an *apavāda* of the future rule *atasy-artha-yoge ṣaṣṭhī* (694)." The *taddhita pratyaya astāt[i]* which is applied in forming *prāc* is listed among the group of *taddhita pratyayas* which have the meaning of the *taddhita pratyaya atas[i].*

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90 Here *Vraja* refers to the village of the cowherds, namely Nandagrāma.

91 Words ending in the *taddhita pratyaya astāt* are considered *avyayas*. Thus *prāk* is an *avyaya.* The *c* of *prāc* becomes *k* by *ca-vargasya ka-vargo viṣṇupadānte, vaiṣṇave tv asa-varge* (177).

Thus a *ṣaṣṭhī viṣṇubhakti* would have been obtained by the future rule *atasy-artha-yoge ṣaṣṭhī* (694). But to prevent this, words ending in *añc[u]* are listed among the *anyārthādis.* Therefore one should understand that the future rule *atasy-artha-yoge ṣaṣṭhī* (694) only applies when there is connection with other words ending in a *taddhita pratyaya* having the meaning of *atas[i],* apart from words ending in *añc[u].*

Saṁśodhinī—To summarize all that is presented above, the *anyārthādis* are the words which have the meaning of *anya,* such as *anya, bhinna, itara, pratiyogin, antara, vilakṣaṇa* and so on, the words *ṛte* and *ārāt,* words which have the meaning of *ārabhya,* such as *ārabhya, prabhṛti,* and so on, words expressing direction, and words ending in *añc[u].*

६८६ । आङ्युक्तात्पञ्चमी मर्यादाभिविध्योः ।

686. āṅ-yuktāt pañcamī maryādābhividhyoḥ

āṅ-yuktāt—after a word which is connected with the word *ā[ṅ]; pañcamī*—a *pañcamī viṣṇubhakti; maryādā-abhividhyoḥ*—when the sense is *maryādā* (limit) or *abhividhi* (inclusion).

Words connected with *ā[ṅ]* take a *pañcamī viṣṇubhakti* when *ā[ṅ]* is used in the sense of *maryādā* or *abhividhi.*

abhividhir abhivyāptiḥ. ā sāgarād gaṅgā, ā samastād viṣṇuḥ.

Vṛtti—*Abhividhi* means *abhivyāpti* (inclusion). Examples are *ā sāgarād gaṅgā* (The Ganges extends up to the ocean) and *ā samastād viṣṇuḥ* (Viṣṇu pervades everything).

Amṛta—The words *ā sāgarāt* mean *sāgara-paryantam* (up to the ocean) and the words *ā samastād* mean *samastam abhivyāpya* (extending to everything). Why do we say "when *ā[ṅ]* is used in the sense of *maryādā* or *abhividhi*"? Consider *ā rakto rāma-gaṇḍaḥ* (Rāma's cheeks are slightly red) where *ā raktaḥ* means *īṣad raktaḥ* (slightly red).

Saṁśodhinī—The word *ā[ṅ]* here is a separate preposition, it is not part of a *samāsa.* Thus one should write *ā brahma-bhuvanāl lokāḥ* not *ā-brahma-bhuvanāl lokāḥ* (*Bhagavad-gītā* 8.16). If *ā[ṅ]* were part of a *samāsa,* the *samāsa* would be *ā-brahma-bhuvanaṁ lokāḥ* by *apa-pari-bahir-añc-antāḥ pañcamyā, āṅ ca maryādābhividhyoḥ* (986). For a further discussion about *maryādā* and *abhividhi,* see *Saṁśodhinī* 59.

६८७ । पृथङ्नानायोगे पञ्चमी तृतीया च, विनायोगे द्वितीया च ।

687. pṛthaṅ-nānā-yoge pañcamī tṛtīyā ca, vinā-yoge dvitīyā ca

pṛthak-nānā-yoge—when there is connection with the words *pṛthak* or *nānā; pañcamī*—a *pañcamī viṣṇubhakti; tṛtīyā*—a *tṛtīyā viṣṇubhakti; ca*—and; *vinā-yoge*—when there is connection with the word *vinā; dvitīyā*—a *dvitīyā viṣṇubhakti; ca*—also.

Words connected with *pṛthak* and *nānā* take a *pañcamī* or *tṛtīyā viṣṇubhakti,* and words connected with *vinā* take a *pañcamī, tṛtīyā,* or *dvitīyā viṣṇubhakti.*

ādyau rahitārthau, vinā tv anyārthaḥ. pṛthak kṛṣṇāt, pṛthak kṛṣṇenety-ādi. vinā kṛṣṇāt, kṛṣṇena, kṛṣṇaṁ vā. triṣv api dvitīyeti kecit.

VṚTTI—The first two words (*pṛthak* and *nānā*) mean *rahita* (without), and *vinā* means *anya* (other)[92]. Examples are *pṛthak kṛṣṇāt* or *pṛthak kṛṣṇena* (without Kṛṣṇa), *nānā kṛṣṇāt* or *nānā kṛṣṇena* (without Kṛṣṇa), and *vinā kṛṣṇāt, vinā kṛṣṇena,* or *vinā kṛṣṇam* (other than Kṛṣṇa). Some say that for all three words a *dvitīyā viṣṇubhakti* can be applied.

AMṚTA—Even though, in accordance with *Amara-koṣa's* definition *pṛthag vināntareṇarte hiruṅ nānā ca varjane* (The words *pṛthak, vinā, antareṇa, ṛte, hiruk,* and *nānā* are used in the sense of *varjana* (exclusion)), these words are synonyms, their difference is indicated in the following examples: *pṛthak kṛṣṇāt mumuhur vrajaukasaḥ* (Without Kṛṣṇa, the residents of Vraja became bewildered), *nānā rāmeṇa brahma-mohana-līlā* (The pastime of bewildering Lord Brahmā took place without Balarāma), *kṛṣṇaṁ vinā ko vā latāsv api prema-daḥ* (Who other than Lord Śrī Kṛṣṇa gives *prema* even to the creepers?).

The Pāṇinians say that words connected with *pṛthak, nānā,* and *vinā* can also take a *dvitīyā viṣṇubhakti.* Specifically, their *sūtra* is *pṛthag-vinā-nānābhis tṛtīyā antarasyām* (*Aṣṭādhyāyī* 2.3.32). The words *pañcamī* and *dvitīyā* are carried forward there. They also give the example *pṛthag rāmam* (without Rāma). Furthermore, usage such as *nānā nārīṁ niṣphalā loka-yātrā* (Worldly affairs are useless without a woman) is also seen. Therefore, one should understand that Jīva Gosvāmī also accepts their opinion.

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92 Often *vinā* also just means "without." Thus in the quote from *Amara-koṣa* below *vinā* is listed as a synonym of *pṛthak* and *nānā.*

६८८ । हेतोस्तृतीया ।

688. hetos tṛtīyā

hetoḥ—after the *hetu* (cause); *tṛtīyā*—a *tṛtīyā viṣṇubhakti.*

A *tṛtīyā viṣṇubhakti* is applied after the *hetu.*

➲*vivakṣāntara-rahitaḥ phala-siddhau yogyo hetuḥ*➲. *kṛṣṇena sukhaṁ, sukha-siddhau kṛṣṇo yogya ity arthaḥ. evaṁ śraddhayā hari-bhaktiḥ.*

Vṛtti—➲*Vivakṣāntara-rahitaḥ phala-siddhau yogyo hetuḥ*➲ (That which is capable of producing the result and which the speaker doesn't want to express as another thing is called a *hetu*). For example, *kṛṣṇena sukham* (There is happiness because of Kṛṣṇa) means *sukha-siddhau kṛṣṇo yogyaḥ* (Kṛṣṇa is capable of producing happiness). Similarly, we get *śraddhayā hari-bhaktiḥ* (Devotional service to Hari is caused by faith).

Amṛta—*Vivakṣāntara* means *anyasya (karaṇādeḥ) vivakṣā* (The desire to express another thing such as the *karaṇa* and so on). The *pūrva-nipāta* (irregular placement of the main word as the first member of the compound) here is by *rājādīnāṁ dantādibhyaḥ* (990). So *vivakṣāntara-rahitaḥ phala-siddhau yogyo hetuḥ* means *vivakṣāntareṇa rahito yaḥ phala-sādhane samarthaḥ sa hetur ucyate* (That which is capable of producing the result and which is free from *vivakṣāntara* is called a *hetu*). The word *yogyaḥ* (capable) indicates that, even if something doesn't actually produce the result, as long as it is capable of doing so it is still called a *hetu.* Thus in *bahu-puṇyair vaiṣṇava-darśanaṁ labhyate* (The audience of a Vaiṣṇava is obtained due to many pious activities), even if the audience of a Vaiṣṇava is not actually obtained by the pious activities, the pious activities are still capable of producing the audience of a Vaiṣṇava.

Someone might argue, "A *tṛtīyā viṣṇubhakti* is applied in these cases because the so-called *hetu* is really just a *karaṇa* connected with the implied verbs *bhavati* and so on, so what need is there of this rule?" In this regard, Padmanābha Datta says *hetv-adhīnaḥ kartā, kartṛ-adhīnaṁ tu karaṇam* (The *kartā* is subordinate to the *hetu* whereas the *karaṇa* is subordinate to the *kartā*). The great difference between the *hetu* and the *karaṇa* is that the *hetu* doesn't refer to the action and its *viṣaya* is a *dravya, guṇa,* or *kriyā* in general whereas the *karaṇa* is dependent on the action and its *viṣaya* is limited only to the *kriyā.*

Saṁśodhinī—The result which is produced is either a *dravya, guṇa,* or *kriyā.* An example when the thing produced is a *dravya* is *daṇḍena ghaṭaḥ* (the pot caused by the stick), an example when the thing produced is a *guṇa* is *punyeṇa gaura-varṇaḥ* (fair-complexioned due to piety), and an example when the thing produced is a *kriyā* is *puṇyena dṛṣṭo hariḥ* (Hari is seen on account of piety). To summarize, the *hetu* is that which produces a *dravya, guṇa,* or *kriyā* and which is not immediately connected with any verb whereas the *karaṇa* is always connected with a verb and only produces a *kriyā* and not a *dravya* or *guṇa.*

६८९ । गुणाद्धेतोः पञ्चमी तृतीया वा ।

689. guṇād dhetoḥ pañcamī tṛtīyā vā

guṇāt—which is a *guṇa* (quality); *hetoḥ*—after a *hetu; pañcamī*—a *pañcamī viṣṇubhakti; tṛtīyā*—a *tṛtīyā viṣṇubhakti; vā*—or.

When the *hetu* is a *guṇa,* a *pañcamī* or *tṛtīyā viṣṇubhakti* can be used.

avaiṣṇavatvāt saṁsārī, avaiṣṇavatvena vā. ➲*avyabhicāreṇa jñāpakaś ca hetuḥ*➲. *govardhano 'yaṁ kṛṣṇavān sarvākarṣi-veṇu-śabdāt, tac-chabdena vā. atra kṛṣṇo nāsti anupalabdheḥ, anupalabdhyā vā.* ➲*dravyād api dṛśyate*➲—*"parvato 'yaṁ vahnimān dhūmāt" iti.*

Vṛtti—For example, *avaiṣṇavatvāt saṁsārī* or *avaiṣṇavatvena saṁsārī* (In the cycle of birth and death because of being a non-Vaiṣṇava). ➲*Avyabhicāreṇa jñāpakaś ca hetuḥ*➲ (That which makes something[93] known without fail is also called a *hetu*).[94] Examples of this are *govardhano 'yaṁ kṛṣṇavān sarvākarṣi-veṇu-śabdāt* or *govardhano 'yaṁ kṛṣṇavān sarvākarṣi-veṇu-śabdena* (This Govardhana has Kṛṣṇa present in it[95] because of the all-attractive sound of the flute) and *atra kṛṣṇo nāsti anupalabdheḥ* or *atra kṛṣṇo nāsti anupalabdhyā* (Kṛṣṇa isn't here because He isn't perceived). ➲*Dravyād api dṛśyate*➲ (The *pañcamī viṣṇubhakti* is also seen after a *hetu* which is a *dravya*). For example, *parvato 'yaṁ vahnimān dhūmāt* (This mountain has fire on it because of the smoke).

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93 "Something" here means an *anumeya* (something which is to be inferred). In this regard, *Bāla* says *jñāpaka iti anumeyasyeti śeṣaḥ* (The word *anumeyasya* should be added to the word *jñāpaka* (indicator)).

94 This is another kind of *hetu,* different than the one described in *vṛtti* 688. The logicians call the first kind *kāraṇa,* and the second *hetu* or *jñāpaka.* The second kind of *hetu* is not the cause of the thing itself, but it causes us to know about the presence of the thing. For example, smoke is not the cause of fire, but it causes us to know about the presence of fire.

95 The word *kṛṣṇavān* is formed by applying the *taddhita pratyaya mat[u]* after the word *kṛṣṇa* in the sense of *tad asmin asti* (having that in it) by *tad asyāsty asmin vā matuḥ* (1225).

Amṛta—The example *avaiṣṇavatvāt saṁsārī* means "the quality of being a non-Vaiṣṇava is itself capable of producing the result of being in the cycle of birth and death." The condition of being "without fail" is established by both positive and negative logic (*anvaya* and *vyatireka*). Therefore Jīva Gosvāmī gives two examples. The first one, beginning *govardhano 'yam,* uses positive logic, and the second one, beginning *atra kṛṣṇo nāsti,* uses negative logic. In the example beginning *govardhano 'yam,* the *viśeṣaṇa sarvākarṣi* (all-attractive) is to establish the condition of being "without fail." "Govardhana's having Kṛṣṇa present in it" is the *anumeya* (what is to be inferred), or in other words, the *sādhya* (what is to be proven). The all-attractive sound of the flute is the *jñāpaka* of this *anumeya.* It is unfailingly a *jñāpaka* because such a sound is never heard from anyone other than Kṛṣṇa. The idea of the example beginning *atra kṛṣṇo nāsti* (Kṛṣṇa isn't here)*,* which uses negative logic, is "This Govardhana doesn't have Kṛṣṇa present in it because the fragrance of His body is absent." In this example the absence of Kṛṣṇa is the *sādhya,* and the non-perception makes this *sādhya* known without fail.

Regarding the sentence "The *pañcamī viṣṇubhakti* is also seen after a *hetu* which is a *dravya,*" even though the word *hetoḥ* is carried forward from *sūtra* 688, it is mentioned again here to indicate that a *pañcamī viṣṇubhakti* is also applied after a *hetu* which is a *dravya.* In the example *parvato 'yaṁ vahnimān dhūmāt* the smoke is the *hetu* since it is unfailingly a *jñāpaka* of the mountain's having fire on it, which is the *anumeya.* This the logicians call *vyāpti-graha* (recognition of a *vyāpti* (general proposition)). While we're on the topic we'll explain something about this. The kind of experience called *jñāna* (valid knowledge) is of four kinds—sensory perception, inference, analogy, and verbal testimony. The means of attaining these four kinds of knowledge are called the four *pramāṇas—pratyakṣa, anumāna, upamāna,* and *śabda.* Among them, sensory perception arises from contact of the senses with their objects. Inference arises from knowledge of a general proposition. A general proposition, moreover, is based on a *pakṣa* (location), *sādhya* (what is to be proven), and *hetu* (reason). In the statement "This mountain has fire on it because of the smoke," the location is the mountain, the thing to be proven is the mountain's having fire on it, and the reason is the smoke. The form of the general proposition is as follows: "Wherever there is smoke there is fire, as in the kitchen." Or, negatively, "Wherever there is no fire there is no smoke, as in the water of the lake." Knowledge created by an *upamāna* (comparison) is called analogy. For example, "A *gavaya* is like a cow." The statement of a reliable authority which is based on one's being able to understand the meaning of the words is called verbal testimony.

६९० । राधागोपीसंज्ञाभ्यां तु न पञ्चमी ।

690. rādhā-gopī-saṁjñābhyāṁ tu na pañcamī

rādhā-gopī-saṁjñābhyām—after that which is called a *rādhā* (*sūtra* 143) and after that which is called a *gopī* (*sūtra* 153); *tu*—but; *na*—not; *pañcamī*—a *pañcamī viṣṇubhakti.*

But if the *hetu* is a *rādhā* or a *gopī,* a *pañcamī viṣṇubhakti* cannot be used.

śrī-kṛṣṇa-kṛpayā sukhaṁ, tan-mādhuryā vā.

VṚTTI—Examples are *śrī-kṛṣṇa-kṛpayā sukham* (Happiness due to Kṛṣṇa's mercy) and *śrī-kṛṣṇa-mādhuryā sukham* (Happiness due to Kṛṣṇa's sweetness).

AMṚTA—Where a *rādhā* or *gopī* which expresses a *guṇa* might have taken a *pañcamī viṣṇubhakti* by the previous rule, this rule prohibits the *pañcamī viṣṇubhakti,* and thus only a *tṛtīyā viṣṇubhakti* can be applied. *Kṛpā* (mercy) and *mādhurī* (sweetness) are particular *guṇas.*

६९१ । हेतुशब्दप्रयोगे हेतौ षष्ठी ।

691. hetu-śabda-prayoge hetau ṣaṣṭhī

hetu-śabda-prayoge—when there is usage of the word *hetu; hetau*—in the *hetu; ṣaṣṭhī*—a *ṣaṣṭhī viṣṇubhakti.*

The *hetu* takes a *ṣaṣṭhī viṣṇubhakti* when there is direct usage of the word *hetu.*

kṛṣṇasya hetor vasati. veti kecit. yatra hetu-śabdena samāsas tatra samastād eva ṣaṣṭhī—prema-hetoḥ kṛṣṇaṁ bhajati.

VṚTTI—For instance: *kṛṣṇasya hetor vasati* (He stays because of Kṛṣṇa). Some say this rule is optional. In the case that there is composition with the word *hetu,* a *ṣaṣṭhī viṣṇubhakti* is applied after the whole compound. For example, *prema-hetoḥ kṛṣṇaṁ bhajati* (He worships Kṛṣṇa out of love).

AMṚTA—The *hetu* takes a *ṣaṣṭhī viṣṇubhakti* when there is direct usage of the word *hetu,* and the word *hetu* also takes a *ṣaṣṭhī viṣṇubhakti* since it is a *viśeṣaṇa* of the *hetu.* This *sūtra* is an *apavāda* of *hetos tṛtīyā* (688). In *kṛṣṇasya hetor vasati* the cause (*hetu*) of the staying is Kṛṣṇa. The *vigraha* (separation

of the constituent words) of the compound *prema-hetu* is *premā cāsau hetuś ca* (It is love and it is a cause), and the meaning of *prema-hetoḥ kṛṣṇaṁ bhajati* is *prema-hetukaṁ kṛṣṇa-bhajanam* (The worship of Kṛṣṇa is caused by love).

६९२ । कृष्णनामयोगे निमित्तकारणहेत्वर्थाद् द्वितीयावर्जं सर्वा विष्णुभक्तयः ।

692. kṛṣṇanāma-yoge nimitta-kāraṇa-hetv-arthād dvitīyā-varjaṁ sarvā viṣṇubhaktayaḥ

kṛṣṇanāma-yoge—when there is connection with a *kṛṣṇanāma* (*sūtra* 224); *nimitta-kāraṇa-hetv-arthāt*—after *nimitta, kāraṇa,* and other words meaning *hetu; dvitīyā-varjam*—except *dvitīyā; sarvāḥ*—all; *viṣṇubhaktayaḥ*—*viṣṇubhaktis.*

All the *viṣṇubhaktis* except *dvitīyā* can be applied after *nimitta, kāraṇa,* and others words meaning *hetu,* provided they are connected with a *kṛṣṇanāma.*

kṛṣṇo mathurāṁ gataḥ kiṁ nimittaṁ, kena nimittenety-ādi. evam ubhe nimitte, ubhābhyāṁ nimittābhyām ity-ādi. kṛṣṇanāmāyoge 'pi tṛtīyādaya ity eke. kaṁsa-ghātena nimittenety-ādi.

VṚTTI—For example, *kṛṣṇo mathurāṁ gataḥ kiṁ nimittam* (Why did Kṛṣṇa go to Mathurā?), *kṛṣṇo mathurāṁ gataḥ kena nimittena* (Why did Kṛṣṇa go to Mathurā?), and so on.[96] Similarly, we get *ubhe nimitte* (because of both), *ubhābhyāṁ nimittābhyām* (because of both), and so on. Some says that all the *viṣṇubhaktis* from *tṛtīyā* onwards can be applied even when there is no connection with a *kṛṣṇanāma.* For example, *kaṁsa-ghātena nimittena* (to kill Kaṁsa) and so on.

AMṚTA—And the same *viṣṇubhaktis* are applied after the *kṛṣṇanāma* since the *kṛṣṇanāma* is just a *viśeṣaṇa* of the word meaning *hetu.* Regarding there being no connection with a *kṛṣṇanāma,* there is actually an implicit connection with the previous *kim* word since the structure here is that of question and answer. For example, *kṛṣṇo mathurāṁ gataḥ kena nimittena? kaṁsa-ghātena nimittena* (Why did Kṛṣṇa go to Mathurā? To kill Kaṁsa). However, the difference is that a *prathamā viṣṇubhakti* cannot be applied here. Due to the mention of the word *artha* in this *sūtra,* all the *viṣṇubhaktis* except *dvitīyā* can also be applied after synonyms of the word *hetu.* Thus we also get *kiṁ*

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96 Due to the word *ity-ādi* (and so on), we also get *kasmai nimittāya, kasmān nimittāt, kasya nimittasya,* and *kasmin nimitte* in addition to *kiṁ nimittam* and *kena nimittena.* All of these words literally mean "for what reason?", but they can often just be translated as "why?".

kāraṇam, kena hetunā, and so on. But one cannot say that "the *sūtra hetu-śabda prayoge hetau ṣaṣṭhī* (691) is pointless since we get *kena hetunā* and so on by the current *sūtra,*" because the current *sūtra* is more specific since that *sūtra* only applies when there is no connection with a *kṛṣṇanāma.*

Saṁśodhinī—This *sūtra* is an *apavāda* of *hetos tṛtīyā* (688). *Siddhānta-kaumudī* also gives the examples *ko hetuḥ, kiṁ prayojanam, kena prayojanena, kasmai prayojanāya,* and so on. It is a peculiarity of the Sanskrit language that words like *hetu, kāraṇa, nimitta,* and *prayojana* can each be used to cover the different ideas of cause, reason, motive, and purpose without any apparent contradiction. Thus such words are taken as synonyms of each other.

६९३ । दूरान्तिकार्थबहिर्योगे षष्ठी पञ्चमी च , दूरान्तिकार्थेभ्यो द्वितीयातृतीया-पञ्चमीसप्तम्यो नाममात्रार्थे ।

693. dūrāntikārtha-bahir-yoge ṣaṣṭhī pañcamī ca, dūrāntikārthebhyo dvitīyā-tṛtīyā-pañcamī-saptamyo nāma-mātrārthe

dūra-antika-artha-bahir-yoge—when there is connection with the word *bahis* (outside) or a word which has the meaning of *dūra* (far) or *antika* (near); *ṣaṣṭhī*—a *ṣaṣṭhī viṣṇubhakti; pañcamī*—a *pañcamī viṣṇubhakti; ca*—and; *dūra-antika-arthebhyaḥ*—after a word which has the meaning of *dūra* (far) or *antika* (near); *dvitīyā-tṛtīyā-pañcamī-saptamyaḥ*—a *dvitīyā, tṛtīyā, pañcamī,* or *saptamī viṣṇubhakti; nāma-mātra-arthe*—when only the meaning of the *nāma* is being expressed (*sūtra* 625).

Words connected with *bahir* or with a word meaning *dūra* or *antika* take either a *pañcamī* or a *ṣaṣṭhī viṣṇubhakti,* and the word meaning *dūra* or *antika* itself takes a *dvitīyā, tṛtīyā, pañcamī,* or *saptamī viṣṇubhakti* when only the meaning of the *nāma* is being expressed.

dūraṁ dūreṇa dūrād dūre vā vrajasya vrajād vā tiṣṭhanti pulindāḥ. evam antikam antikād antikenāntike vā vasanti brāhmaṇā ity-ādi. asattva-vacana eva syāt. anyatra samānādhikaraṇatve tu dūro vrajo mathurāyāḥ, vrajād dūrā mathurā.

Vṛtti—For example, *dūraṁ* (or *dūreṇa, dūrāt,* or *dūre*) *vrajasya* (or *vrajāt*) *tiṣṭhanti pulindāḥ* (The Pulindas stay far from Vraja). Similarly, *antikaṁ* (or *antikena*, *antikāt*, or *antike*) *vrajasya* (or *vrajāt*) *vasanti brāhmaṇāḥ* (The *brāhmaṇas* stay near Vraja).

This rule only applies when these words don't express a *sattva* (thing). But in other cases, when these words are *samānādhikaraṇa-viśeṣaṇas,* we get *dūro vrajo mathurāyāḥ* (Vraja is far from Mathurā) and *vrajād dūrā mathurā* (Mathurā is far from Vraja).

Amṛta—Due to the mention of the word *artha* here, we also get *nikaṭam, nikaṭena,* and so on. In the *vṛtti* Jīva Gosvāmī explains that *nāma-mātrārthe* in effect means "when these words don't express a *sattva* (thing)." It is well-known that, since the words *dūra* and so on are *viśeṣaṇas,* they can express either the quality or the possessor of the quality. In that regard, only when they express the quality does this *sūtra* apply, since only then is the meaning of the *nāma* in the form of farness and so on expressed. But when they express the possessor of the quality, namely the thing which has the farness and so on, the words *dūra* and so on share the *viṣṇubhakti* of the *viśeṣya* since they are acting as *samānādhikaraṇa-viśeṣaṇas*.

Saṁśodhinī—This *sūtra* allows different *viṣṇubhaktis* to be applied when only the meaning of the *nāma* is being expressed. In this sense this rule is an *apavāda* of *prathamā nāma-mātrārthe* (625). Thus the *dvitīyā, tṛtīyā, pañcamī,* and *saptamī viṣṇubhaktis* do not indicate *karma, karaṇa, apādāna,* or *adhikaraṇa* in this case. Due to the mention of the word *artha* here, the synonyms of *dūra* and *antika,* such as *viprakṛṣṭa* (far), *abhyāśa* (near), *nikaṭa* (near), *samīpa* (near), and so on also follow this rule.

६९४ । अतस्यर्थयोगे षष्ठी ।

694. atasy-artha-yoge ṣaṣṭhī

atasi-artha-yoge—when there is connection with words ending in a *taddhita pratyaya* which has the meaning of the *taddhita pratyaya atas[i]; ṣaṣṭhī*—a *ṣaṣṭhī viṣṇubhakti.*

Words connected with words ending in a *taddhita pratyaya* which has the meaning of *atas[i]* take a *ṣaṣṭhī viṣṇubhakti.*

dakṣiṇato vrajasya, purastād govardhanasya. avadhitva-vivakṣāyāṁ pañcamīti candra-gomī.

Vṛtti—Examples are *dakṣiṇato vrajasya* (to the south of Vraja) and *purastād govardhanasya* (before Govardhana). Candra-gomī says that a *pañcamī viṣṇubhakti* can be applied if there is a desire to describe the quality of being an *avadhi.*

Amṛta—This rule only applies when there is connection with words ending in a *taddhita pratyaya* which has the meaning of *atas[i]* other than words ending in *añc[u]* because it was described previously that such words take a *pañcamī viṣṇubhakti* (*vṛtti* 685). The word *dakṣiṇatas* is formed by applying the *taddhita pratyaya atas[i]* after the word *dakṣiṇa* by *dakṣiṇottarābhyām atasiḥ* (1247) whereupon the final *a* of *dakṣiṇa* is deleted by *a-i-dvayasya haro bhagavati* (1053). The word *purastāt* is formed by applying the *taddhita pratyaya astāt[i]* after the word *pūrva* by the *sūtra* beginning *dik-śabdebhyaḥ* (1246) whereupon *pūrva* is replaced by *pura* and the final *a* of *pura* is deleted by *a-i-dvayasya haro bhagavati* (1053).

६९५ । सामान्यतो विशेषस्य निर्धारणे षष्ठीसप्तम्यौ , विशेषतश्चेत्पञ्चम्येव ।

695. sāmānyato viśeṣasya nirdhāraṇe ṣaṣṭhī-saptamyau, viśeṣataś cet pañcamy eva

sāmānyataḥ—from a *sāmānya* (general category); *viśeṣasya*—of a *viśeṣa* (a specific individual or group); *nirdhāraṇe*—when there is *nirdhāraṇa* (selection, differentiation); *ṣaṣṭhī-saptamyau*—a *ṣaṣṭhī* or *saptamī viṣṇubhakti; viśeṣataḥ*—from a *viśeṣa; cet*—if; *pañcamī*—a *pañcamī viṣṇubhakti; eva*—only.

If a *viśeṣa* is selected from a *sāmānya,* the *sāmānya* takes a *ṣaṣṭhī* or *saptamī viṣṇubhakti.* But if a *viśeṣa* is distinguished from another *viśeṣa,* the other *viśeṣa* takes a *pañcamī viṣṇubhakti.*

nirdhāraṇaṁ dharma-viśeṣeṇa pṛthak-karaṇam. yadūnāṁ vṛṣṇayaḥ śreṣṭhāḥ yaduṣu vā. māthurāḥ śraughnebhya āḍhyatarāḥ.

Vṛtti—*Nirdhāraṇa* is separation on account of a special quality. For example, *yadūnāṁ vṛṣṇayaḥ śreṣṭhāḥ* or *yaduṣu vṛṣṇayaḥ śreṣṭhāḥ* (Among the Yadus, the Vṛṣṇis are best) but *māthurāḥ śraughnebhya āḍhyatarāḥ* (The people of Mathurā are more opulent than the people of Śrughna).

Amṛta—This *sūtra* is an *apavāda* of the *apādāna.* In the example *yadūnāṁ vṛṣṇayaḥ śreṣṭhāḥ* or *yaduṣu vṛṣṇayaḥ śreṣṭhāḥ,* the Yadus are the *sāmānya* and the *vṛṣṇis* who constitute a particular section of the Yadus are distinguished from them on account of the special quality of being the best. Regarding the example *māthurāḥ śraughnebhya āḍhyatarāḥ,* it is first understood that among people in general, the people of Śrughna are opulent, then it is understood that the people of Mathurā are more opulent than the people of Śrughna. Therefore a *pañcamī viṣṇubhakti* is applied since the people of Śrughna are a *viśeṣa* not a *sāmānya.* Here the people of Mathurā are distinguished from the people of Śrughna on account of the special quality of being more opulent.

Some say: *jāti-guṇa-kriyābhiḥ pṛthak-karaṇaṁ nirdhāraṇam* (*Nirdhāraṇa* is separation on account of a *jāti, guṇa,* or *kriyā*). In that regard, being the best and being more opulent are *guṇas.* An example when the separation is on account of a *jāti* is *narāṇāṁ brāhmaṇaḥ śāntaḥ* or *nareṣu brāhmaṇaḥ śāntaḥ* (Among men, *brāhmaṇas* are peaceful). An example when the separation is on account of a *kriyā* is *gacchatāṁ dhāvan hi tvaritam upaiti brahma-hradam* or *gacchatsu dhāvan hi tvaritam upaiti brahma-hradam* (Among those going, the one running quickly reaches the Brahma-hrada lake).

Saṁśodhinī—The difference between the two parts of this rule is that a *viśeṣa* is included in a *sāmānya* just as the Vṛṣṇis included among the Yadus but a *viśeṣa* is not included in another *viśeṣa* just as the people of Mathurā are not included among the people of Śrughna. Further examples of each part of this rule are *sahasreṣu* (out of many thousands) and *siddhānām* (out of those who have achieved perfection) in *Bhagavad-gītā* 7.3 and *mattaḥ* (than Me) in *Bhagavad-gītā* 7.7. In addition: *mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya,* “O conqueror of wealth, there is nothing else more superior than Me” (*Bhagavad-gītā* 7.7).

manuṣyāṇāṁ sahasreṣukaścid yatati siddhaye
yatatām api siddhānāṁkaścin māṁ vetti tattvataḥ

“Out of many thousands of men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.” (*Bhagavad-gītā* 7.3)

६९६ । उक्तस्य यस्य क्रियाकालोऽन्यस्य क्रियावकाशस्तस्मात्सप्तमी ।

696. uktasya yasya kriyā-kālo ’nyasya kriyāvakāśas tasmāt saptamī

uktasya—the *ukta kāraka; yasya*—whose; *kriyā-kālaḥ*—time of action; *anyasya*—of another *kāraka* (*ukta* or *anukta*); *kriyā-avakāśaḥ*—occasion of action; *tasmāt*—after that (the *ukta-kāraka*); *saptamī*—a *saptamī viṣṇubhakti.*

A *saptamī viṣṇubhakti* is applied after an *ukta-kāraka* whose time of action is the occasion of action for another *kāraka.*

uktasyeti sāmānya-nirdeśāt kāraka-mātraṁ gṛhyate. goṣu tiṣṭhantīṣu duhyamānāsu vā gāyati kṛṣṇaḥ. vaiṣṇaveṣu bhuñjāneṣu vaiṣṇavā āhūyante. vaiṣṇaveṣu bhuñjāneṣu avaiṣṇavā āhūyante. uktasyeti kim? gavāṁ dohe gāyati. anyasyeti kim? duhan gītavān kṛṣṇaḥ. ātmanā duhyamānāsu goṣu gāyatīty atra tu syād eva, gor ukta-karma-rūpāyā dohaḥ, gānaṁ tu kartur iti.

VṚTTI—Due to the general mention of the word *uktasya* here, any *kāraka* is accepted.[97] Thus we get *goṣu tiṣṭhantīṣu gāyati kṛṣṇaḥ* (While the cows are standing, Kṛṣṇa sings) and *goṣu duhyamānāsu gāyati kṛṣṇaḥ* (While the cows are being milked, Kṛṣṇa sings). This rule applies both when there is propriety and impropriety. Thus we get *vaiṣṇaveṣu bhuñjāneṣu vaiṣṇavā āhūyante* (Vaiṣṇavas are invited while the Vaiṣṇavas are eating) and *vaiṣṇaveṣu bhuñjāneṣu avaiṣṇavā āhūyante* (Non-Vaiṣṇavas are invited while the Vaiṣṇavas are eating). Why do we say *uktasya*? Consider *gavāṁ dohe gāyati* (He sings during the milking of the cows). Why do we say *anyasya*? Consider *duhan gītavān kṛṣṇaḥ* (Kṛṣṇa sang while He milked). But the rule does apply in *ātmanā duhyamānāsu goṣu gāyati* (He sings while the cows are being milked by Himself) because the activity of milking is in relation to the cows which are the *ukta karma* whereas the activity of singing is in relation to the *kartā*.

AMṚTA—In the example *goṣu tiṣṭhantīṣu gāyati kṛṣṇaḥ* the cows are the *ukta kartā* and the time of their activity of standing is the time of the activity of singing of the other *kāraka,* Kṛṣṇa. Thus the example ends up meaning *yadā hi gāvas tiṣṭhanti tadaiva kṛṣṇo gāyati* (When the cows stand, Kṛṣṇa sings). The word *tiṣṭhantī* is formed by applying the *kṛt pratyaya [ś]at[ṛ]* after the *dhātu ṣṭhā gati-nivṛttau* (1P, to stand, remain) in *kartari prayoga* and adding *n[um]* by *śap-śyābhyāṁ śatur num ī-pratyaye, śeṣā-dvayāt tu vā* (742). The word *duhyamāna* is formed by applying the *kṛt* sufix *[ś]āna* after the *dhātu duh[a] prapūraṇe* (2U, to milk, extract) in *karmaṇi prayoga*. Thus the example ends up meaning *yadā gāvo duhyante tadā hi kṛṣṇo gāyati* (When the cows are being milked, Kṛṣṇa sings). Some call this use of the *saptamī viṣṇubhakti bhāve saptamī* or *sati saptamī.*[98]

Regarding the two examples beginning *vaiṣṇaveṣu,* it is proper to invite Vaiṣṇavas at the same time that Vaiṣṇavas are eating, but it is improper to invite non-Vaiṣṇavas at the same time that Vaiṣṇavas are eating since non-Vaiṣṇavas should only be invited or fed after the Vaiṣṇavas have finished eating. Regarding the counterexample *gavāṁ dohe gāyati,* the word *doha* is formed by applying the *kṛt pratyaya [gh]a[ṇ]* after the *dhātu duh[a] prapūraṇe* (2U, to milk, extract) in *bhāve prayoga. Gavām* is the *anukta-karma* connected with *doha* and thus it takes a *ṣaṣṭhī viṣṇubhakti* by *kartṛ-karmaṇoḥ ṣaṣṭhī kṛd-yoge* (642).

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97 The *ukta-kāraka* that takes a *saptamī viṣṇubhakti* is always *ukta* by a *kṛt pratyaya,* and because the *kṛt pratyayas* can express all six *kārakas,* Jīva Gosvāmī say any *kāraka* is accepted. However, usually it is a *kartā* or *karma* that is *ukta.*

98 Western scholars call this use of the *saptamī viṣṇubhakti* the locative absolute, and they call the use of the *ṣaṣṭhī viṣṇubhakti* mentioned in *sūtra* 697 the genitive absolute.

Thus because the word *go* is *anukta* here it cannot take a *saptamī viṣṇubhakti.* In the counterexample *duhan gītavān kṛṣṇaḥ,* the *kartā* doing the singing is the same *kartā* who is doing the milking. Thus, since both *kriyās* have the same *kartā,* the rule doesn't apply.

६९७ । अत्रानादरे षष्ठी च ।

697. atrānādare ṣaṣṭhī ca

atra—in this regard; *an-ādare*—when *anādara* (disregard) is understood; *ṣaṣṭhī*—a *ṣaṣṭhī viṣṇubhakti; ca*—also.

In this regard, a *ṣaṣṭhī viṣṇubhakti* may also be used when disregard is understood.

rudati kuṭumbe, rudataḥ kuṭumbasya vā mathurāṁ gataḥ. tad anādṛtyety arthaḥ.

VṚTTI—For example, *rudati kuṭumbe mathurāṁ gataḥ* or *rudataḥ kuṭumbasya mathurāṁ gataḥ* (He went to Mathurā while His relatives were crying)[99] both of which mean *tad anādṛtya mathurāṁ gataḥ* (Disregarding that crying, he went to Mathurā).

AMṚTA—The word *rudat* is formed by applying the *kṛt pratyaya [ś]at[ṛ]* after the *dhātu rud[ir] aśru-vimocane* (2P, to cry). The words *tad anādṛtya* in the *vṛtti* mean *rodanam anapekṣya* (disregarding the crying).

SAṀŚODHINĪ—Sometimes a *ṣaṣṭhī viṣṇubhakti* is used even when disregard isn't understood. For example, *devarṣi-daitya-siddhānāṁ pārṣadānāṁ ca śṛṇvatām* in *Bhāgavatam* 6.17.26:

tatas tu bhagavān rudro rudrāṇīm idam abravīt
devarṣi-daitya-siddhānāṁ pārṣadānāṁ ca śṛṇvatām

"Thereafter, in the presence of the great sage Nārada, the demons, the inhabitants of Siddhaloka, and his personal associates, Lord Śiva, who is most powerful, spoke to his wife, Pārvatī, while they all listened."

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99 A good way to translate this in English is "He went to Mathurā despite the fact His relatives were crying."

Other examples are *lokasya paśyataḥ* in *Bhāgavatam* 8.4.5 and *paśyatām sarva-dehinām* in *Bhāgavatam* 12.6.13. In these examples the witnesses are left awe-struck, but no disregard is shown.

so 'nukampita īśena parikramya praṇamya tam
lokasya paśyato lokaṁ svam agān mukta-kilbiṣaḥ

"Having been favored by the causeless mercy of the Supreme Personality of Godhead and having regained his original form, King Hūhū circumambulated the Lord and offered his obeisances. Then, as all the demigods, headed by Brahmā, looked on, he returned to Gandharvaloka, for he had been freed of all sinful reactions." (*Bhāgavatam* 8.4.5)

brahma-bhūtasya rājarṣer deho 'hi-garalāgninā
babhūva bhasmasāt sadyaḥ paśyatāṁ sarva-dehinām

"While living beings all over the universe looked on, the body of the great self-realized saint among kings was immediately burned to ashes by the fire of the snake's poison." (*Bhāgavatam* 12.6.13)

६९८ । निमित्तात्कर्मसंयोगे सप्तमी ।

698. nimittāt karma-saṁyoge saptamī

nimittāt—after the *nimitta* (reason, purpose); *karma-saṁyoge*—when there is connection with a *karma; saptamī*—a *saptamī viṣṇubhakti.*

A *saptamī viṣṇubhakti* is applied after the *nimitta* when the *nimitta* is related to the *karma.*

saurabhye tulasīṁ jighrati. ity upapada-viṣṇubhaktayaḥ

VṚTTI—For example, *saurabhye tulasīṁ jighrati* (He smells the *tulasī* for its fragrance). Thus ends the section dealing with the *viṣṇubhaktis* which pertain to *upapadas.*

AMṚTA—The word *nimittāt* here means *kriyāyā nimittāt* (after the *nimitta* of the activity). This *sūtra* is for the sake of blocking the *caturthī viṣṇubhakti* that would have been applied in the sense of *tādarthya* (*sūtra* 680).

In the example *saurabhye tulasīṁ jighrati,* which means *saurabha-grahaṇārthaṁ tulasīṁ jighrati* (He smells the *tulasī* to sample its fragrance), the fragrance is the *nimitta* of the activity of smelling, and the fragrance which is the *nimitta* is connected with the *karma tulasī* through the relationship of *samavāya* (inherence). Thus a *saptamī viṣṇubhakti* is applied after the *nimitta.* Similarly, *Mahā-bhāṣya* gives the example:

carmaṇi dvīpinaṁ hanti dantayor hanti kuñjaram
keśeṣu camarīṁ hanti sīmni puṣkalako hataḥ

"He kills the tiger for its skin, the elephant for its tusks, the *camarī* cow for its hair, and the musk-deer for its scrotum."

Vopadeva gives the example *vastreṣu rajakam avadhīt* (Kṛṣṇa killed the washerman for his clothes). Someone might argue, "Here also the desired result could be attained simply by *tādarthya* as in the case of *hari-prītaye hariṁ bhajati* and so on (*vṛtti* 680), so what is the point in making this *sūtra*?" The answer is that in *tādarthya* there must necessarily be transformation of the *prakṛti.* Therefore, in *vṛtti* 680, Jīva Gosvāmī said "after the *prayojana* (purpose) which is the *kārya* (effect, result)." For example, in *mālāyai tulasī* (*Tulasī* for a *mālā*) and so on it was shown that the *tulasī* is tranformed into a *mālā.* But here the fragrance is not a *kārya* or transformation of the *tulasī,* rather it was existing before and it is part of the *tulasī.*

Saṁśodhinī—Famous examples of this *sūtra* are *tvayi dhṛtāsavaḥ* "whose life airs are maintained for You" (*Bhāgavatam* 10.31.1) and *mleccha-nivaha-nidhane kalayasi karavālam* "You hold a sword for bringing about the annihilation of the *mlecchas*" (*Daśāvatāra-stotra* 10). Jīva Gosvāmī clearly says *tvayi nimitte* in his *Vaiṣṇava-toṣaṇī* commentary to this verse, indicating beyond a doubt that the *saptamī viṣṇubhakti* in *tvayi* expresses the *nimitta.* Other examples of this *sūtra,* according to Jīva Gosvāmī's *Krama-sandarbha* commentary, are *sthiti-sarga-nirodheṣu* (*Bhāgavatam* 2.5.18), *jagat-sthāna-layodayeṣu* (*Bhāgavatam* 4.30.23), *bhakteṣu* (*Bhāgavatam* 5.17.18), and *dāsye* (*Bhāgavatam* 9.4.20).

Atha acyutādy-arthā vivriyante

Now the meanings of the *acyutādis* (the *pratyayas* from *acyuta* to *ajita*) will be explained.

Amṛta—It was described in the *Ākhyāta-prakaraṇa* that the *acyutādis,* which are comprised of the *pratyayas* headed by *ti[p],* are applied in relation to certain times. In that regard, *kāla* (time) is defined as follows: *kālas tu bhūta-bhaviṣyad-vartamānaś cira-kṣiprādi-vyavahāra-hetuḥ kṣaṇādi-parārdhāntaś cakra-vat parivartamānaḥ, pralaya-sarga-nimitta-bhūto jaḍa-dravya-viśeṣaḥ* (*Kāla* is a particular inert thing, divided into past, future, and present, which is the cause of slow, fast, and other kinds of behavior. It has the *kṣaṇa* (moment) on one end of its scale and the *parārdha* (the largest duration equivalent to 50 years of Brahmā's life) on the other. It proceeds like a rotating wheel, and it is the instrumental cause of destruction and creation). Furthermore, it should be understood that time, like the ethereal sky, is undivided and infinite in size; the relative designations of past, future, and so on, however, are based solely on the existence of a particular object in time.

६९९ । वर्तमानेऽच्युतः ।

699. vartamāne 'cyutaḥ

vartamāne—in the present tense; *acyutaḥ*—an *acyuta pratyaya.*

An *acyuta pratyaya* is applied after a *dhātu* in the present tense.

vartamāno bahu-vidhaḥ. tatra vacana-sama-kālatve—vaiṣṇavo bhavati. tri-kāla-bhāveṣu sadātanatve—bhagavān virājate. bahu-kālatve—gaṅgā sravati. tac-caritatve—bhagavantaṁ pūjayaty ayam. paunaḥ-punye ca—"tvām eva pṛcchati hariḥ sakhi mad-viloke." tasmād vyaktyā jātyā caika-kriyā-vyāptatvena bhūta-bhaviṣyad-atiriktatayā vivakṣitaḥ kālo vartamānaḥ.

Vṛtti—There are many varieties of the present tense. In that regard, when it is the same time as the speaker's statement, we get *vaiṣṇavo bhavati* (The Vaiṣṇava is). When it refers to something which always exists in all three phases of time, we get *bhagavān virājate* (The Lord is gloriously present). When it refers to something which has already been going on for a long time, we get *gaṅgā sravati* (The Ganges flows). When it refers to the *kartā's* habit, we get *bhagavantaṁ pūjayaty ayam* (He worships the Lord). And when it refers to *paunaḥ-punya* (frequent repetition), we get *tvām eva pṛcchati hariḥ sakhi mad-viloke* (O *sakhī,* when He sees me, Hari asks only about you).

Therefore the time which the speaker wants to express as being different than the past and the future and as [lasting until] the activity is completed by a *vyakti* (individual) or a *jāti* (group) is called *vartamāna* (the present time).

Amṛta—In the example *vaiṣṇavo bhavati* (The Vaiṣṇava is) the words *ity ācāryo vadati* (The *ācārya* says) have to be supplied to easily communicate the meaning. Thus it is understood that the Vaiṣṇava's activity of existing is taking place at the same time that the speaker, namely the *ācārya,* is speaking. Regarding the example *gaṅgā sravati,* the flowing of the Ganges has already been going on for a long time, and because the flowing hasn't stopped, it is not perceived as a past event. The example beginning *tvām eva* is the statement of a certain *sakhī* speaking to Rādhikā. Here the sense of *paunaḥ-punya* is conveyed by the use of the present tense because the meaning is *māṁ vilokya tvām eva vāraṁ vāraṁ pṛcchati* (Seeing me, He again and again asks only about you).

Others, however, describe the four types of *vartamāna* in another way:

pravṛttoparataś caiva vṛttāvirata eva ca
nitya-pravṛttiḥ sāmīpyo vartamānaś catur-vidhaḥ

"There are four kinds of *vartamāna:* (1) *pravṛttoparata* (where that which was begun was stopped), (2) *vṛttāvirata* (where that which was begun has not stopped), (3) *nitya-pravṛtti* (going on eternally), and (4) *sāmīpya* (closeness to the present time)."

An example of the first kind is *matsyaṁ na khādati* (He doesn't eat fish any more), an example of the second kind is *gopālāḥ krīḍanti* (The cowherd boys play), and an example of the third kind is *parvatāḥ santi* (The mountains are present). Here *nitya-pravṛtti* must be taken to mean *bahu-kāla-pravṛtti* (going on for a long time), otherwise the mountains would deviate from the principle of going on eternally since they also have a beginning and end. There are also two kinds of *sāmipya:* closeness of the past time to the present time and closeness of the future time to the present time. For example, *kadā āgato 'si? ayam āgacchāmi* (When did you come? Just now I came) and *kadā gamiṣyasi? eṣa gacchāmi* (When will you go? Just now I will go). The *sāmīpya vartamāna* will be shown in *sūtra* 709.

७०० । भूते भूतेशः ।
700. bhūte bhūteśaḥ

bhūte—in the past tense; *bhūteśaḥ*—a *bhūteśa pratyaya.*

A *bhūteśa pratyaya* is applied after a *dhātu* in the past tense.

śrī-kṛṣṇāvatāro 'bhūt.

VṚTTI—For example, *śrī-kṛṣṇāvatāro 'bhūt* (Lord Kṛṣṇa's descent took place).

AMṚTA—Here the general past is meant because in the next *sūtra* a more specific past will be mentioned. Thus, on the day of Kṛṣṇa's appearance which is *adyatana* (the same day), the demigods said *śrī-kṛṣṇāvatāro 'bhūt* (Lord Kṛṣṇa has descended) and today which is *anadyatana* (not the same day) we can also say *śrī-kṛṣṇāvatāro 'bhūt* (Lord Kṛṣṇa descended).

७०१ । अनद्यतनभूते भूतेश्वरः ।

701. anadyatana-bhūte bhūteśvaraḥ

anadyatana-bhūte—in the past tense which is not of the same day; *bhūteśvaraḥ—a bhūteśvara pratyaya.*

A *bhūteśvara pratyaya* is applied after a *dhātu* in the past tense which is not of the same day.

pūrvāpara-niśayor dvābhyāṁ yāmābhyāṁ saha divasam adyatana-kālas tad-bhinno 'nadyatanaḥ. tasmin ity adhikriyate. kṛṣṇāvatāro 'bhavat.

VṚTTI—*Adyatana* (today) means the four *yāmas*[100] of the day along with two *yāmas* of the previous night and two *yāmas* of the following night.[101] *Anadyatana* (not today) is anything other than that. For example, *śrī-kṛṣṇāvatāro 'bhavat* (Lord Kṛṣṇa descended).

AMṚTA—With the sentence beginning *pūrvāpara-niśayoḥ,* Jīva Gosvāmī speakes the definition of *anadyatana*. *Anadyatana* can refer to the past or the future. When it refers to the past, a *bhūteśvara pratyaya* is used, and when it refers to the future a *bālakalki pratyaya* is used. Thus, after sixty *daṇḍas* (eight *yāmas*) had passed since the time of Kṛṣṇa's appearance, someone said *śrī-kṛṣṇāvatāro 'bhavat* (Lord Kṛṣṇa has descended) and today we can also say *śrī-kṛṣṇāvatāro 'bhavat* (Lord Kṛṣṇa descended).

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100 A *yāma* is a particular division of time equivalent to three hours. It is the same thing as a *prahara.*

101 A particular division of time equivalent to three hours.

७०२ । परोक्षानद्यतनभूतेऽधोक्षजः ।

702. parokṣānadyatana-bhūte 'dhokṣajaḥ

parokṣa-anadyatana-bhūte—in the past tense which is not of the same day and which was not witnessed by the speaker; *adhokṣajaḥ*—an *adhokṣaja pratyaya.*

An *adhokṣaja pratyaya* is applied after a *dhātu* in the past tense which is not of the same day and which was not witnessed by the speaker.

kṛṣṇaś cikrīḍa. hari-prema-matto 'haṁ kiṁ vilalāpa iti parokṣa-vad bhāṇāt. nāham avaiṣṇava-mantraṁ jajāpa ity aparokṣatve 'py apahnavāt. ahan kaṁsam ity-ādayaḥ ādhunika-jalpās tv anadyatana-bhūta-mātra-vivakṣayā.

VṚTTI—For example, *kṛṣṇaś cikrīḍa* (Kṛṣṇa played). *Hari-prema-matto 'haṁ kiṁ vilalāpa* (Being maddened by love of Godhead, what did I say?) is also valid because it is spoken by the speaker as if he were not a witness. *Nāham avaiṣṇava-mantraṁ jajāpa* (I didn't chant a non-Vaiṣṇava *mantra*) is valid, even though the speaker is a witness, because there is *apahnava* (denial of the truth). However modern grammarians say that *ahan kaṁsaṁ kṛṣṇaḥ* (Kṛṣṇa killed Kaṁsa) and so on are valid because the desire is to express merely that the past is not of the same day.

AMṚTA—The word *parokṣa* means *akṣṇaḥ param* (beyond the eyes) or, in other words, *indriyāṇām aviṣayaḥ* (beyond the scope of the senses). One should understand that the past's being *parokṣa* (beyond the eyes) and not of the same day is relative to the perspective of the speaker. The *adhokṣaja pratyaya* is also used to express the *madhyama-puruṣa*. For example, *tvaṁ vṛndāvanaṁ dadarśitha iti śrutavān asmi* (I heard that you saw Vṛndāvana). But generally an *adhokṣaja pratyaya* cannot be used to express the *uttama-puruṣa* because it is impossible for the *uttama-puruṣa* not to witness something which he did. Therefore, with the example *hari-prema-matto 'haṁ kiṁ vilalāpa* (Being maddened by love of Godhead, what did I say?), Jīva Gosvāmī shows how the *adhokṣaja pratyaya* is applied to the *uttama-puruṣa* in a special sense. The implied meaning of this example is "I don't know what I said." Then, with the example *nāham avaiṣṇava-mantraṁ jajāpa* (I didn't chant a non-Vaiṣṇava *mantra*), Jīva Gosvāmī shows how the *adhokṣaja pratyaya* is also applied to the *uttama-puruṣa* in the sense of *apahnava* (denial of the truth). The implied meaning here is that someone chanted a Durgā mantra for the purpose of gaining wealth, and someone else came to know about that and asked him "Did you chant a non-Vaiṣṇava *mantra*?" But he lies, saying *nāham avaiṣṇava-mantraṁ jajāpa* (I didn't chant a non-Vaiṣṇava *mantra*).

In this regard, it is stated:

kṛtasyāsmaraṇe kartur atyantāpahnave 'pi ca
darśanāder abhāve ca tridhā vidyāt parokṣatā

"There are three kinds of *parokṣa:* (A) when the *kartā* doesn't remember what he did, (B) when the *kartā* completely denies the truth, (C) when the *kartā* didn't see and so on."

Someone might think, "Since an *adhokṣaja pratyaya* is ordained in the past tense which is not of the same day and which was not witnessed by the speaker, it must be that a *bhūteśvara pratyaya* is applied in the past tense which is not of the same day but which was winessed by the speaker. Why then do modern grammarians apply a *bhūteśvara pratyaya* in cases like *ahan kaṁsaṁ kṛṣṇaḥ* when the past tense obviously wasn't witnessed by the speaker?" In answer to this Jīva Gosvāmī says "because the desire is to express merely that the past is not of the same day." Here the speaker doesn't want to analyze whether something is *parokṣa* or not, he just wants to express that the past is not of the same day. But such usage is valid only when the action is performed by a famous person, not when it is performed by a common man. Thus a *bhūteśvara pratyaya* cannot be applied in *cakāra kṛṣṇa-pūjāṁ me prapitāmahas tat-sarvaiḥ* (My great-grandfather performed worship of Kṛṣṇa with everything he had).

७०३ । पुरायोगे भूतेश्वरादित्रयमच्युतश्च ।

703. purā-yoge bhūteśvarādi-trayam acyutaś ca

purā-yoge—when there is connection with the word *purā* (formerly); *bhūteśvara-ādi-trayam*—the three beginning with *bhūteśvara; acyutaḥ*—an *acyuta pratyaya; ca*—and.

When there is connection with the word *purā,* a *bhūteśvara, bhūteśa, adhokṣaja,* or *acyuta pratyaya* can be applied after a *dhātu* in the past tense which is not of the same day and which was not witnessed by the speaker.

purā iha kṛṣṇo 'krīḍat, akrīḍīt, cikrīḍa, krīḍati vā.

Vṛtti—For example, *purā iha kṛṣṇo 'krīḍat, purā iha kṛṣṇo 'krīḍīt, purā iha kṛṣṇaś cikrīḍa,* or *purā iha kṛṣṇaḥ krīḍati* (Kṛṣṇa played here formerly).

७०४ । स्मेन योगे त्वपरोक्षे चाच्युतः ।

704. smena yoge tv aparokṣe cācyutaḥ

smena—with the word *sma* (an *avyaya* which indicates the past tense); *yoge*—when there is connection; *tu*—but; *aparokṣe*—which is not beyond the eyes (which was witnessed by the speaker); *ca*—also; *acyutaḥ*—an *acyuta pratyaya.*

But when there is connection with the word *sma,* an *acyuta pratyaya* is applied after a *dhātu* in the past tense which is not of the same day, regardless of whether or not it was witnessed by the speaker.

bhajati sma kṛṣṇam. paratvāt, paśyati sma purā rāmam.

Vṛtti—For example, *bhajati sma kṛṣṇam* (He worshiped Kṛṣṇa). And because this is a later rule, we get *paśyati sma purā rāmam* (Formerly, He saw Rāma).

Amṛta—The meaning of this *sūtra* is *sma-śabdena yoge tu parokṣe 'parokṣe cānadyatana-bhūte dhātor acyuta eva syāt.* This *sūtra* is an *apavāda* of the *bhūteśvarādi-trayam* mentioned in the previous *sūtra. Sma* is an *avyaya* which indicates the past tense. For example, *Amara-koṣa* says *smātīte 'stam adarśane* (*Sma* is used in the sense of the past and *astam* is used in the sense of disappearance). The sentence beginning "And because this is a later rule" means that, since a later rule is stronger in accordance with the maxim *pūrva-parayoḥ para-vidhir balavān* (*vṛtti* 59), when there is connection with the word *sma,* the *bhūteśvarādi-trayam* cannot be applied, even though there is connection with the word *purā,* but only an *acyuta pratyaya* can be applied.

Saṁśodhinī—Modern Sanskrit scholars mix this up by saying "the pa rticle *sma* when used with the present converts it into a past tense." Instead of recognizing that the past tense was already achieved and that an *acyuta pratyaya* is applied, without a change of meaning, merely because of the presence of *sma,* they say that first the idea was the present tense whereby an *acyuta pratyaya* was applied, and that *sma* later converts the idea of present into past. Another thing that students should be aware of is that the word *sma* is also used in the sense of *pāda-pūraṇa* (completing a quarter of a verse) in accordance with the following statement of *Amara-koṣa: tu hi ca sma ha vai pāda-pūraṇe* (The words *tu, hi, ca, sma, ha,* and *vai* are used in the sense of *pāda-pūraṇa*). An example of this is *muktiṁ dadāti karhicit sma na bhakti-yogam* (*Bhāgavatam* 5.6.18). Here *sma* is just used in the sense of

pāda-pūraṇa,[102] and the *acyuta pratyaya* conveys the present tense as normal. For the *acyuta pratyaya* to convey the past tense by this rule, the word *sma* must come directly after the verb as in *bhajati sma kṛṣṇam,* otherwise it only conveys the sense of *pāda-pūraṇa* and not the sense of the past.

७०५ । भविष्यति ।

705. bhaviṣyati

bhaviṣyati—in the future tense.

The word *bhaviṣyati* is to be supplied in the subsequent *sūtras.*

prabhur ayam.

Vṛtti—This is a *prabhu adhikāra* (*vṛtti* 261).

७०६ । कल्किः ।

706. kalkiḥ

kalkiḥ—a *kalki pratyaya.*

A *kalki pratyaya* is applied after a *dhātu* in the future tense.

balir indro bhaviṣyati.

Vṛtti—For example, *balir indro bhaviṣyati* (Bali Mahāraja will be Indra).

Amṛta—A *kalki pratyaya* is applied after a *dhātu* in the general future. Thus a *kalki pratyaya* is applied in *balir indro bhaviṣyati* even though the future is not of the same day, and a *kalki pratyaya* is also applied when the future is of the same day, as in *sāyaṁ kṛṣṇaṁ drakṣyāmi* (I will see Kṛṣṇa in the evening) for example.

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102 *Pāda-pūraṇa* (completing a quarter of a verse) means using an expletive to complete the required amount of syllables in a quarter of a verse. For example. in *Bhāgavatam* 5.6.18 the *vasanta-tilakā* meter in which the verse is composed requires that every quarter of the verse must contain 14 syllables. But the idea was already complete in the thirteen syllables *muktiṁ dadāti karhicit na bhakti-yogam.* Thus, just to complete the required amount of fourteen syllables, the meaningless, one syllable word *sma* was added.

७०७ । अनद्यतने बालकल्किराशङ्कायामद्यतने च ।

707. anadyatane bālakalkir, āśaṅkāyām adyatane ca

anadyatane—which is not of the same day; *bālakalkiḥ*—a *bālakalki pratyaya; āśaṅkāyām*—when *āśaṅkā* (doubt) is understood; *adyatane*—which is of the same day; *ca*—also.

A *bālakalki pratyaya* is applied after a *dhātu* in the future tense which is not of the same day, but when doubt is understood, it can also be applied after a *dhātu* in the future tense which is of the same day.

śvaḥ kṛṣṇaṁ draṣṭā paraśvo vā. tathā iyaṁ nanu kadā gantā yā kṛṣṇaṁ vīkṣya roditi.

VṚTTI—An example of the first part of this *sūtra* is *śvaḥ kṛṣṇaṁ draṣṭā paraśvo vā* (He will see Kṛṣṇa tomorrow or the day after tomorrow), and an example of the second part is *iyaṁ nanu kadā gantā yā kṛṣṇaṁ vīkṣya roditi* (When indeed will she who cries when she sees Kṛṣṇa go?).

AMṚTA—The word *śvas* (tomorrow) is an *avyaya* which indicates the future tense. In this regard, *Amara-koṣa* says *hyo gate 'nāgate 'hni śvaḥ paraśvas tat-pare 'hani* (*hyas* refers to the day just passed (yesterday), *śvas* refers to the day which has not yet come (tomorrow), and *paraśvas* refers to the day after that). Regarding the example beginning *iyaṁ nanu kadā gantā,* doubts like "will she go home today, or will she become bewildered?" arise since she who longs to see Kṛṣṇa is not returning. This *sūtra* is a general rule, it is not an *apavāda* of the *kalki pratyaya* ordained in the previous *sūtra.* Thus the *kalki pratyaya* is also used in the future tense which is not of the same day. For example, in *Bhāgavatam* 10.1.23 we find *vasudeva-gṛhe sākṣād bhagavān puruṣaḥ paraḥ janiṣyate* (The Supreme Personality of Godhead, Śrī Kṛṣṇa, who has full potency, will personally appear as the son of Vasudeva).

७०८ । यावत्पुराभ्यामच्युतः , कदाकर्हिभ्यां बालकल्किकल्की च ।

708. yāvat-purābhyām acyutaḥ, kadā-karhibhyāṁ bālakalki-kalkī ca

yāvat-purābhyām—with the words *yāvat* and *purā; acyutaḥ*—an *acyuta pratyaya; kadā-karhibhyām*—with the words *kadā* (when) and *karhi* (when); *bālakalki-kalkī*—a *bālakalki pratyaya* or a *kalki pratyaya; ca*—also.

When there is connection with the words *yāvat* and *purā,* an *acyuta pratyaya* is applied after a *dhātu* in the future tense, and when there is connection with

the words *kadā* and *karhi,* a *bālakalki, kalki,* or *acyuta pratyaya* is applied after a *dhātu* in the future tense.

yāvat paśyāmi, purā paśyāmi kṛṣṇam. tathā, kadā paśyāmi, draṣṭāsmi, drakṣyāmi vā. evaṁ karhi. atra yāvad ity avyayam eva gṛhyate. neha—yāvad āsiṣyate tāvad drakṣyāmi. bhaviṣyatīti nivṛttam

VṚTTI—Examples of the first part of this *sūtra* are *yāvat paśyāmi kṛṣṇam* (I will surely see Kṛṣṇa) and *purā paśyāmi kṛṣṇam* (I will surely see Kṛṣṇa), and an example of the second part is *kadā paśyāmi, kadā draṣṭāsmi kṛṣṇam* or *kadā drakṣyāmi kṛṣṇam* (When will I see Kṛṣṇa). Likewise with *karhi.* Only the *avyaya yāvat* is accepted here. Thus the rule doesn't apply in *yāvad āsiṣyate tāvad drakṣyāmi* (As long as it will remain, that long I will watch). The *adhikāra bhaviṣyati* (705) ends here.

AMṚTA—*Yāvat* and *purā* here are *avyayas.* In this regard, *Amara-koṣa* says *yāvat tāvac ca sākalye 'vadhau māne 'vadhāraṇe* (*Yāvat* and *tāvat* are used in the senses of totality, limit, measurement, and affirmation) and *syāt prabandhe cirātīte nikaṭāgāmike purā* (*Purā* is used in the senses of continuity, distant past, and immediate future). In the examples here, *yāvat* expresses the idea of *avadhāraṇa* (affirmation) or, in other words, *niścaya* (certainty) and *purā* express the idea of immediate future. In the counterexample *yāvad āsiṣyate tāvad drakṣyāmi, yāvat* and *tāvat* are not *avyayas* but are words which end in the *taddhita pratyaya āvat[uc]* applied in the sense of *tat-parimāṇa* (*sūtra* 1212).

SAṀŚODHINĪ—Commenting on the equivalent Pāṇinian *sūtra yāvat-purā-nipātayor laṭ* (*Aṣṭādhyāyī* 3.3.4), *Siddhānta-kaumudī* says *nipātāv etau niścayaṁ dyotayataḥ* (These two *nipātas* (*avyayas*) express certainty).

७०९ । वर्तमानसामीप्ये वर्तमानवद्वा भूते भविष्यति च ।

709. vartamāna-sāmīpye vartamāna-vad vā bhūte bhaviṣyati ca

vartamāna-sāmīpye—is close to the present time; *vartamāna-vat*—same as that used for the present tense; *vā*—optionally; *bhūte*—when the past time; *bhaviṣyati*—when the future time; *ca*—and.

When the past time or future time is close to the present time, the *pratyaya* which is applied after a *dhātu* is optionally the same as that used for the present tense.

kadā tvaṁ kṛṣṇam adrākṣīḥ, drakṣyasi vā? tatrāha—eṣa paśyāmi. pakṣe yathā-prāptam.

VṚTTI—For example, in reply to the question *kadā tvaṁ kṛṣṇam adrākṣīḥ?* (When did you see Kṛṣṇa?) or *kadā tvaṁ kṛṣṇam drakṣyasi?* (When will you see Kṛṣṇa?) he says *eṣa paśyāmi* (Just now I saw / just now I will see). In the other case, the *pratyaya* applied after a *dhātu* is as before.[103]

AMṚTA—*Sāmīpya* is the same as *samīpa* because it is formed by applying the *taddhita pratyaya ya[ṅ]* in the sense of the word's own meaning. Thus the *sūtra* means *vartamānasya samīpe bhūte vartamānasya samīpe bhaviṣyati ca dhātor uttare vartamāna-vad vā pratyayā bhavanti* (When the past time or future time is close to the present time, the *pratyayas* which are applied after a *dhātu* are optionally the same as those used for the present tense). The *taddhita pratyaya vat[i]* here is used in the sense of complete likeness. In examples like *eṣa paśyāmi* and so on the words *eṣaḥ*, *ayam,* and so on are used to indicate the present time. Thus the meaning is *idānīm evāpaśyam* (Just now I saw) or *idānīm eva drakṣyāmi* (Just now I will see) and so on. Similarly, the *kṛt pratyaya [k]ta* can also be applied in the present tense by this rule. For example, in reply to the question *kadā āgacchaḥ?* (When did you come) he says *ayam āgato 'ham* (Just now I came). Similarly, in reply to the question *kadā gamiṣyasi?* (When will you go?) he says *gacchantam eva māṁ viddhi* (Know that I am just now going). Why do we say "close to the present time"? Consider *kadā āgato bhavān?* (When did you come?) to which he replies *vartamāna-māsāt pūrvasmin māse āgaccham* (I came in the month previous to the current one).

७१० । विधिः, तद्विषये क्रियातिपत्तौ त्वजितो भूतभविष्यतोः ।

710. vidhiḥ, tad-viṣaye kriyātipattau tv ajito bhūta-bhaviṣyatoḥ

vidhiḥ—a *vidhi pratyaya; tat-viṣaye*—within the realm of that (in the same meaning as the *vidhi-pratyaya*); *kriyā-atipattau*—when there is non-accomplishment of the *kriyā* (action); *tu*—but; *ajitaḥ*—an *ajita pratyaya; bhūta-bhaviṣyatoḥ*—in the past tense and the future tense.

A *vidhi pratyaya* is applied after a *dhātu.* But when there is a non-accomplishment of the action, an *ajita pratyaya* is applied in the same meaning as that of the *vidhi-pratyaya*.

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103 Thus, when the option is not taken, we get *eṣa adrākṣam* (Just now, I saw) in answer to the first question and *eṣa drakṣyāmi* (Just now I will see) in answer to the second.

vibhū imau. kriyāyā aniṣpattiḥ kriyātipattiḥ.

VṚTTI—These two are *vibhu adhikāras* (*vṛtti* 261). *Kriyātipatti* means non-accomplishment of the action.[104]

AMṚTA—One *adhikāra* is "a *vidhi pratyaya* is applied after a *dhātu*" and the other *adhikāra* is "but when there is non-accomplishment of the action, an *ajita pratyaya* is applied in the same meaning as the *vidhi-pratyaya.*" Having thus generally described *vidhi* he ordains it in a particular meaning.

७११ । हेतुतत्फलयोर्विधिस्, तद्विषये कल्किश्च ।

711. hetu-tat-phalayor vidhis, tad-viṣaye kalkiś ca

hetu-tat-phalayoḥ—when a cause (*hetu*) and its effect (*phala*) are understood; *vidhiḥ*—a *vidhi pratyaya; tat-viṣaye*—within the realm of that (in the same meaning as the *vidhi-pratyaya*); *kalkiḥ*—a *kalki pratyaya; ca*—also.

A *vidhi pratyaya* is applied after a *dhātu* when a cause and its effect are understood, and a *kalki pratyaya* can also be applied in the same meaning as the *vidhi-pratyaya.*

prabhū cemau. tat-tan-mātre vidhi-kalkī. vidhi-viṣaye kriyātipattau tv ajita ity arthaḥ. kalkiś cātra vidhi-viṣaya eva. evam uttaratrāpi. vṛndāvanaṁ ced gacchet, kṛṣṇaṁ paśyet. evaṁ kalkiḥ. neha—kṛṣṇaṁ paśyatīti namas-kurute, iti-śabdenaiva hetu-tat-phala-dyotanāt. evaṁ kṛṣṇaṁ paśyati, tasmān namas-karotīty-ādi. kriyātipattau—śrī-vṛndāvanaṁ ced agamiṣyat, kṛṣṇam adrakṣyat. hetu-tat-phalayor ity adhikāra-mātraṁ vidhāna-sūtram apekṣate, tena sambhāvanāyāṁ yo vidhir vakṣyate, tam apekṣyedam udāhṛtam.

VṚTTI—These two are also *prabhu adhikāras.*[105] The meaning [of all these *adhikāras*] is that a *vidhi pratyaya* or *kalki pratyaya* is applied when the sense is just cause and effect, but an *ajita pratyaya* is applied in the same meaning as the *vidhi-pratyaya* when there is non-accomplishment of the action. The *kalki pratyaya* is also applied in the same meaning as the *vidhi-pratyaya.* Such is the case in the later *sūtras* also.

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104 Non-accomplishment of the action means the action is never actually performed; it is just theoretical. For example, in *śrī-vṛndāvanaṁ ced agamiṣyat, kṛṣṇam adrakṣyat* (If he would go to Vṛndāvana, he would see Kṛṣṇa) it is understood that the person will never actually go to Vṛndāvana; we are just talking about what would happen if he did.

105 The word "also" is used here because the two statements made in the previous *sūtra* are *adhikāras,* and the two statements made in this *sūtra* are also *adhikāras.*

For example, *vṛndāvanaṁ ced gacchet, kṛṣṇaṁ paśyet* (If he goes to Vṛndāvana, he will see Kṛṣṇa). Likewise with *kalki.*[106] But this rule does not apply in *kṛṣṇaṁ paśyatīti namas-kurute* (He sees Kṛṣṇa and therefore offers obeisances) because the cause and its effect are indicated simply by the word *iti.*[107] Similarly, the rule doesn't apply in *kṛṣṇaṁ paśyati, tasmān namas-karoti* (He sees Kṛṣṇa and therefore offers obeisances) either. An example when there is non-accomplishment of the action is *śrī-vṛndāvanaṁ ced agamiṣyat, kṛṣṇam adrakṣyat* (If he would go to Vṛndāvana, he would see Kṛṣṇa). *Hetu-tat-phalayoḥ* is a mere *adhikāra* which requires a *vidhāna-sūtra.*[108] Thus, what has been shown here (in terms of examples) is actually in regard to the *vidhi pratyaya* which will be ordained in the sense of *sambhāvanā* (assumption).

Amṛta—*Hetu* means *kāraṇa* (cause) and *tat-phala* means *kārya* (effect). The first *prabhu adhikāra* is "A *vidhi pratyaya* is applied after a *dhātu* when a cause and its effect are understood," and the second *prabhu adhikāra* is "a *kalki pratyaya* can also be applied in the same meaning as the *vidhi-pratyaya*." Thus it is indicated that the *vidhi pratyaya* ordained here is confined to the future tense. In the example beginning *vṛndāvanam,* the cause is found in the first *vākya* (*vṛndāvanaṁ ced gacchet*), but the effect, namely seeing Kṛṣṇa, is found in the second *vākya* (*kṛṣṇaṁ paśyet*). Therefore the cause and the effect and the particular time (the future) are indicated simply by the *vākyas.* But in *kṛṣṇaṁ paśyatīti namas-kurute,* the relationship of cause and effect is indicated simply by the word *iti,* and thus neither a *vidhi pratyaya* nor a *kalki pratyaya* is applied, rather only an *acyuta pratyaya* is applied. Similarly, neither a *vidhi pratyaya* nor a *kalki pratyaya* is applied in *kṛṣṇaṁ paśyati, tasmān namas-karoti* because the relationship of cause and effect is indicated simply by the word *tasmāt* (therefore).

With the example beginning *śrī-vṛndāvanam,* Jīva Gosvāmī shows how an *ajita pratyaya* is used when the relationship of cause and effect is understood and there is non-accomplishment of the action. Here going to Vṛndāvana is the cause and seeing Kṛṣṇa is the effect. But neither the cause nor the effect are ever accomplished. Here also the non-accomplishment of the action is indicated simply by the *vākyas.*

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106 Thus we also get *vṛndāvanaṁ ced gamiṣyati, kṛṣṇaṁ drakṣyati* (If he goes to Vṛndāvana, he will see Kṛṣṇa).

107 The word *iti* is used here in the sense of *hetu.* According to *Amara-koṣa, iti* has the following meanings: *iti hetu-prakaraṇa-prakāśādi-samāptiṣu* (the word *iti* is used to express reason (*hetu*), grouping under one head (*prakaraṇa*), fame (*prakāśa*), beginning (*ādi*), and completion (*samāpti*)).

108 A *vidhāna-sūtra* is the same thing as the *vidhi-sūtra* described in *vṛtti* 40.

In the *vṛtti,* Jīva Gosvāmī indicates that the current *sūtra* is an *adhikāra-sūtra,* it is not a *vidhāna-sūtra.* The *vidhi pratyaya* will be ordained in the sense of *sambhāvanā* by *śakti-sambhāvane* (713). Thus the implied meaning is that what is shown here is actually within the domain of *sambhāvanā* (assumption).

Saṁśodhinī—Although Jīva Gosvāmī did not specify where these *adhikāras* end, we can infer their limit by consulting *Aṣṭādhyāyī* and *Siddhānta-kaumudī* (ref. *Aṣṭādhyāyī* 3.3.141). The two *adhikāras* mentioned in the previous *sūtra* and the second *adhikāra* mentioned in the current *sūtra* extends only up to the *sūtra bāḍhārthotāpyor yoge vidhiḥ, śakti-sambhāvane cālaṁ-śabdāprayoge tathā* (713) and the first *adhikāra* mentioned in the current *sūtra* extends only up to the next *sūtra.* It is obvious that the *adhikāra tad-viṣaye kriyātipattau tv ajito bhūta-bhaviṣyatoḥ* (710) only extends up to *sūtra* 713 because Jīva Gosvāmī will later make another *adhikāra* for *ajita,* namely *vidhi-viṣaye kriyātipattau bhūte 'jito vā* (*Bṛhat* 1061). Thus *ajita* is only used in the senses of the *vidhi pratyaya* mentioned in *sūtras* 711 to 713 and *Bṛhat sūtras* 1062 to 1069.

The structure of having the condition (*hetu*) in one clause (*vākya*) and the effect (*phala*) in the other clause (*vākya*) is called a conditional sentence in English grammar. That is basically what is being ordained here because we see from the counterexamples that this rule does not apply when the relationship of cause and effect is established in any other way. In English grammar the first clause, which expresses the condition, is called the protasis and the second clause, which expresses the conclusion or result is called the apodosis.

In a conditional sentence, the first clause depends on the second clause to complete its meaning. For example, in *śrī-vṛndāvanaṁ ced agamiṣyat, kṛṣṇam adrakṣyat,* if we just said *śrī-vṛndāvanaṁ ced agamiṣyat* (If he would go to Vṛndāvana), the hearer would be left in suspense, wondering what would happen if he would go to Vṛndāvana. Thus the second clause *kṛṣṇam adrakṣyat* (he would see Kṛṣṇa) is required to sate the hearer's curiosity. It is with this is mind that Jīva Gosvāmī included the word *sākāṅkṣām* (in such a way that a complement is required) in *sūtra* 270. An example of *ajita* used in the past tense was given in *vṛtti* 635: *yadi kṛṣṇāvatāro na abhaviṣyat tadā daityā muktā na abhaviṣyan* (If Kṛṣṇa had not descended, the demons would not have been liberated).

७१२ । सम्भावनार्थधातूपपदे, यदित्यस्य प्रयोगे तु तद्विधिरेव ।

712. sambhāvanārtha-dhātūpapade, yad ity asya prayoge tu tad-vidhir eva

sambhāvana-artha-dhātu-upapade—when there is an *upapada* (another word) which is a *dhātu* having the meaning of *sambhāvana* (assumption); *yat*—the word *yat*[109] (that); *iti*—thus; *asya*—of this; *prayoge*—when there is usage; *tu*—but; *tat-vidhiḥ*—that *vidhi pratyaya* (the one mentioned in the previous *sūtra*); *eva*—only.

A *vidhi pratyaya* is applied after a *dhātu* when a cause and its effect are understood and there is another word which is a verb expressing *sambhāvana.* A *kalki pratyaya* can also be applied in the same meaning as the *vidhi-pratyaya*. But, if there is usage of the word *yat,* then only the *vidhi pratyaya* can be applied. When, however, there is non-accomplishment of the action, an *ajita pratyaya* is applied in the same meaning as the *vidhi-pratyaya.*

sambhāvayāmi avakalpayāmi bhavān vṛndāvanaṁ ced gacchet, kṛṣṇaṁ paśyet, drakṣyati vā. yat-prayoge tu—sambhāvayāmi yat mathurāṁ gacchet, kṛṣṇaṁ paśyed ity eva. kriyātipattāv adrakṣyat. evam uttareṣv api ajita-prayogo mantavyaḥ.

VṚTTI—For example, *sambhāvayāmi* (or *avakalpayāmi*) *bhavān vṛndāvanaṁ ced gacchet, kṛṣṇaṁ paśyet* (I am sure (that) if you go to Vṛndāvana you will see Kṛṣṇa) or *sambhāvayāmi* (or *avakalpayāmi*) *bhavān vṛndāvanaṁ ced gamiṣyati, kṛṣṇaṁ drakṣyati* (I am sure (that) if you go to Vṛndāvana you will see Kṛṣṇa). But when there is usage of the word *yat,* we only get *sambhāvayāmi* (or *avakalpayāmi*) *yat bhavān mathurāṁ gacchet, kṛṣṇaṁ paśyet* (I am sure that if you go to Vṛndāvana you will see Kṛṣṇa). When there is non-accomplishment of the action, we get *sambhāvayāmi* (or *avakalpayāmi*) *bhavān mathurām agamiṣyat, kṛṣṇaṁ adrakṣyat* (I am sure (that) if you would go to Vṛndāvana you would see Kṛṣṇa). One should understand that the *ajita pratyaya* is similarly used in the upcoming examples also.[110]

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109 The *yat* mentioned in this *sūtra* is the *avyaya yat* used in the sense of *yathā-vidha* (ref. *Avyaya-śabda-saṅgraha* in the Appendixes).

110 In the next *vṛtti,* Jīva Gosvāmī chooses not to give examples of a non-accomplishment of the action. Thus he just says here that one should understand that an *ajita pratyaya* is similarly applied in those cases too. *Siddhānta-kaumudī,* however, gives the example *utāhaniṣyad dasyuṁ rājā* (Definitely the king will kill the thief). It seems here that although the person is quite sure about the king's ability to kill the thief, still the king in this case doesn't actually kill the thief, because *ajita* is only used when there is non-accomplishment of the action.

Amṛta—*Sambhāvana* means *kriyāsu yogyatā-niścayaḥ* (certainty about a person's ability to perform certain actions).[111] By using *avakalpayāmi* in the example Jīva Gosvāmī shows how the synonyms of *sambhāvayāmi* are also accepted due to the use of the word *artha* here. *Sambhāvana* is obvious when a *dhātu* meaning *sambhāvana* is used, but even if there is no other word which is a *dhātu* meaning *sambhāvana,* a *vidhi pratyaya* can still be applied as long as the meaning of *sambhāvana* is understood.[112]

७१३ । बाढार्थोताप्योर्योगे विधिः , शक्तिसम्भावने चालंशब्दाप्रयोगे तथा ।

713. bāḍhārthotāpyor yoge vidhiḥ, śakti-sambhāvane cālaṁ-śabdāprayoge tathā

bāḍha-artha-uta-apyoḥ—with the words *uta* or *api* which have the meaning of the *avyaya bāḍham* (certainly, definitely); *yoge*—when there is connection; *vidhiḥ*—a *vidhi pratyaya; śakti-sambhāvane*—when there is assumption about someone's ability; *ca*—also; *alam-śabda-aprayoge*—when there is no usage of the word *alam* (able); *tathā*—and.

A *vidhi pratyaya* is applied after a *dhātu* when there is connection with *uta* or *api* which have the meaning of *bāḍham.* A *vidhi-pratyaya* is also applied after a *dhātu* when there is assumption about someone's ability, provided the word *alam* isn't used.

uta kṛpayet, api kṛpayet kṛṣṇaḥ. tathā api kṛṣṇaṁ vaśaṁ kuryāt. neha vidhiḥ, kintv adhikārāt kalkir eva—alaṁ kṛṣṇaṁ vaśīkariṣyati.

Vṛtti—Examples of the first part of this *sūtra* are *uta kṛpayet kṛṣṇaḥ* (Definitely Kṛṣṇa will be merciful) and *api kṛpayet kṛṣṇaḥ* (Definitely Kṛṣṇa will be merciful), and an example of the second part is *api kṛṣṇaṁ vaśaṁ kuryāt* (I'm sure he will subjugate Kṛṣṇa). But a *vidhi pratyaya* cannot be applied in *alaṁ kṛṣṇaṁ vaśīkariṣyati* (I'm sure he will subjugate Kṛṣṇa), rather only a *kalki pratyaya* is applied in accordance with the *adhikāra.*

Amṛta—In both cases the *vidhi pratyaya* is applied in the future tense and is an *apavāda* of the *kalki pratyaya.* The meaning of the example *api kṛṣṇaṁ vaśaṁ kuryāt* is *kṛṣṇaṁ vaśīkartuṁ samarthaḥ* (he is able to subjugate Kṛṣṇa). This meaning is conveyed by the word *api.*

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111 It is in this sense that MW says *sambhāvanā* means "assumption."

112 This was seen in the examples of the previous *vṛtti.* Even though there was no other word like *sambhāvayāmi* to make the meaning of *sambhāvana* obvious, *sambhāvana* was understood nonetheless and thus a *vidhi pratyaya* was applied.

But when this meaning is conveyed by the word *alam,* a *vidhi pratyaya* cannot be used, rather a *kalki pratyaya* is used instead as ordained previously. A *vidhi pratyaya* can be used even there is *kevala-sambhāvana* (simple assumption). For example, *megho garjati, śīghraṁ varṣet* (The cloud is thundering. I'm sure it will rain soon) and so on.[113] Why do we say *bāḍhārtha*? Consider *kiṁ kṛṣṇa idānīṁ goṣṭhe virājate uta vṛndāvane?* (Is Kṛṣṇa in the cow-shed now or is He in the Vṛndāvana forest?) and *api bhavān kṛṣṇaṁ drakṣyati?* (Will you see Kṛṣṇa?). In the first example *vikalpa* (an alternative) is understood and in the second example *praśna* (A yes/no question) is understood.

Saṁśodhinī—The meaning of *bāḍham* which *uta* and *api* are used in here is that of *pratijñā* (assertion). For example, *Amara-koṣa* says *bhṛśa-pratijñayor bāḍham* (*Bāḍham* is used in the senses of *bhṛśa* (strongly, extremely) and *pratijñā* (assertion)). To assert means to state positively with great confidence. In this sense, *pratijñā* is practically synonymous with *sambhāvanā* (assumption) which is an actual listed meaning of *api.* For example, *Amara-koṣa* says *garhā-samuccaya-praśna-śaṅkā-sambhāvanāsv api* (*Api* is used in the senses of *garhā* (criticism), *samuccaya* (conjunction), *praśna* (question), *śaṅkā* (doubt), and *sambhāvanā* (assumption)). *Uta* is also used in the meaning of *sambhāvanā* because it has all the same meanings of *api* and one more. For example, *Amara-koṣa* says *utāpy-artha-vikalpayoḥ* (*Uta* is used in the senses of *api* and in the sense of *vikalpa* (alternative)). In the example *api kṛṣṇaṁ vaśaṁ kuryāt* (I'm sure he will subjugate Kṛṣṇa), the *śakti-sambhāvana* is expressed by the word *api* used in the sense of *sambhāvanā.* One thing about the word *api* is that it is always used at the beginning of the sentence, except when it used in its most famous sense of *samuccaya* in which case it comes after the word it modifies and is translated as "and, also, even" and so on.

Examples are: (1) *garhā—api bhavān avaiṣṇavaṁ śrāddhe bhojayati* (Shame on you for feeding a non-Vaiṣṇava in the *śrāddha* ceremony), (2) *praśna—api bhavān kṛṣṇaṁ drakṣyati?* (Will you see Kṛṣṇa?), (3) *śaṅkā—api coro bhavet* (perhaps there is a thief), and (4) *sambhāvanā—api kṛṣṇaṁ vaśaṁ kuryāt* (I'm sure he will subjugate Kṛṣṇa). Persons interested to see examples of how *uta* is used in all these meanings should consult *The practical Sanskrit-English dictionary* of Vaman Shivram Apte. In general, this dictionary is far better than MW for explaining the meanings of words listed in the *Amara-koṣa.*

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113 The same idea can be translated in various ways. For example, "I expect it will rain soon," "I believe it will rain soon," "It must be about to rain," and so on.

७१४ । इच्छार्थधातुसत्त्वे विधिनिमन्त्रणामन्त्रणाधीष्टिसम्प्रश्नप्रार्थनेषु च विधिविधातारौ ।

714. icchārtha-dhātu-sattve vidhi-nimantraṇāmantraṇādhīṣṭi-sampraśna-prārthaneṣu ca vidhi-vidhātārau

iccha-artha-dhātu-sattve—when there is the existence of a *dhātu* which has the meaning of *icchā* (desire); *vidhi-nimantraṇa-āmantraṇa-adhīṣṭi-sampraśna-prārthaneṣu*—in the senses of *vidhi, nimantraṇa, āmantraṇa, adhīṣṭi, sampraśna,* or *prārthana* (see explanations below); *ca*—and; *vidhi-vidhātārau*—a *vidhi pratyaya* or *vidhāta pratyaya.*

A *vidhi pratyaya* or *vidhātā pratyaya* is applied after a *dhātu* when there is another word which is a verb expressing *icchā.* A *vidhi pratyaya* or *vidhātā pratyaya* is also applied after a *dhātu* in the senses of *vidhi, nimantraṇa, āmantraṇa, adhīṣṭi, sampraśna,* or *prārthana.*

icchāmi kṛṣṇaṁ paśyeyaṁ paśyāni vā. vidhir ajñāta-jñāpanaṁ preṣaṇaṁ ca. sa ca punar dvi-vidhaḥ—dṛṣṭārthādṛṣṭārthayā. yathā—sva-vṛttiṁ kuryāt, kṛṣṇaṁ bhajet. nimantraṇam—niyoga-karaṇam, iha bhuñjīthāḥ vaiṣṇava. āmantraṇam—kāma-cāra-karaṇam, ihāsīthāḥ. adhīṣṭiḥ—sat-kāra-pūrvikā vyāpāraṇā, guro māṁ kṛṣṇam upadiśeḥ. sampraśno 'nujñā-prārthanam, kiṁ gītām adhīyīya śrī-bhāgavataṁ vā? prārthane—labheya hari-bhaktim. evaṁ sva-vṛttiṁ karotu ity-ādi.

VṚTTI—For example, *icchāmi kṛṣṇaṁ paśyeyam* (I wish that I may see Kṛṣṇa) or *icchāmi kṛṣṇaṁ paśyāni* (I wish that I may see Kṛṣṇa). *Vidhi* means *ajñāta-jñāpana* (making known that which was unknown, instructing) and *preṣaṇa* (command). Furthermore, there are two more kinds of *vidhi: dṛṣṭārtha* (where the goal is within sight) and *adṛṣṭārtha* (where the goal is not within sight). Examples are *sva-vṛttiṁ kuryāt* (One should perform his own duty) and *kṛṣṇaṁ bhajet* (He must worship Kṛṣṇa). *Nimantraṇa* means *niyoga-karaṇa* (doing out of obligation). For example, *iha bhuñjīthāḥ vaiṣṇava* (I invite you to dine here, O Vaiṣṇava). *Āmantraṇa* means *kāma-cāra-karaṇa* (doing according to one's own will). For example, *ihāsīthāḥ* (You may sit here, if you like). *Adhīṣṭi* means *sat-kāra-pūrvikā vyāpāraṇā* (inspiring someone to act by showing respect, entreaty). For example, *guro māṁ kṛṣṇam upadiśeḥ* (O Guru, please teach me about Kṛṣṇa). *Sampraśna* means *anujñā-prārthana* (asking for an order).[114] For example, *kiṁ gītām adhīyīya śrī-bhāgavataṁ vā?* (Should I study the *Gītā* or the *Bhāgavatam*?).

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114 *Bāla* says that *anujñā* here means *ājñā* (order) and *prārthana* means *yācñā* (asking).

An example of *prārthana* (prayer) is *labheya hari-bhaktim* (May I attain devotion for Hari). Similarly, we get *sva-vṛttiṁ karotu* (One should perform his own duty) and so on.

Amṛta—The word *icchārtha-dhātu-sattve* in effect means *icchārtha-dhātūpapade* (when there is another word which is a *dhātu* having the meaning of *icchā*). Jīva Gosvāmī illustrates the four meanings of *vidhi* with only two examples. In *sva-vṛttiṁ kuryāt,* the instruction to perform one's own duty is *ajñāta-jñāpana* and it is also *dṛṣṭārtha* because it is useful for worldy purposes. In *kṛṣṇaṁ bhajet,* the command to worship Kṛṣṇa is *preraṇa*[115] and it is also *adṛṣṭārtha* because it is useful for transcendental purposes. Regarding *niyoga-karaṇa,* the idea is that *nimantraṇa* means doing out of obligation because of fear of the faults of *adharma* (irreligion), *loka-nindā* (defamation), and so on. But generally, by convention, *nimantraṇa* is limited to when there is feeding. Regarding *kāma-cāra-karaṇam,* the idea is that *āmantraṇa* means doing out of one's free will, and not against one's will, because there would be no fault in not doing the activity. This is how *āmantraṇa* is different than *nimantraṇa.*[116] One should understand that these two kinds of doing belong to the person who is invited because it is he who partakes of the result of eating, sitting, and so on. It should be distinguished that these two kinds of doing do not belong to the person who is inviting.

७१५ । प्रैषातिसर्गप्राप्तकालत्वेषु विधातृविष्णुकृत्यौ ।

715. praiṣātisarga-prāpta-kālatveṣu vidhātṛ-viṣṇukṛtyau

praiṣa-atisarga-prāpta-kālatveṣu—in the senses of *praiṣa, atisarga,* or *prāpta-kālatva* (see explanation below); *vidhātṛ-viṣṇukṛtyau*—a *vidhātṛ pratyaya* or *viṣṇukṛtya* (*sūtra* 799).

A *vidhātā pratyaya* or *viṣṇukṛtya* is applied after a *dhātu* in the senses of *praiṣa, atisarga,* or *prāpta-kālatva.*

praiṣo 'tra preraṇa-mātram. atisargaḥ kāma-cārābhyanujñā. kṛṣṇaṁ bhaja tvaṁ, kāmaṁ bhaja tvaṁ kṛṣṇam. kṛṣṇa-bhaktau kālas te prāptaḥ, kṛṣṇaṁ bhaja. triṣv api kṛṣṇo bhajanīya ity-ādi. pṛthag-vidhātṛ-grahaṇaṁ prāpta-kālatve prāpty-artham.

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115 The fact that *Amṛta* says *preraṇa* here indicates that *preṣaṇa* just means *preraṇa* (command). Similarly, Jīva Gosvāmī says in the next *vṛtti* that *praiṣa* (which is derived from the same *dhātu* as *preṣaṇa*) also just means *preraṇa* (command).

116 Both *nimantraṇa* and *āmantraṇa* mean "invitation," but one is a binding invitation and the other is a non-binding invitation.

Vṛtti—*Praiṣa* here just means *preraṇa* (command). *Atisarga* means *kāma-cārābhyanujñā* (permission to do as one likes). Examples are *kṛṣṇaṁ bhaja tvam* (Worship Kṛṣṇa) and *kāmaṁ bhaja tvaṁ kṛṣṇam* (You may worship Kṛṣṇa as you desire). An example of *prāpta-kālatva* (being one whose time has arrived) is *kṛṣṇaṁ bhaja* which means *kṛṣṇa-bhaktau kālas te prāptaḥ* (It's time for you to worship Kṛṣṇa). Similarly, in all three senses, we get *kṛṣṇo bhajanīyaḥ* and so on when a *viṣṇukṛtya* is applied. The *vidhātā pratyaya* is mentioned again here so that it may be applied in the sense of *prāpta-kālatva.*

Amṛta—*Abhyanujñā* means *anumati* (permission) and *kṛṣṇa-bhaktau kālas te prāptaḥ* means *kṛṣṇa-bhajane tava kālaḥ prāptaḥ* (Your time for worshipping Kṛṣṇa has arrived). The *vidhātā pratyaya* was already ordained in the senses of *praiṣa* and *atisarga* by the previous rule,[117] but it is mentioned here again so that it may be applied in the sense of *prāpta-kālatva.* There was need to ordain a *vidhātā pratyaya* in this sense and to ordain the *viṣṇukṛtyas* in all three senses. Thus Jīva Gosvāmī ordained them together in a single *sūtra* for the sake of brevity.

७१६ । अर्हशक्त्योर्विधिविष्णुकृत्यतृलः ।

716. arha-śaktyor vidhi-viṣṇukṛtya-tṛlaḥ

arha-śaktyoḥ—when *arha* (being fit) or *śakti* (being capable) is understood; *vidhi-viṣṇukṛtya-tṛlaḥ*—a *vidhi pratyaya,* or the *kṛt pratyayas* called *viṣṇukṛtya* (*sūtra* 799), or the *kṛt pratyaya tṛ[l]* (*sūtra* 819).

Either *vidhi, viṣṇukṛtya,* or *tṛ[l]* is applied after a *dhātu* when the *kartā's* being fit or being capable is understood.

kṛṣṇo rukmiṇīm udvahet, hared ity-ādi.

Vṛtti—Examples are *kṛṣṇo rukmiṇīm udvahet* (Kṛṣṇa is fit to marry Rukmiṇī) and so on and *kṛṣṇo rukmiṇīm haret* (Kṛṣṇa is able to take away Rukmiṇī) and so on.

Amṛta—Due to the words "and so on" we also get *kṛṣṇenodvoḍhavyā rukmiṇī, kṛṣṇenodvahanīyā rukminī*, or *kṛṣṇo rukmiṇīm udvoḍhā* and *kṛṣṇena hartavyā rukmiṇī, kṛṣṇena haraṇīyā rukmiṇī,* or *kṛṣṇo rukmiṇīm hartā.*

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117 *Praiṣa* was covered by the meaning of *preṣaṇa* and *atisarga* was covered by the meaning of *āmantraṇa.*

Saṁśodhinī—All the printed editions of *Hari-nāmāmṛta-vyākaraṇa* have *tṛṇaḥ* instead of *tṛlaḥ,* but the Haridāsa and Purīdāsa editions have a footnote which says that it is *tṛlaḥ* in one manuscript. In Bengalī, the *varṇas ṇ* and *l* are extremely similar and can easily be mistaken for each other, but the proof that the correct reading is *tṛlaḥ* is that the Pāṇinian name for *tṛ[l]* is *tṛ[c]* (*vṛtti* 819), and it is *tṛ[c]* that is mentioned in the equivalent Pāṇinian *sūtra arhe kṛtya-tṛcaś ca* (*Aṣṭādhyāyī* 3.3.169), not *tṛ[n]. Kāśikā* gives *bhavān khalu kanyāyā voḍhā* (Your good self is certainly fit to marry the girl) as an example of *tṛ[c]* (*tṛ[l]*) used in the sense of *arha.* Here the *anukta-karma kanyāyāḥ* takes a *ṣaṣṭhī viṣṇubhakti* by *kartṛ-karmaṇoḥ ṣaṣṭhī kṛd-yoge* (642). Thus *Amṛta's* examples *kṛṣṇo rukmiṇīm udvoḍhā* and *kṛṣṇo rukmiṇīm hartā* are faulty, due to mistaking *tṛ[l]* for *tṛ[n]* whose *anukta-karma* does not take a *ṣaṣṭhī viṣṇubhakti* (*sūtra* 644). In this regard, *Bāla* gives the correct examples *kṛṣṇo rukmiṇyā udvoḍhā* and *kṛṣṇo rukmiṇyā hartā.*

७१७ । आशिषि कामपालविधातारौ ।

717. āśiṣi kāmapāla-vidhātārau

āśiṣi—when *āśiṣ* (wish, blessing) is understood; *kāmapāla-vidhātārau*—a *kāmapāla pratyaya* or *vidhātā pratyaya.*

A *kāmapāla pratyaya* or *vidhātā pratyaya* is applied after a *dhātu* when *āśiṣ* is understood.

kṛṣṇaḥ kalyāṇaṁ kriyāt, karotu, kurutād vā.

Vṛtti—For example, *kṛṣṇaḥ kalyāṇaṁ kriyāt, kṛṣṇaḥ kalyāṇaṁ karotu,* or *kṛṣṇaḥ kalyāṇaṁ kurutāt* (May Kṛṣṇa create auspiciousness).

Amṛta—*Āśiṣ* means *āśaṁsana* (wishing). It is the wish to obtain a desired object that is of yet unobtained. The form *kurutāt* here is achieved by *tu-hyos tātaṅ āśiṣi vā sarvatra* (299).

७१८ । माङ्योगे सर्वापवादी भूतेशः ।

718. māṅ-yoge sarvāpavādī bhūteśaḥ

māṅ-yoge—when there is connection with the word *mā[ṅ]* (an *avyaya* used in the sense of *niṣedha* (prohibition)); *sarva-apavādī*—as an *apavāda* of all the other *pratyayas; bhūteśaḥ*—a *bhūteśa pratyaya.*

When there is connection with *mā[ṅ],* a *bhūteśa pratyaya* is applied after the *dhātu* as an *apavāda* of all the other *pratyayas.*

mā kṛṣṇaṁ parityākṣīḥ. kathaṁ mā bhavatu tasya pāpam, mā kariṣyati. niranubandho 'yaṁ mā-śabda iti.

VṚTTI—For example, *mā kṛṣṇaṁ parityākṣīḥ* [118] (Don't abandon Kṛṣṇa). How is there *mā bhavatu tasya pāpam* (Let there be no sin on his part) and *mā kariṣyati* (lest he do)? Because this is the word *mā,* which does not have an indicatory letter.

७१९ । मास्मयोगे भूतेश्वरश्च ।

719. māsma-yoge bhūteśvaraś ca

māsma-yoge—when there is connection with the word *mā sma* (a combination of *mā[ṅ] + sma*) *bhūteśvaraḥ*—a *bhūteśvara pratyaya; ca*—also.

But when there is connection with *mā sma,* a *bhūteśa pratyaya* or a *bhūteśvara pratyaya* is applied after the *dhātu.*

mā sma kṛṣṇaṁ tyajaḥ, mā sma tyākṣīḥ. vyaste 'pīcchanti kecit—sma karon mā, sma kārṣīn mā. pṛthag-yogāt kevala-mā-yoge tu na syāt—mā kṛṣṇaṁ tyākṣīr ity eva. iti acyutādy-arthāḥ

VṚTTI—For example, *mā sma kṛṣṇaṁ tyajaḥ* or *mā sma kṛṣṇaṁ tyākṣīḥ* (Do not abandon Kṛṣṇa). Some say that this rule applies even when *mā* and *sma* are separated. For example, *sma karon mā* or *sma kārṣīn mā* (He must not do). But this rule doesn't apply when there is connection with just *mā* because there is a separate rule for that (see the previous *sūtra*). Thus we only get *mā kṛṣṇaṁ tyākṣīḥ* (Do not abandon Kṛṣṇa).

Thus ends the section dealing with the meanings of the *acyutādis.*

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118 *A[t]* isn't applied here in accordance with *at-pratiṣedho mā-māsma-yoge* (312).

Atha ātmapada-parapada-prakriyā-viśeṣau jñeyau

Now the particular rules for *ātmapada* and *parapada* are to be learnt.

Amṛta—In the *Ākhyāta-prakaraṇa,* Jīva Gosvāmī selected some *dhātus* that were useful [for illustrating particular rules] and explained something about *ātmapada* and *parapada* in order to show the forms of those *dhātus.* But now, in this *prakaraṇa,* Jīva Gosvāmī begins to explain the particular cases where *ātmapada* and *parapada* are applied. Specifically, he begins by explaining the particular case where an *ātmapada pratyaya* is applied:

७२० । भावे कर्मणि सर्वस्माद् धातोः स्यादात्मनेपदम् ।
ङिद्भ्य आत्मपदिभ्यश्च कर्तर्यपि विधीयते ॥

720.
bhāve karmaṇi sarvasmād
  dhātoḥ syād ātmanepadam
ṅidbhya ātmapadibhyaś ca
  kartary api vidhīyate

bhāve—when the *bhāva* is to be expressed; *karmaṇi*—when the *karma* is to be expressed; *sarvasmāt dhātoḥ*—after every *dhātu; syāt*—should be; *ātmanepadam*—an *ātmapada pratyaya; ṅidbhyaḥ*—after *dhātus* which have the indicatory letter *ṅ; ātmapadibhyaḥ*—after *ātmapadī dhātus; ca*—and; *kartari*—when the *kartā* is to be expressed; *api*—also; *vidhīyate*—is ordained.

The *ātmapada pratyayas* are applied after every *dhātu* in *bhāve prayoga* and *karmaṇi prayoga,* and they are also applied in *kartari prayoga* after *ātmapadī dhātus* and *dhātus* which have the indicatory letter *ṅ.*

atrātmanepadam ity anuvartate. bhūyate, kriyate, kāmayate, edhate.

Vṛtti—The word *ātmanepadam* is carried forward into the following *sūtras.* Examples are *bhūyate* ([the act of] being is [being done]) <*acyuta bhāve* 1.1>, *kriyate* (is done) <*acyuta karmaṇi* 1.1>, *kāmayate* (he desires) <*acyuta āt* 1.1 of *kam[u] kāntau*>, and *edhate* (he increases) <*acyuta āt.* 1.1>.

Amṛta—*Ātmanepadam* is the Pāṇinian name for *ātmapadam.* It is used here to fit the meter. In *kāmayate* an *ātmapada pratyaya* is applied because, when *[ṇ]i[ṅ]* is applied by *kamer ṇiṅ* (448), the *dhātu* has the indicatory letter *ṅ.*

In *edhate,* an *ātmapada pratyaya* is applied because *edh[a] vṛddhau* (1A, to increase) is an *ātmapadī dhātu.*

७२१ । ञिद्भ्य उभयपदिभ्यो णेः कर्तृगामिक्रियाफले ।

721. ñidbhya ubhayapadibhyo ṇeḥ kartṛ-gāmi-kriyā-phale

ñidbhyaḥ—after *dhātus* which have the indicatory letter *ñ; ubhayapadibhyaḥ*—after *ubhayapadī dhātus; ṇeḥ*—after *ṇy-anta-dhātus; kartṛ-gāmi-kriyā-phale*—when the result (*phala*) of the action goes to the *kartā.*

The *ātmapada pratyayas* are applied after *ubhayapadī dhātus, ṇy-anta-dhātus,* and *dhātus* which have the indicatory letter *ñ* when the result of the action goes to the *kartā.*

kurute, yajate, kārayate. atra svārtham iti gamyam. neha—karoti, yajati, kārayati. atra parārtham iti gamyam.

Vṛtti—Examples are *kurute* (he does) <*acyuta āt.* 1.1>, *yajate* (he worships) <*acyuta āt.* 1.1>, and *kārayate* (he causes to do) <*acyuta* caus. *āt.* 1.1>. In these examples it is understood that the result is for oneself. But the *ātmapada pratyayas* are not applied in *karoti* (he does) <*acyuta pa.* 1.1>, *yajati* (he worships) <*acyuta pa.* 1.1>, and *kārayati* (he causes to do) <*acyuta* caus. *pa.* 1.1> because it is understood here that the result is for someone else.

Amṛta—The word *kartari* (in *kartari prayoga*) has to be supplied in this *sūtra* and in all the other *sūtras* of this section. Regarding *kurute, yajate,* and *kārayate, [ḍu]kṛ[ñ]* (8U, to do, make) has the indicatory letter *[ñ], yaj[a] deva-pūja-saṅgati-karaṇa-dāneṣu* (1U, to worship, sacrifice; to meet; to give) is an *ubhayapadī dhātu,* and *kāri* (*[ḍu]kṛ[ñ]* + *[ṇ]i*) is a *ṇy-anta-dhātu.* For example, in *atithiḥ pākaṁ kurute* (The guest cooks) the result of the act of cooking, namely the boiled rice, is for the guest himself. Similarly, in *yajante karmiṇo yajñair maghavantaṁ sureśvaram* (The performers of fruitive activities worship Indra, the chief of the demigods, with sacrifices) the result of the worship in the form of enjoyment in heaven is for the performer's own pleasure. In this regard, it should be understood that the phrase *kartṛ-gāmi* (going to the *kartā*) is relative to the *kartā* that is *ukta* by the *ākhyāta pratyaya.*

Thus, in *viṣṇumitro vaiṣṇavena bhikṣāṁ kārayate* (Viṣṇumitra causes the Vaiṣṇava to beg) there is no fault when the Vaiṣṇava, who is the *aṇi-kartā,* does not partake of the result.

Regarding the counterexamples, in *pākaṁ karoti pācaka-bhṛtyaḥ* (The paid cook cooks) the boiled rice is only for the master whereas the cook partakes of the wages. Similarly, in *yajanti yājakā devam* (The sacrificial priests worship the demigod) the result of the sacrifice, namely attaining heaven and so on, belongs to the sponsor of the sacrifice, not to the sacrificial priests. Similarly, in *viṣṇumitra ācāryasya pākaṁ kārayati vaiṣṇavena* (Viṣṇumitra causes the Vaiṣṇava to cook for the *ācārya*) it is understood that the result is for someone else (namely the *ācārya*).

७२२ । नेर्विशः ।

722. ner viśaḥ

neḥ—which comes after the *upendra ni; viśaḥ*—after the *dhātu viś[a] praveśane* (6P, to enter).

An *ātmapada pratyaya* is applied after *ni + viś[a]*.

niviśate.

VṚTTI—For example, *niviśate* (he enters).

SAṀŚODHINĪ—This *sūtra* also applies when *ni* is preceded by other *upendras.* For example, *abhiniviśate, sanniviśate,* and so on. Things should be understood in the same way in the other *sūtras* too.

७२३ । विपराभ्यां जेः ।

723. vi-parābhyāṁ jeḥ

vi-parābhyām—after the *upendras vi* and *parā; jeḥ*—after the *dhātu ji jaye* (1P, to conquer, be glorious).

An *ātmapada pratyaya* is applied after *vi + ji* and *parā + ji*.

vijayate, parājayate.

VṚTTI—For example, *vijayate* (he conquers / is glorious) and *parājayate* (he conquers / is glorious).

७२४ । आरम्भे प्रादुपात् क्रमेः ।

724. ārambhe prād upāt krameḥ[119]

ārambhe—when the meaning is *ārambha* (beginning); *prāt*—after the *upendra pra; upāt*—after the *upendra upa; krameḥ*—after the *dhātu kram[u] pāda-vikṣepe* (1P, to step, walk).

An *ātmapada* ending is applied after *pra* + *kram[u]* and *upa* + *kram[u]* when the meaning is *ārambha.*

prakramate, upakramate.

VṚTTI—For example, *prakramate* (he begins) and *upakramate* (he begins).

AMṚTA—Why do we say "when the meaning is *ārambha*"? Consider *pūrvedyuḥ prakrāmati* (He goes in the first part of the day) where *prakrāmati* means *gacchati* (he goes) and *aparedyur upakrāmati* (He comes back in the second part of the day) where *upakrāmati* means *samāgacchati* (he comes back).

७२५ । शकेः सनन्तात्पृच्छायाम् ।

725. śakeḥ san-antāt pṛcchāyām

śakeḥ—after the *dhātu śak[ḷ] śaktau* (5P, to be able); *san-antāt*—which ends in *sa[n]; pṛcchāyām*—when the meaning is *pṛcchā* (inquiry).

An *ātmapada* ending is applied after *śikṣa[ṅ]* (*śak[ḷ]* + *sa[n]*) when the meaning is *pṛcchā.*

hari-bhaktiṁ śikṣate.

VṚTTI—For example, *hari-bhaktiṁ śikṣate* (He inquires about devotional service to Hari).

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119 In the *Bṛhat* version, this *sūtra* is listed as *ārambhe prād upāt tathā,* and the word *krameḥ* is carried forward from *vṛtty-utsāha-sphītatāsu krameḥ* (*Bṛhat* 1142). But because we have not included *Bṛhat* 1142 in this version, we have replaced *tathā* with *krameḥ* here.

Amṛta—The *nipāta śakaḥ śikṣan ... aniṭ-sanā saha* in *sūtra* 584 was made solely in reference to this *sūtra.* Why do we say "when the meaning is *pṛcchā*"? Consider *śikṣati vairāgye* which means *vairāgya-viṣaye śakto bhavitum icchati* (He desires to be competent in the matter of renunciation).

Saṁśodhinī—This *sūtra* and the next two *sūtras* are *apavādas* of *pūrva-dhātu-vat sanaḥ parapadādi* (446).

७२६ । अथ स्मृज्ञापश्यतीनां सनः ।

726. atha smṛ-jñā-paśyatīnāṁ sanaḥ

atha—now; *smṛ-jñā-paśyatīnām*—of the *dhātus smṛ cintāyām* (1P, to remember), *jñā avavodhane* (9P, to know), and *dṛś[ir] prekṣaṇe* (1P, to see); *sanaḥ*—after the *san-anta* form.

An *ātmapada pratyaya* is applied after *smṛ + sa[n], jñā + sa[n],* and *dṛś[ir] + sa[n].*

susmūrṣate, jijñāsate, didṛkṣate.

Vṛtti—For example, *susmūrṣate* (he desires to remember), *jijñāsate* (he desires to know), and *didṛkṣate* (he desires to see)

७२७ । तथा प्रत्याङ्पूर्वं वर्जयित्वा श्रुव आत्मपदं सनः ।

727. tathā praty-āṅ-pūrvaṁ varjayitvā śruva ātmapadaṁ sanaḥ

tathā—similarly; *prati-āṅ-pūrvam*—preceded by the *upendras prati* or *ā[ṅ]; varjayitvā*—exluding; *śruvaḥ*—of the *dhātu śru śravaṇe* (1P, to hear); *ātmapadam*—an *ātmapada pratyaya; sanaḥ*—after the *san-anta* form.

Similarly, an *ātmapada pratyaya* is applied after *śru + sa[n],* provided it is not preceded by *prati* or *ā[ṅ].*

śuśrūṣate, praśuśrūṣate. neha—pratiśuśrūṣati, āśuśrūṣati. iti harināmāmṛtākhye vaiṣṇava-vyākaraṇe viṣṇubhakty-artha-prakaraṇaṁ caturthaṁ kārakaṁ samāptam.

Vṛtti—For example, *śuśrūṣate* (he desires to hear / he serves) and *praśuśrūṣate* (he desires to hear / he serves) (580). But an *ātmapada pratyaya* is not applied in *pratiśuśrūṣati* or *āśuśrūṣati.*

Thus ends the *Kāraka-prakaraṇa,* the fourth *prakaraṇa* in the Vaiṣṇava grammatical treatise entitled *Śrī-hari-nāmāmṛta.*

Chapter Five

Kṛdanta-prakaraṇam
Participles, and
nouns made with a kṛt suffix

धातुं सर्वमुपादाय सर्वं रूपं करोति यः ।
कृत्स एवेति विस्मित्य तद्धर्मा कृत्प्रशस्यते ॥

dhātuṁ sarvam upādāya sarvaṁ rūpaṁ karoti yaḥ
kṛt sa eveti vismitya tad-dharmā kṛt praśasyate

dhātum—the elements (or, the *dhātus*); *sarvam*—all; *upādāya*—taking; *sarvam*—all; *rūpam*—the forms (or, the *nāmas*); *karoti*—creates (or, makes) *yaḥ*—who (or, which *pratyaya*); *kṛt*—the creator (or, a *kṛt pratyaya*); *saḥ*—He (or, that); *eva*—only; *iti*—thus; *vismitya*—being amazed; *tat-dharmā*—who has that nature (or, which has the same nature as Viṣṇu); *kṛt*—the creator (or, a *kṛt pratyaya*); *praśasyate*—is glorified.

He who takes all the elements and creates all the forms is the creator. Because people[120] are amazed by this, they glorify the creator for having such a nature.

Alternatively: **That *pratyaya* which takes all kinds of *dhātus* and makes all kinds of *nāmas* is called a *kṛt pratyaya.* Because people are amazed by this, they glorify the *kṛt pratyaya* for having the same nature as Viṣṇu.**

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120 Actually the *kartā* of the *kriyās vismitya* and *praśasyate* is not in the verse. It has to be inferred. Nothing is *ukta* by *vismitya* since both *[k]tvā* and its replacement *ya[p]* are applied in *bhāve prayoga* (*Amṛta* 645 and 770), but *kṛt* is the *ukta-karma* of *praśasyate,* which is a *karmaṇi prayoga* form of *pra* + *śans[u] hiṁsāyāṁ stutau ca* (1P, to hurt, praise). Since the rule is that *[k]tvā* and its replacement *ya[p]* are only applied when both *kriyās* have the same *kartā* (*sūtra* 770), it is to be understood that the person who is glorifying is the same person who is experiencing amazement. Usually, when the *kartā* is not stated, one can understand that the *kartā* is *jana* (a person). Thus we can infer that the *anukta-kartā* here is *janaiḥ.*

Bāla—*Taddhita pratyayas* are applied after *nāmas,* but *nāmas* are formed by the application of *kṛt pratyayas.* Therefore Jīva Gosvāmī first begins the *Kṛt-prakaraṇa.* By first establishing how a *kṛt pratyaya* is similar in nature to Viṣṇu, he indirectly establishes that the *kṛt pratyaya* is the topic of the *prakaraṇa.* In the grammatical sense *yaḥ* means *yaḥ pratyayaḥ* (which *pratyaya*), *sarvaṁ dhātum* refers to all the *dhātus,* both primary and secondary, which are the source of words, *sarvaṁ rūpam* refers to all the forms which are *nāmas, kṛt* means *kṛt-pratyayaḥ* (a *kṛt pratyaya*), *vismitya* means *vismayaṁ labdhvā* (experiencing amazement), and *tad-dharmā* means *tasya viṣṇor dharma iva dharmaḥ yasya saḥ* (whose nature is like the nature of Viṣṇu).

Amṛta—Out of the four kinds of *pratyayas,* namely the *sv-ādis, ākhyātas, kṛts,* and *taddhitas,* the first two have been explained in detail in two separate *prakaraṇas.* Then the *kārakas,* which have a special relationship with the *kriyā,* were explained in detail, and in connection with them the *sūtra kartṛ-karmaṇoḥ ṣaṣṭhī kṛd-yoge* (642) was given. Now, Jīva Gosvāmī begins the *Kṛt-prakaraṇa,* whose occasion was obtained by the mention of that *sūtra,* by first establishing, through a double meaning, how a *kṛt pratyaya* is similar in nature to Viṣṇu. By doing this he simultaneously describes the function of a *kṛt pratyaya.* In the devotional sense *yaḥ* means *yo mahā-viṣṇuḥ* (which Mahā-Viṣṇu), and *sarvaṁ dhātum upādāya sarvaṁ rūpaṁ karoti* means *pṛthvy-ap-tejo-marud-vyoma-rūpaṁ sūkṣma-rūpeṇātmani sthitaṁ mahā-bhūta-pañcakaṁ upādāya vyaktī-kṛtya tena hi sarvaṁ rūpaṁ prākṛta-carācarātmakaṁ karoti sṛjati* (manifests the five great elements, namely earth, water, fire, air, and ether, which were situated in Himself in a subtle form, and with them creates all material moving and non-moving forms). The words *sva-māyā-śakti-dvārā* (by means of His external potency) have to be supplied here. *Kṛt* means *kartā* (the creator), *vismitya* means *vismayaṁ labdhvā* (experiencing amazement), and *tad-dharmā* means *tad eva sarva-dhātu-grahaṇa-pūrvaka-sarva-rūpa-karaṇam eva dharmaḥ yasya saḥ* (whose nature is that, namely taking all the elements and then creating all the forms). In the grammatical sense the idea is that, since a *kṛt pratyaya* has the same nature as Viṣṇu who is characterized by His pastime of creation, studying the *kṛt pratyayas* is beneficial for the Vaiṣṇavas because it necessarily entails remembrance of Viṣṇu.

According to *Amara-koṣa,* the word *dhātu* has the following meanings:

śleṣmādi rasa-raktādi mahā-bhūtāni tad-guṇāḥ
indriyāṇy aśma-vikṛtiḥ śabda-yoniś ca dhātavaḥ

"All of these are *dhātus:* phlegm and so on (the three humours of the body: phlegm, bile, and wind, otherwise known as *kapha, pitta,* and *vāta*), chyle and blood and so on (the seven secretions: chyle, blood, flesh, fat, bone, marrow, and semen), the great elements (earth, water, fire, air, and ether) and their qualities (fragrance, taste, form, touch, and, sound), the senses, metals and minerals, and verbal roots, which are the source of words."

Saṁśodhinī—It was explained in *vṛtti* 89 that there are four kinds of *pratyayas: sv-ādis, ākhyātas, kṛts,* and *taddhitas.* The *sv-ādis* and *tib-ādis* are called *viṣṇubhaktis* (*vṛtti* 87) and they produce *viṣṇupadas* when applied after *nāmas* and *dhātus* respectively (*sūtra* 92). The *kṛts* are applied after *dhātus,* and they produce *nāmas* which are called *kṛdantas* (participles). The *taddhitas* are applied after *nāmas,* and they produce derivative *nāmas* which generally have a modified meaning. But since the rule is *nāpadaṁ śāstre prayuñjīt,* "That which is not a *pada* (*viṣṇupada*) cannot be used in an authoritative work," *sv-ādis* must then be applied after the *nāmas* formed by *kṛts* and *taddhitas* to produce *viṣṇupadas* which can be used in a sentence.

Often the word *kṛt,* though most literally referring to a *kṛt pratyaya,* is used to refer to the word ending in the *kṛt pratyaya,* namely the *kṛdanta.* This is because Pāṇini himself uses the word *kṛt* like this in *gati-kārakopapadāt kṛt* (*Aṣṭādhyāyī* 6.2.139) and in other places. *Kṛdanta* literally means *kṛd ante yasya saḥ* (that at whose end there is a *kṛt pratyaya*). Sometimes the word *kṛdanta* is also used to refer just to a *kṛt pratyaya* and not to a word ending in a *kṛt pratyaya*. Thus both *kṛt* and *kṛdanta* can refer either to a *kṛt pratyaya* or to a word ending in a *kṛt pratyaya*. One has to judge what best fits from the context. The word *kṛdanta* is often translated as "a participle" in English. Participles are so named because they participate in the nature of both verb and adjective. Similarly *kṛdantas* function both as *kriyās* and *nāmas* simultaneously. Because they are *kriyās* they express an action, belong to a certain tense such as *vartamāna* and so on, and have their own set of *kārakas* connected with them, and because they are *nāmas* they take *sv-ādis* and generally act as *viśeṣaṇas.*

Regarding the usage of *kṛt pratyayas,* in *vṛtti* 641 it was said: *kṛt-prayogās tatra syur yatra kriyāntarākāṅkṣāḥ kriyāḥ, ākhyāta-prayogās tu nirākāṅkṣāḥ* (The usage of *kṛt pratyayas* takes place when the *kriyā* requires another *kriyā* to complete the sense. The usage of *ākhyāta pratyayas*, however, doesn't require another *kriyā*). But then some exceptions were listed in *vṛtti* 645: *Viṣṇuniṣṭhā viṣṇukṛtyādayaś cākhyāta-van mukhyāḥ, kṛdanteṣv ākāṅkṣā-pūrakatvāt* (*Kṛdantas* made from the *kṛt pratyayas viṣṇuniṣṭhā, viṣṇukṛtya,* and so on

function as the main *kriyā,* just like an *ākhyāta-kriyā,* because among all the *kṛdantas* only they are able to complete the sense).

Due to the *adhikāra* '*dhātoḥ*' (261), the rules mentioned in the *Ākhyāta-prakaraṇa* also apply when a *kṛt pratyaya* is applied after a *dhātu.* Similarly, when the *kṛdanta* later becomes a *nāma* by *adhātu-viṣṇubhaktikam arthavan nāma* (87), it takes a *sv-ādi viṣṇubhakti,* and so the rules mentioned in the *Nāma-prakaraṇa* also apply.

७२८ । धातोः कृद्बहुलं कर्तरि ।

728. dhātoḥ kṛd bahulaṁ kartari

dhātoḥ—after the *dhātu; kṛt*—the *kṛt pratyaya; bahulam*—variously applied (see explanation of *bahula* in *vṛtti* 134); *kartari*—in *kartari prayoga.*

The *kṛt pratyaya* is applied variously after the *dhātu,* and the *kṛt pratyaya* is applied in *kartari prayoga.*

dhātor uttare kṛt-pratyayo bahulaṁ syāt, sa ca kartarīty adhikriyate. vāsudevo 'yam.

VṚTTI—The *adhikāra* made here is *dhātor uttare kṛt-pratyayo bahulaṁ syāt, sa ca kartari* (The *kṛt pratyaya* is applied variously after the *dhātu,* and the *kṛt pratyaya* is applied in *kartari prayoga*). This is a *vāsudeva adhikāra* (*vṛtti* 261).

AMṚTA—This *adhikāra* extends up to the end of the *prakaraṇa.* But if the *kṛt pratyaya* is specifically ordained in *bhāve prayoga* or *karmaṇi prayoga* then that is an *apavāda* of the word *kartari* here.

७२९ । वर्तमानादौ शतृशानावच्युताभौ फलान्तरप्रयोगे परपदात्मपदयोः ।

729. vartamānādau śatṛ-śānāv acyutābhau phalāntara-prayoge parapadātmapadayoḥ

vartamāna-ādau—in the present tense and so on; *śatṛ-śānau*—the *kṛt pratyayas [ś]at[ṛ]* and *[ś]āna; acyuta-ābhau*—*acyutābhas* ("like *acyuta pratyayas*") (*vṛtti* 644); *phala-antara-prayoge*—when there is usage of another *phala* (*kriyā*)[121]; *parapada-ātmapadayoḥ*—in place of a *parapada pratyaya* and an *ātmapada pratyaya* respectively.

121 *Amṛta* 740 says that the word *phalāntara* (another *phala*) really refers to another *kriyā* which achieves that *phala.*

When another *kriyā* which completes the sense of the sentence is used, *[ś]at[ṛ]* and *[ś]āna* are applied after a *dhātu* in *kartari prayoga* in the present tense and so on and are called *acyutābhas.* In that regard, *[ś]at[ṛ]* is a *parapada pratyaya* and *[ś]āna* is an *ātmapada pratyaya.*

śab-ādiḥ. tataś ca "bhavat" iti sthite nāma-saṁjñāyāṁ pratyayeṣu viṣṇubhakti-mātra-varjanāt kṛt-taddhitayor api nāmatvaṁ siddham. tataś ca "prakṛti-pratyayau pratyayārthaṁ saha brūtaḥ" iti nyāyena dhātv-aṁśasyāpi tad-antarbhūtatvāt tena militvā nāmatvaṁ siddham. tato vaiṣṇavo bhavan virājate, vaiṣṇavau bhavantau virājete, vaiṣṇavā bhavanto virājante. evaṁ mālāṁ kurvan virājate, kurvāṇaḥ. śrī-kṛṣṇaṁ bhajatā jitam, śrī-kṛṣṇaṁ bhajataḥ śivam. pā pāne—piban. bhauvādikasyaiva pibādeśo ghrādīnāṁ sāhacaryāt. pā rakṣaṇe—pān, pāntau. "phalāntara" ity-ādi kim? vaiṣṇavaḥ karoti. akarmakāt tad-aprayoge 'pi kvacit—san, vidyamāno, ghaṭamāno 'sau.

VṚTTI—*[Ś]a[p]* and so on are applied, and then, when we have *bhavat,* it is understood that *kṛt pratyayas* and *taddhita pratyayas* are also *nāmas* because among the *pratyayas* only the *viṣṇubhaktis* were excluded from being called *nāmas* (*sūtra* 87). Thus, it is understood that, because the *dhātu* portion is included in the *kṛt pratyaya* in accordance with the maxim *prakṛti-pratyayau pratyayārthaṁ saha brūtaḥ* (*vṛtti* 629), the combination of the *kṛt pratyaya* and the *dhātu* portion (namely the *kṛdanta*) is also a *nāma.* Thus we get *vaiṣṇavo bhavan virājate* (The Vaiṣṇava who is being is shining), *vaiṣṇavau bhavantau virājete* (The two Vaiṣṇavas who are being are shining), and *vaiṣṇavā bhavanto virājante* (The Vaiṣṇavas who are being are shining). Similarly, we get *vaiṣṇavo mālāṁ kurvan virājate* (The Vaiṣṇava who is making a garland is shining), *vaiṣṇavo mālāṁ kurvāṇo virājate* (The Vaiṣṇava who is making a garland is shining), *śrī-kṛṣṇaṁ bhajatā jitam* (Conquered by a person who worships Lord Kṛṣṇa), *śrī-kṛṣṇaṁ bhajataḥ śivam* (A person who worships Lord Kṛṣṇa has happiness).

➢ *bhū* → (729) *bhū* + *[ś]at[ṛ]* → (288) *bhū* + *[ś]a[p]* + *[ś]at[ṛ]* → (289) *bho* + *[ś]a[p]* + *[ś]at[ṛ]* → (55) *bhava* + *[ś]at[ṛ]* → (291) *bhavat[ṛ]* → (*bhavat[ṛ]* is a *nāma* by *sūtra* 87 and thus *sv-ādis* are applied after it by *sūtra* 90):

> ➢ *bhavat[ṛ]* + *s[u]* → (174, 160) *bhava* + *n[um]* + *t* + *s[u]* → (138) *bhavant* → (176) *bhavan* <1.1, *kartari*>.
>
> ➢ *bhavat[ṛ]* + *au* → (174, 160) *bhava* + *n[um]* + *t* + *au* → *bhavantau* <1.2, *kartari*>.
>
> ➢ *bhavat[ṛ]* + *[j]as* → (174, 160) *bhava* + *n[um]* + *t* + *as* → (93) *bhavantaḥ* <1.3, *kartari*>.

➢ *kṛ* → (729) *kṛ* + *[ś]at[ṛ]* → (553) *kṛ* + *u* + *[ś]at[ṛ]* → (289) *kar* + *u* + *[ś]at[ṛ]* → (290, 294, 557) *kuru* + *[ś]at[ṛ]* → (51) *kurvat[ṛ]* → (87) *kurvat[ṛ]* + *s[u]* → (174, 160) *kurva* + *n[um]* + *t* + *s[u]* → (138) *kurvant* → (176) *kurvan* <1.1, *kartari*>.

➢ *kṛ* → (729) *kṛ* + *[ś]āna* → (553) *kṛ* + *u* + *[ś]āna* → (289) *kar* + *u* + *[ś]āna* → (290, 294, 557) *kuru* + *[ś]āna* → (51) *kurvāna* → (111) *kurvāṇa* → (87) *kurvāṇa* + *s[u]* → (93) *kurvāṇaḥ* <1.1, *kartari*>.

➢ *bhaj* → (729) *bhaj* + *[ś]at[ṛ]* → (288) *bhaj* + *[ś]a[p]* + *[ś]at[ṛ]* → (291) *bhajat[ṛ]* → (*bhajat[ṛ]* is a *nāma* by *sūtra* 87 and thus *sv-ādis* are applied after it by *sūtra* 90):

➢ *bhajat[ṛ]* + *[ṭ]ā* → *bhajatā* <3.1, *kartari*>.

➢ *bhajat[ṛ]* + *[ṅ]as* → *bhajatas* → (93) *bhajataḥ* <6.1, *kartari*>.

From the *dhātu pā pāne* (1P, to drink) we get *piban* <1.1>. Since, in *sūtra* 419, *pā* is listed alongside *ghrā* and so on, only the *bhv-ādi pā* is replaced by *piba.* Thus from the *dhātu pā rakṣaṇe* (2P, to protect) we get *pān* <1.1> and *pāntau* <1.2>. Why do we say "when there is usage of another *kriyā*"? Consider *vaiṣṇavaḥ karoti* (The Vaiṣṇava does). Sometimes *[ś]at[ṛ]* and *[ś]āna* are applied after an *akarmaka dhātu* even when there is no usage of another *kriyā.* For example, *asau san* (he is), *asau vidyamānaḥ* (he exists), and *asau ghaṭamānaḥ* (he endeavors).

➢ *pā* → (729) *pā* + *[ś]at[ṛ]* → (288) *pā* + *[ś]a[p]* + *[ś]at[ṛ]* → (419) *piba* + *[ś]a[p]* + *[ś]at[ṛ]* → (291) *pib* + *[ś]a[p]* + *[ś]at[ṛ]* → (420, 291) *pibat[ṛ]* → (87) *pibat[ṛ]* + *s[u]* → (174, 160) *piba* + *n[um]* + *t* + *s[u]* → (138) *pibant* → (176) *piban* <1.1, *kartari*>.

➢ *pā* → (729) *pā* + *[ś]at[ṛ]* → (288) *pā* + *[ś]a[p]* + *[ś]at[ṛ]* → (477) *pā* + *[ś]at[ṛ]* → (42) *pāt[ṛ]* → (*pāt[ṛ]* is a *nāma* by *sūtra* 87 and thus *sv-ādis* are applied after it by *sūtra* 90):

➢ *pāt[ṛ]* + *s[u]* → (174, 160) *pā* + *n[um]* + *t* + *s[u]* → (138) *pānt* → (176) *pān* <1.1, *kartari*>.

➢ *pāt[ṛ]* + *au* → (174, 160) *pā* + *n[um]* + *t* + *au* → *pāntau* <1.2, *kartari*>.

➢ *as* → (729) *as* + *[ś]at[ṛ]* → (288) *as* + *[ś]a[p]* + *[ś]at[ṛ]* → (477) *as* + *[ś]at[ṛ]* → (290, 497) *sat[ṛ]* → (87) *sat[ṛ]* + *s[u]* → (174, 160) *sa* + *n[um]* + *t* + *s[u]* → (138) *sant* → (176) *san* <1.1, *kartari*>.

➢ *vid* → (729) *vid* + *[ś]āna* → (288) *vid* + *[ś]a[p]* + *[ś]āna* → (537) *vid* + *[ś]ya* + *[ś]āna* → (730) *vid* + *[ś]ya* + *m[uk]* + *[ś]āna* → *vidyamāna* → (87) *vidyamāna* + *s[u]* → (93) *vidyamānaḥ* <1.1, *kartari*>.

➢ *ghaṭ* → (729) *ghaṭ* + *[ś]āna* → (288) *ghaṭ* + *[ś]a[p]* + *[ś]āna* → (730) *ghaṭ* + *[ś]a[p]* + *m[uk]* + *[ś]āna* → *ghaṭamāna* → (87) *ghaṭamāna* + *s[u]* → (93) *ghaṭamānaḥ* <1.1, *kartari*>.

Saṁśodhinī—Because *kṛdantas* are *viśeṣaṇas, bhavan* means "who is being", *kurvan* means "who is making," and so on. However, they can also be translated as "while being," "while making," and so on because the *kriyā* expressed by *[ś]at[ṛ]* and *[ś]āna* is simultaneous to the other *kriyā* which completes the sense. Thus *vaiṣṇavo mālāṁ kurvan vadati* could be translated as "The Vaiṣṇava who is making the garland speaks" or "While making a garland, the Vaiṣṇava speaks." If we just said *kurvan* (who is making / while making) the sense would not be complete and the hearer would be left in suspense. Thus the rule is that another *kriyā* such as *vadati* (he speaks) must be used to complete the sense. The *dhātu vi* + *rāj[ṛ] dīptau,* which literally means "to shine," is usually used in reference to the Lord and other worshipable persons. It is a respectful way of saying that they are present or situated in a place. Thus one could translate *virājate* as "he is gloriously present" or "he is beautifully situated."

One should be careful to distinguish *bhavat[ṛ]* from the *kṛṣṇanāma bhavat[u]* which indicates the *madhyama-puruṣa.* Their meanings are quite different. There is also a difference in forms—the first case singular of *bhavat[ṛ]* is *bhavan,* but the first case singular of *bhavat[u]* is *bhavān* because *trivikrama* is done by *atv-as-antoddhavasya trivikramo buddha-varjita-sau, dhātuṁ vinā* (187). Regarding *kurvan* and *kurvāṇaḥ, [ḍu]kṛ[ñ] karaṇe* (8U, to do, make) is an *ubhayapadī dhātu,* and thus it can take either *[ś]at[ṛ]* or *[ś]āna* in *kartari prayoga.*

The word *sat[ṛ]* which assumes the masculine forms *san* <1.1> and so on, the feminine forms *satī* <1.1> and so on, and the neuter forms *sat* <1.1> and so on, is defined in the *Amara-koṣa* as follows: *satye sādhau vidyamāne praśaste 'bhyarhite ca sat* (*Sat[ṛ]* means *satya* (true, the truth), *sādhu* (good, a good person, a saint), *vidyamāna* (that which is, that which exists), *praśasta* (best), and *abhyarhita* (venerable)) and *vidvān vipaścid doṣa-jñaḥ san su-dhīḥ kovido budhaḥ* (*Sat[ṛ],* in the masculine, also refers to a learned man, and thus it is a synonym of the words *vidvān, vipaścit, doṣa-jña, su-dhī, kovida,* and *budha*).

Amṛta—The word *parapadātmapadayoḥ* ends in a *ṣaṣṭhī viṣṇubhakti.* Thus the meaning is *parapadasya sthāne śatṛ, ātmapadasya sthāne śānaḥ syāt* (*[ś]at[ṛ]* is applied in place of a *parapada pratyaya,* and *[ś]āna* is applied in place of an *ātmapada pratyaya*). The word *phalāntara-prayoge* means *vākya-*

sākāṅkṣāpūrakatayā kriyāntarasya prayoge sati (when there is usage of another *kriyā* which completes the sense of the sentence) because only that which is to be achieved by the *kriyā* is called a *phala* (*Amṛta* 927). Even though it was already mentioned before that all the *kṛt pratyayas,* except for a few like the *viṣṇuniṣṭhās* and so on, generally require another *kriyā* to complete the sense, *kṛt pratyayas* other than *[ś]at[ṛ]* and *[ś]āna* can be applied even when the other *kriyā* is only understood. But it is ordained here that *[ś]at[ṛ]* and *[ś]āna* can only be applied when there is direct usage of another *kriyā,* and not when the other *kriyā* is only understood. Because it is accepted that *kṛdantas* are simultaneously *kriyās* and *nāmas,* as *kriyās [ś]at[ṛ]* and *[ś]āna* are used in place of *ātmapada* and so on and partake of the present tense and so on, and as *nāmas* they partake of the *kārakas.* Both as *kriyās* and *nāmas,* they are used as *viśeṣaṇas.* Therefore, as *asamāpikā-kriyās* (*kriyās* which don't complete the sense) they always require a *samāpikā-kriyā* (*kriyā* which completes the sense) as their *viśeṣya*, and as *nāmas* they always require a *kāraka* as their *viśeṣya.*

The indicatory letter *ṛ* in *[ś]at[ṛ]* is so that *n[um]* will be applied by *sūtra* 174, and the indicatory letter *ś* is to that *[ś]at[ṛ]* will be a *kṛṣṇa-dhātuka* because it is *śiva.* In the example *vaiṣṇavo bhavan virājate, bhavan* is a *samānādhikaraṇa-viśeṣaṇa* of *vaiṣṇavaḥ* <1.1> and it is also an *asamāpikā-kriyā.* Therefore the *samāpikā-kriyā virājate* which expresses another *phala* is used to complete the sense of the sentence. In the example *vaiṣṇavo mālāṁ kurvan virājate,* the *karma mālām* is *anukta* because *[ś]at[r]* is ordained in *kartari prayoga.* The meaning of the example *śrī-kṛṣṇaṁ bhajataḥ śivam* is *śrī-kṛṣṇaṁ bhajataḥ janasya vāstava-kalyāṇaṁ bhavati* (Real happiness belongs to a person who worships Lord Kṛṣṇa).

With the counterexample *vaiṣṇavaḥ karoti,* Jīva Gosvāmī shows how *[ś]at[ṛ]* and *[ś]āna* are not applied without another *phala.* Here only one *phala* is to be achieved by only one *kriyā,* and thus this *sūtra* isn't applicable. The conclusion is that this *sūtra* only applies when there are two *kriyās* which are simultaneous and have the same *kartā*. Somone may wonder, "Well, why do we also see *vaiṣṇavaḥ karoti gacchati ca*?" The answer is that this is allowed because there is nothing which prohibits it. Therefore the words *dhātoḥ kṛd-bahulam* were spoken in the *adhikāra-sūtra.* When the speaker chooses not to apply this *sūtra* then the form remains as a *dhātu* [and an *ākhyāta pratyaya* is applied instead]. Thus there is no fault. Because the *kṛt pratyayas* are applied variously, *[ś]at[ṛ]* and *[ś]āna* are sometimes applied after an *akarmaka dhātu* even when there is no usage of another *kriyā.* Thus, in the examples *asau san* and so on, *san* means *asti, vidyamānaḥ* means *vidyate,* and *ghaṭamānaḥ* means *ghaṭate.*

७३० । अतो मुगाने ।

730. ato mug āne

ataḥ—after *a-rāma; muk*—the *āgama m[uk]; āne*—when *[ś]āna* follows.[122]

***M[uk]* is inserted after *a-rāma* when *[ś]āna* follows.**

pacamānaṁ vaiṣṇavaṁ paśya.

VṚTTI—For example, *pacamānaṁ vaiṣṇavaṁ paśya* (Behold the Vaiṣṇava who is cooking).

➢ *pac* → (729) *pac* + *[ś]āna* → (288) *pac* + *[ś]a[p]* + *[ś]āna* → (730) *pac* + *[ś]a[p]* + *m[uk]* + *[ś]āna* → *pacamāna* → (87) *pacamāna* + *am* → (94) *pacamānam* <2.1, *kartari*>.

AMṚTA—*M[uk]* is connected to the *prakṛti* since it has the indicatory letter *k* (*vṛtti* 105), otherwise *a ā va-moḥ* (292) would apply since *[ś]āna* is an *acyutābha.*

७३१ । क्रियायाश्चिह्ने हेतौ च शतृशानौ ।

731. kriyāyāś cihne hetau ca śatṛ-śānau

kriyāyāḥ—of a *kriyā* (activity); *cihne*—which is used in the sense of *cihna* (characteristic); *hetau*—which is used in the sense of *hetu* (cause, reason, purpose); *ca*—and; *śatṛ-śānau*—the *kṛt pratyayas [ś]at[ṛ]* and *[ś]āna.*

***[Ś]at[ṛ]* and *[ś]āna* are applied after a *dhātu* which is used to express the *hetu* of another *kriyā* or the characteristic way in which another *kriyā* is done.**

tiṣṭhan hariṁ stauti. hariṁ bhajan modate.

VṚTTI—Examples are *tiṣṭhan hariṁ stauti* (He praises Hari while standing) and *hariṁ bhajan modate* (He is happy because of worshiping Hari).

➢ *ṣṭhā* → (346) *sthā* → (731) *sthā* + *[ś]at[ṛ]* → (288) *sthā* + *[ś]a[p]* + *[ś]at[ṛ]* → (419) *tiṣṭha* + *[ś]a[p]* + *[ś]at[ṛ]* → (291) *tiṣṭh* + *[ś]a[p]* + *[ś]at[ṛ]* →

122 Literally this says "when *āna* follows," but this rule only applies to *[ś]āna* and not to *[k]āna* (*sūtra* 743) because *āna* only comes after *a-rāma* when *[ś]a[p]* is inserted and *[ś]a[p]* is not inserted when *[k]āna* follows because *[k]āna* is not a *kṛṣṇa-dhātuka.*

(291) *tiṣṭhat[ṛ]* → (87) *tiṣṭhat[ṛ] + s[u]* → (174, 160) *tiṣṭha + n[um] + t + s[u]* → (138) *tiṣṭhant* → (176) *tiṣṭhan* <1.1, *kartari*>.

➢ *bhaj* → (731) *bhaj + [ś]at[ṛ]* → (288) *bhaj + [ś]a[p] + [ś]at[ṛ]* → (291) *bhajat[ṛ]* → (87) *bhajat[ṛ] + s[u]* → (174, 160) *bhaja + n[um] + t + s[u]* → (138) *bhajant* → (176) *bhajan* <1.1, *kartari*>.

Amṛta—This *sūtra* means *anya-kriyāyāḥ cihne hetau cārthe vartamānād dhātoḥ śatṛ-śānau bhavataḥ* (*[Ś]at[ṛ]* and *[ś]āna* are applied after a *dhātu* which is used in the sense of a characteristic of another *kriyā* or *hetu* of another *kriyā*). In the example *tiṣṭhan hariṁ stauti,* the *kartā's* activity of standing is the *cihna* or, in other words, the *avasthā-viśeṣa* (particular condition) of his activity of praising. Similarly, we get *śayāno bhuṅkte śiśuḥ* (the child takes his meal lying down) and so on. In the example *hariṁ bhajan modate,* the worship is the cause of the activity of being happy. In other words, the meaning is *bhajana-hetuko modaḥ* (The happiness is caused by the worship). Similarly, we get *adhīyānaḥ kāśīm adhivasati* (He lives in Kāśī for the sake of study) and so on. Why do we say "of another *kriyā*" Because *[ś]at[ṛ]* and *[ś]āna* aren't applied when the sense is a characteristic or *hetu* of a *dravya* or *guṇa.* For example, *[ś]at[ṛ]* and *[ś]āna* cannot be applied in *yaḥ sarvān namasyati sa vaiṣṇavaḥ* (He who offers obeisances to everyone is a Vaiṣṇava) where the sense is a characteristic of a *dravya* or in *yad utplavate tal laghu* (That which floats is light) where the sense is a characteristic of a *guṇa.* Similarly, it should be understood that *[ś]at[ṛ]* and *[ś]āna* are also prohibited when the sense is *hetu* of a *dravya* or of a *guṇa.*

Saṁśodhinī—As mentioned previously in *Saṁśodhinī* 692, the words *hetu* and *prayojana* are often synonymous in the Sanskrit language, and thus the word *hetu* is used to cover the different ideas of cause, reason, motive, and purpose without any apparent contradiction. In this regard, when it is said that *[ś]at[ṛ]* and *[ś]āna* are applied in the sense of *hetu* of another *kriyā,* it usually means that they are applied in the sense of purpose of another *kriyā.* For example, in *ṭīkās* we often see the formula … *darśayan āha* … *iti* (In order to show … he speaks the verse beginning …). Here the purpose of the speaking is to show something. Similarly, we find *tīrthī-kurvan* (to make into a place of pilgrimage) in *Bhāgavatam* 1.4.8 and *duhantīm* (for milking) in *Bhāgavatam* 1.6.9 where *[ś]at[ṛ]* is used in the sense of purpose of another *kriyā.*

sa go-dohana-mātraṁ hi gṛheṣu gṛha-medhinām
avekṣate mahā-bhāgas tīrthī-kurvaṁs tad āśramam

"Śukadeva Gosvāmī was accustomed to stay at the door of a householder only long enough for a cow to be milked. And he did this just to sanctify the residence." (*Bhāgavatam* 1.4.8)

ekadā nirgatāṁ gehād duhantīṁ niśi gāṁ pathi
sarpo 'daśat padā spṛṣṭaḥ kṛpaṇāṁ kāla-coditaḥ

"Once upon a time, my poor mother, when going out one night to milk a cow, was bitten on the leg by a serpent, influenced by supreme time." (*Bhāgavatam* 1.6.9)

७३२ । आत्मपदस्थानीयत्वाद्बाहुल्याच्च शानकानौ भावकर्मणोश्च ।

732. ātmapada-sthānīyatvād bāhulyāc ca śāna-kānau bhāva-karmaṇoś ca

ātmapada-sthānīyatvāt—because of being applied in place of an *ātmapada pratyaya* (*sūtras* 729 and 743); *bāhulyāt*—because of being applied variously (*sūtra* 728); *ca*—and; *śāna-kānau*—the *kṛt pratyayas [ś]āna* and *[k]āna* (*sūtra* 743); *bhāva-karmaṇoḥ*—in *bhāve prayoga* and *karmaṇi prayoga; ca*—also.

***[Ś]āna* and *[k]āna* are also applied after a *dhātu* in *bhāve prayoga* and *karmaṇi prayoga* since they are applied in place of an *ātmapada pratyaya* and since they are applied variously.**

Amṛta—*[Ś]āna* and *[k]āna* are also applied after a *dhātu* in *bhāve prayoga* and *karmaṇi prayoga.* The reason for this is that is that they are applied in place of an *ātmapada pratyaya,* and *bhāve prayoga* and *karmaṇi prayoga* are ordained only in relation to an *ātmapada pratyaya,* in accordance with *bhāve karmaṇi sarvasmād dhātoḥ syād ātmanepadam* (720).

Still, being unsatisfied with this reason because of considering that the restriction *prathama-puruṣaika-vacanam eva bhāve* (287) fails here since a *kṛt pratyaya* ordained in *bhāve prayoga* can be used in any *vacana,* Jīva Gosvāmī gives another reason with the words *bāhulyāc ca.* The implied meaning of these words is "due to the use of the word *bahula* in the *adhikāra-sūtra* given right at the beginning of this *prakaraṇa,* if *kartari prayoga* is not used, *bhāve prayoga* or *karmaṇi prayoga* is used instead."

७३३ । भावकृद् ब्रह्मणि ।

733. bhāva-kṛd brahmaṇi

bhāva-kṛt—a *kṛt pratyaya* ordained in *bhāve prayoga; brahmaṇi*—in the neuter gender.

A *kṛt pratyaya* ordained in *bhāve prayoga* is used in the neuter gender.

Amṛta—On the strength of the more specific maxim *kṛd-abhihito bhāvo dravya-vat prakāśate* (A *bhāva* which is expressed by a *kṛt pratyaya* acts like a *dravya*), which will be mentioned in *vṛtti* 829, the restriction *prathama-puruṣaika-vacanam eva bhāve* (287) doesn't apply to a *kṛt-pratyaya* but only applies to an *ākhyāta pratyaya.*

७३४ । उपेन्द्रात्कृन्नस्य सर्वेश्वरात्परस्य णत्वं , भाभूपुनाकमिगमिप्यायिवेपवर्जम् ।

734. upendrāt kṛn-nasya sarveśvarāt parasya ṇatvaṁ, bhā-bhū-punā-kami-gami-pyāyi-vepa-varjam

upendrāt—after an *upendra; kṛt-nasya*—of the *na-rāma* of a *kṛt pratyaya; sarveśvarāt*—a *sarveśvara; parasya*—which comes after; *ṇatvam*—the change to *ṇ; bhā-bhū-punā-kami-gami-pyāyi-vepa-varjam*—except for the *dhātus bhā dīptau* (1P, to shine, appear, seem), *bhū sattāyām* (1P, to be, become, exist), *pū[ñ] pavane* (9U, to purify), *kam[u] kāntau* (1A, to desire), *gam[ḷ] gatau* (1P, to go, move), *[o]pyāy[ī] vṛddhau* (1A, to swell, increase), and *[ṭu]vep[ṛ] calane* (1A, to tremble, shake).

After an *upendra,* the *n* of a *kṛt pratyaya* which comes after a *sarveśvara* changes to *ṇ.* But this rule does not apply when the *n* of the *kṛt pratyaya* comes after *bhā, bhū, pū[ñ], kam[u], gam[ḷ], [o]pyāy[ī],* or *[ṭu]vep[ṛ].*

vaiṣṇavena pragīyamāṇaṁ vartate. vaiṣṇavena pragīyamāṇo hariḥ prīṇāti. bhādi-niṣedhaḥ kim? prabhāyamānam. "punā" iti śnā-nirdeśaḥ, tataḥ pūñaḥ prapūyamānam. pūṅas tu ṇatvam eva—prapavamāṇam.

Amṛta—For this rule to apply the *upendra* must contain within it one of the *nimittas* described in *sūtra* 111.[123] But this rule does not take place if *varṇas* other than those mentioned in *sūtra* 111 are intervening. This rule ordains the change to *ṇ* where it usually wouldn't take place since the *n* of the *kṛt pratyaya* isn't situated in the same *viṣṇupada* as the *r, ṣ,* or *ṛ-dvaya* (*sūtra* 111).

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123 *Amṛta's* comment here is confirmed by *pūrvokta-nimittatve saty eva ṣatva-ṇatve* (302).

Vṛtti—Examples are *vaiṣṇavena pragīyamāṇaṁ vartate* (Glorification by the Vaiṣṇava takes place) and *vaiṣṇavena pragīyamāṇo hariḥ prīṇāti* (Being glorified by the Vaiṣṇava,[124] Hari becomes pleased).

➢ *pra + gai* → (412) *pra + gā* → (732) *pra + gā + [ś]āna* → (293) *pra + gā + ya[k] + [ś]āna* → (730) *pra + gā + ya[k] + m[uk] + [ś]āna* → (417) *pra + gīyamāna* → (734) *pragīyamāṇa* → (87, 733) *pragīyamāṇa + s[u]* → (157) *pragīyamāṇa + am* → (94) *pragīyamāṇam* (the act of glorifying) <1.1, *bhāve*>.

➢ *pra + gai* → (412) *pra + gā* → (732) *pra + gā + [ś]āna* → (293) *pra + gā + ya[k] + [ś]āna* → (730) *pra + gā + ya[k] + m[uk] + [ś]āna* → (417) *pra + gīyamāna* → (734) *pragīyamāṇa* → (87) *pragīyamāṇa + s[u]* → (93) *pragīyamāṇaḥ* (who is glorified) <1.1, *karmaṇi*>.

Why do we say "But this rule does not apply when the *n* of the *kṛt pratyaya* comes after *bhā* and so on"? Consider *prabhāyamānam* <1.1>.

➢ *pra + bhā* → (732) *pra + bhā + [ś]āna* → (293) *pra + bhā + ya[k] + [ś]āna* → (730) *pra + bhā + ya[k] + m[uk] + [ś]āna* → *prabhāyamāna* → (87, 733) *prabhāyamāna + s[u]* → (157) *prabhāyamāna + am* → (94) *prabhāyamānam* (the act of shining) <1.1, *bhāve*>.

***Punā* is made with the *vikaraṇa [ś]nā.* Thus, from *pū[ñ] pavane* (9U, to purify), we get *prapūyamānam* <1.1>. But the change to *ṇ* certainly takes place in the case of *pū[ṅ] pavane* (1A, to purify), and we get *prapavamāṇam* <1.1>.**

➢ *pra + pū* → (732) *pra + pū + [ś]āna* → (293) *pra + pū + ya[k] + [ś]āna* → (730) *pra + pū + ya[k] + m[uk] + [ś]āna* → (330, 294) *prapūyamāna* → (87, 733) *prapūyamāna + s[u]* → (157) *prapūyamāna + am* → (94) *prapūyamānam* (the act of purifying) <1.1, *bhāve*>.

➢ *pra + pū* → (729) *pra + pū + [ś]āna* → (288) *pra + pū + [ś]a[p] + [ś]āna* → (730) *pra + pū + [ś]a[p] + m[uk] + [ś]āna* → (289) *pra + po + [ś]a[p] + m[uk] + [ś]āna* → (55) *pra + pavamāna* → (734) *prapavamāṇa* → (87) *prapavamāṇa + s[u]* → (157) *prapavamāṇa + am* → (94) *prapavamāṇam* (that which purifies) <1.1, *kartari*>.

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124 Here the sense is that it is the *hetu* of another *kriyā.* For example, here the Vaiṣṇava's glorification is the cause of Hari's pleasure.

७३५ । आसः शानस्य ईनः ।

735. āsaḥ śānasya īnaḥ

āsaḥ—after the *dhātu ās[a] upaveśane vidyamānatāyāṁ ca* (2A, to sit; to be, exist); *śānasya*—of *[ś]āna; īnaḥ*—the replacement *īna.*

After *ās[a], [ś]āna* is replaced by *īna.*

āsīnaḥ

Vṛtti—➢ *ās* → (729) *ās* + *[ś]āna* → (735) *āsīna* → (87) *āsīna* + *s[u]* → (93) *āsīnaḥ* (one who is sitting) <1.1, *kartari*>.

७३६ । वेत्तेः शतुर्वसुर्वा ।

736. vetteḥ śatur vasur vā

vetteḥ—after the *dhātu vid[a] jñāne* (2P, to know); *śatuḥ*—of *[ś]at[ṛ]; vasuḥ*—the replacement *vas[u]; vā*—optionally.

After *vid[a], [ś]at[ṛ]* is optionally replaced by *vas[u].*

vidan, vidvān kṛṣṇam. akarmakatve 'pi—vidvān paṇḍitaḥ.

Vṛtti—Thus we get *vidan kṛṣṇam* (one who knows Kṛṣṇa) or *vidvān kṛṣṇam* (one who knows Kṛṣṇa). This rule applies even when *vid[a]* does not take a *karma.* Thus we get *vidvān* which means *paṇḍitaḥ* (learned person).

➢ *vid* → (729) *vid* + *[ś]at[ṛ]* → (two options by 736):

1) (*[ś]at[r]* is replaced by *vas[u]*) *vidvas[u]* → (87) *vidvas[u]* + *s[u]* → (174, 160) *vidva* + *n[um]* + *s* + *s[u]* → *vidvans* + *s[u]* → (163) *vidvāns* + *s[u]* → (138) *vidvāns* → (176) *vidvān* <1.1, *kartari*>.

2) (*[ś]at[ṛ]* is not replaced by *vas[u],* 288) *vid* + *[ś]a[p]* + *[ś]at[ṛ]* → (477, 290, 294) *vidat[ṛ]* → (87) *vidat[ṛ]* + *s[u]* → (174, 160) *vida* + *n[um]* + *t* + *s[u]* → (138) *vidant* → (176) *vidan* <1.1, *kartari*>.

Amṛta—Jīva Gosvāmī now shows the result of including the word *ādi* in the word *vartamānādau* in *sūtra* 729.

७३७ । शतृशानौ भविष्यति च, तत्पूर्वं स्यश्च ।

737. śatṛ-śānau bhaviṣyati ca, tat-pūrvaṁ syaś ca

śatṛ-śānau—the *kṛt pratyayas [ś]at[ṛ]* and *[ś]āna; bhaviṣyati*—in the future tense; ca—also; *tat-pūrvam*—before them; *syaḥ*—the *pratyaya sya; ca*—and.

***[Ś]at[ṛ]* and *[ś]āna* are also applied after a *dhātu* in the future tense, and at that time *sya* is inserted before them.**

kariṣyan, kariṣyamāṇaḥ.

Vṛtti—➢ *kṛ* → (737) *kṛ + sya + [ś]at[ṛ]* → (425) *kṛ + i[ṭ] + sya + [ś]at[ṛ]* → (289) *kar + i[ṭ] + sya + [ś]at[ṛ]* → (291) *karisyat[ṛ]* → (108) *kariṣyat[ṛ]* → (87) *kariṣyat[ṛ] + s[u]* → (174, 160) *kariṣya + n[um] + t + s[u]* → (138) *kariṣyant* → (176) *kariṣyan* (one who will do) <1.1, *kartari*>.

➢ *kṛ* → (737) *kṛ + sya + [ś]āna* → (730) *kṛ + sya + m[uk] + [ś]āna* → (425) *kṛ + i[ṭ] + sya + m[uk] + [ś]āna* → (289) *karisyamāna* → (108) *kariṣyamāna* → (111) *kariṣyamāṇa* → (87) *kariṣyamāṇa + s[u]* → (93) *kariṣyamāṇaḥ* (one who will do) <1.1, *kartari*>.

७३८ । अर्हः शतृ पूज्ये ।

738. arhaḥ śatṛ pūjye

arhaḥ—after the *dhātu arh[a] pūjāyām*[125] (1P, to worship, honor); *śatṛ*—*[ś]at[ṛ]; pūjye*—in the meaning of *pūjya* (worshipable).

[Ś]at[ṛ]* is applied after *arh[a]* in the meaning of *pūjya.

arhan

Vṛtti—➢ *arh* → (738) *arh + [ś]at[ṛ]* → (288) *arh + [ś]a[p] + [ś]at[ṛ]* → (291) *arhat[ṛ]* → (87) *arhat[ṛ] + s[u]* → (174, 160) *arha + n[um] + t + s[u]* → (138) *arhant* → (176) *arhan* (one who is worshipable) <1.1, *karmaṇi*>.

Bāla—*Arhan* <1.1> means *pūjyaḥ* (one who is worshipable). Why do we say in the meaning of *pūjya*? Consider *avaiṣṇavo duḥkham arhati* (The non-Vaiṣṇava deserves suffering).

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125 Sometimes this *dhātu* is listed as *arh[a] pūjāyāṁ yogyatve ca* (1P, to worship, honor; to be fit, to be able).

७३९ । इङ्धारिभ्यां शत्रकृच्छ्रकर्तरि ।

739. iṅ-dhāribhyāṁ śatr akṛcchra-kartari

iṅ-dhāribhyām—after the *dhātus i[ṅ] adhyayane* (2A, to study) and *dhāri* (*dhṛ[ṅ]* + *[ṇ]i*); *śatṛ—[ś]at[ṛ]; akṛcchra-kartari*—when a *kartā* who does the action without difficulty is being expressed.

***[Ś]at[ṛ]* is applied after *i[ṅ]* and *dhāri* in denoting a *kartā* who does the action without difficulty.**

adhīyan śrī-bhāgavatam. dhārayan vedān. kṛcchratve tu—kaṣṭenādhīyānaḥ.

VṚTTI—Examples are *adhīyan śrī-bhāgavatam* (one who studies *Bhāgavatam* without difficulty) and *dhārayan vedān* (one who masters the *Vedas* without difficulty). But when a *kartā* who does the action with difficulty is being expressed, we get *kaṣṭenādhīyānaḥ* (one who studies with difficulty).

➢ *adhi + i* → (739) *adhi + i + [ś]at[ṛ]* → (288) *adhi + i + [ś]a[p] + [ś]at[ṛ]* → (477) *adhi + i + [ś]at[ṛ]* → (381) *adhi + iy + [ś]at[ṛ]* → (42) *adhīyat[ṛ]* → (87) *adhīyat[ṛ] + s[u]* → (174, 160) *adhīya + n[um] + t + s[u]* → (138) *adhīyant* → (176) *adhīyan* (one who studies without difficulty) <1.1, *kartari*>.

➢ *dhṛ* → (569) *dhṛ + [ṇ]i* → (314) *dhāri* → (739) *dhāri + [ś]at[ṛ]* → (288) *dhāri + [ś]a[p] + [ś]at[ṛ]* → (289) *dhāre + [ś]a[p] + [ś]at[ṛ]* → (54) *dhāraya + [ś]at[ṛ]* → (291) *dhārayat[ṛ]* → (87) *dhārayat[ṛ] + s[u]* → (174, 160) *dhāraya + n[um] + t + s[u]* → (138) *dhārayant* → (176) *dhārayan* (one who masters without difficulty) <1.1, *kartari*>.

AMṚTA—The understanding of the word *akṛcchra-kartṛ* is *akṛcchraḥ sukha-sādhyo dhātv-artho yasya kartuḥ so 'kṛcchra-kartā* (An *akṛcchra-kartā* is a *kartā* who does the action (*dhātv-artha*) without difficulty (*akṛcchra*) or, in other words, easily (*sukha*)). *Dhāri* here is the *ṇy-anta-dhātu* made from *dhṛ[ṅ] avasthāne* (6A, to be, exist, remain). This rule ordains only *[ś]at[ṛ]* where *i[ṅ]* would have taken only *[ś]āna* since it is in an *ātmapadī dhātu* and where *dhāri* would have taken either *[ś]at[ṛ]* or *[ś]āna* by *ṇer ubhayapadam* (566).

७४० । द्विषः शतृ शत्रौ ।

740. dviṣaḥ śatṛ śatrau

dviṣaḥ—after the *dhātu dviṣ[a] aprītau* (2U, to hate); *śatṛ—[ś]at[ṛ]; śatrau*—in the meaning of *śatru* (an enemy).

[Ś]at[ṛ]* is applied after *dviṣ[a]* in the meaning of *śatru.

dviṣan. arhad-ādayaś ca phalāntaraṁ nāpekṣante rūḍhatvāt. "mukhyo lākṣaṇiko gauṇaḥ śabdaḥ syād aupacārikaḥ. rūḍho vā yoga-rūḍho vā yaugikaḥ śabda eva ca."

Vṛtti—➢ *dviṣ* → (740) *dviṣ* + *[ś]at[ṛ]* → (288) *dviṣ* + *[ś]a[p]* + *[ś]at[ṛ]* → (477) *dviṣat[ṛ]* → (87) *dviṣat[ṛ]* + *s[u]* → (174, 160) *dviṣa* + *n[um]* + *t* + *s[u]* → (138) *dviṣant* → (176) *dviṣan* (an enemy) <1.1, *kartari*>.

The words *arhat[ṛ]* and so on also do not require another *phala* (*kriyā*), because they are *rūḍha* words.

mukhyo lākṣaṇiko gauṇaḥśabdaḥ syād aupacārikaḥ
rūḍho vā yoga-rūḍho vāyaugikaḥ śabda eva ca

"A word is either *mukhya, lākṣaṇika, gauṇa,* or *aupacārika,* and at the same time a word is either *rūḍha, yoga-rūḍha,* or *yaugika.*"

Bāla—*Dviṣan* <1.1> means *śatruḥ* (an enemy).

Amṛta—The *karma kaṁsam* or *kaṁsasya* has to be added to *dviṣan* (*sūtra* 645). Why do we say "when an enemy is to be expressed"? Consider *praṇayena priyāṁ dveṣṭi* (Out of love he acts in a hostile way towards His beloved). The words "another *phala*" really refer to another *kriyā* which achieves that *phala* (*Amṛta* 729). The words "and so on" in "*arhat[ṛ]* and so on" include the words *adhīyat[ṛ], dhārayat[ṛ],* and *dviṣat[ṛ]* mentioned in the next two *sūtras* after *arhat[ṛ],* and the word *ca* drags in the previously mentioned *akarmakas* such as *sat[ṛ]* and *vidyamāna* (*vṛtti* 729). The reason why such words do not require another *kriyā* is that they are *rūḍha* words. The implied meaning is that *rūḍha* words don't even have regard for the meaning attained by the combination of the *prakṛti* and *pratyaya* from which such words are formed, what to speak of having regard for another *kriyā.*

With the verse beginning *mukhyaḥ,* Jīva Gosvāmī describes the different kinds of words to students whose curiosity was aroused by the mention of *rūḍha* words here. A word can have three different powers (*śaktis*): *abhidhā* (denotation), *lakṣaṇā* (figurative usage), and *vyañjanā* (suggestiveness).

It was described previously (in *Amṛta* 649) that words which are understood through these three *vṛttis* are called *mukhya, lākṣaṇika,* and *vyañjaka* respectively. In that regard, a word which is understood through the *abhidhā śakti,* that is to say a word which is assigned in terms of the Lord's desire that "from this word this meaning should be understood" and which is understood immediately at the moment of pronunciation is called *mukhya.* Now *lakṣaṇā* will be described. *Sāhitya-darpaṇa* offers the following explanation:

mukhyārtha-bādhe tad-yukto yayānyārthaḥ pratīyate
rūḍheḥ prayojanād vāsau lakṣaṇā śaktir arpitā

"The *lakṣaṇā śakti* is that by which another meaning connected with the main meaning is conveyed either by *rūḍhi* (convention) or by *prayojana* (intention) when the main meaning does not make sense."

A meaning or word which is conveyed or understood through *lakṣaṇā vṛtti* is called *lākṣaṇika.* For example, in *gaṅgāyāṁ ghoṣaḥ* (The village of cowherds is situated on the Gaṅgā), the word Gaṅgā refers to the bank of the Gaṅgā (*vṛtti* 649). Now *vyañjanā* will be described. The *vyañjanā śakti* is that by which a meaning other than the *mukhya* (main) or *lākṣaṇika* (figurative) meaning is understood once the *abhidhā śakti* and *lakṣaṇā śakti* have ceased after conveying their respective meanings. But the *vyañjanā śakti* conveys a meaning other than the *mukhya* or *lākṣaṇika* meaning only after due consideration of the connection, surroundings, and suitability as well as the time and place and so on understood by the speaker. A meaning or word which is conveyed or understood through *vyañjanā vṛtti* is called *vyañjaka* (suggestive). (Rather, an implied meaning is called *vyaṅgya artha.*)

For example, in *sa-kaustubho bhāti vidhuḥ* (Vidhu shines along with the Kaustubha jewel), the word *vidhu* refers to Kṛṣṇa, not to the moon, because of the connection with the word *kaustubha.* To give another example—When, during a meal, someone says *saindhavam ānaya* (Bring *saindhava*), it is understood that salt, which is suitable for the time of eating, is required, and not a horse from the *sindhu* region.

What has been explained so far is the opinion of those who propound the knowledge of *alaṅkāras.* But the followers of the Nyāya system say that *vyañjanā* is included within *abhidhā* and *lakṣaṇā* and is not a separate *vṛtti.* Because they do not accept any *vṛtti* other than *abhidhā* and *lakṣaṇā,* they conclude that all words are included in the category of *mukhya* or *lākṣaṇika.*

Some accept that *gauṇī vṛtti* (the word's qualitative meaning) is a separate category due to a connection through the quality of similarity. A word which is understood through *gauṇī vṛtti* is called *gauṇa.* It is considered that *gauṇa* is included in the category of *lākṣaṇika.* Examples are *puruṣaḥ siṁhaḥ* (the man is a lion), *agnir mānavakaḥ* (the boy is fire), and so on (*Amṛta* 649). Similarly, a word which involves *upacāra* (the imposing of a particular function (*vyāpāra*) on something that normally would not have that function) is called *aupacārika. Aupacārika* is also just a special kind of *lākṣaṇika.* Examples are *mañcāḥ krośanti* (The beds cry out, i.e. the babies on the beds cry out), *bhikṣā mathurāṁ vāsayati* (Begging makes one live in Mathurā), and so on.[126]

Rūḍha and so on are subdivisions of *mukhya.* In this regard, *Siddhānta-muktāvalī* gives the following definitions and examples: A word in which only the meaning of the parts is understood when there is combination of the *prakṛti* and *pratyaya* is called a *yaugika* word. Examples are *pācaka, kṛṣṇa,* and so on. A word in which a special meaning is understood based on the *śakti* (designative power) of the whole independent of the *śakti* of the parts is called a *rūḍha* word. Examples are *go, maṇḍapa,* and so on. On the other hand, a word which, despite the existence of the *śakti* of the parts, depends on the *śakti* of the whole, is called a *yoga-rūḍha* word. An example is *paṅkaja.* Here, despite the existence of the quality of being the *kartā* of the activity of being born (*ja*) in the mud (*paṅka*), all other things such as *śaivāla* (a green moss-like plant) and *śambuka* (a bivalve shell) and so on in which the quality of being such a *kartā* inheres are excluded and the word *paṅkaja* conventionally refers only to the thing called *padma* (a lotus flower).

Knowledge of the meaning of words can be had from grammar and so on. In this regard, earlier grammarians have said:

śakti-graho vyākaraṇopamāna-
koṣāpta-vākyād vyavahārataś ca
vākyasya śeṣād vivṛter vadanti
sānnidhyataḥ siddha-padasya vṛddhāḥ

"Scholars say that the comprehension of the *śakti* of a word comes from grammar, comparison, dictionaries, the statements of learned people, common usage, the missing words in an elliptical sentence, and commentaries."

126 See *vṛttis* 625 and 641 for further details.

Saṁśodhinī—Although *kṛṣṇa* is mentioned here as a *yaugika* word, it is also a *rūḍha* word in accordance with the following statement of *Nāma-kaumudī,* a book written by Lakṣmīdhara Paṇḍita: *kṛṣṇa-śabdasya tamāla-śyāmala-tviṣi yaśodāyāḥ stanan-dhaye para-brahmaṇi rūḍhiḥ* (The word *kṛṣṇa* is conventionally the name of the Supreme Brahman, whose complexion is dark blue like a *tamāla* tree and who sucks the breast of Mother Yaśodā).[127] The *rūḍhi,* or conventional meaning, is always the primary meaning. In cases where the *rūḍhi* differs from the *yoga* (derived meaning), the *rūḍhi* takes precedence. This is in accordance with the maxim *yogād rūḍhir balīyasī* (The conventional meaning is stronger than the derived meaning). Still *Amṛta* is not wrong in labelling *kṛṣṇa* a *yaugika* word since *Mahābhārata* (*Udyoga-parva* 71.4) offers the following derivation:

kṛṣir bhū-vācakaḥ śabdo ṇaś ca nirvṛti-vācakaḥ
tayor aikyaṁ paraṁ brahma kṛṣṇa ity abhidhīyate

"'The word "kṛṣ" is the attractive feature of the Lord's existence, and "ṇa" means spiritual pleasure. When the verb "kṛṣ" is added to the suffix "ṇa," it becomes "Kṛṣṇa," which indicates the Absolute Truth.'"

७४१ । न नारायणाच्छतुर्नुम्कृष्णस्थाने , ब्रह्मणस्तु वा ।

741. na nārāyaṇāc chatur num kṛṣṇasthāne, brahmaṇas tu vā

na—not; *nārāyaṇāt*—after a *nārāyaṇa* (*sūtras* 327 and 505); *śatuḥ*—of *[ś]at[ṛ]; num*—the *āgama n[um]; kṛṣṇasthāne*—when a *kṛṣṇasthāna* follows (*sūtra* 162); *brahmaṇaḥ*—of the neuter gender; *tu*—but; *vā*—optionally.

If *[ś]at[ṛ]* comes after a *nārāyaṇa,* it does not take *n[um]* when a *kṛṣṇasthāna* follows. But this is optional in the neuter gender.

dadat, dadatau. jakṣat, jakṣatau. dadanti, dadati.

Vṛtti—➢ *dā* → (729) *dā* + *[ś]at[ṛ]* → (288) *dā* + *[ś]a[p]* + *[ś]at[ṛ]* → (477) *dā* + *[ś]at[ṛ]* → (519, 323) *dā* + *dā* + *[ś]at[ṛ]* → (375) *da* + *dā* + *[ś]at[ṛ]* → (290, 524) *dadat[ṛ]* → (*dadat[ṛ]* is a *nāma* by *sūtra* 87 and thus *sv-ādis* are applied after it by *sūtra* 90):

- ➢ *dadat[ṛ]* + *s[u]* → (741, 138) *dadat* (one who gives) <1.1, *kartari*>.
- ➢ *dadat[ṛ]* + *au* → (741) *dadatau* (those two who give) <1.2, *kartari*>.

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127 See *Tattva-sandarbha* (47.2) for further details.

➢ *jakṣ* → (729) *jakṣ + [ś]at[ṛ]* → (288) *jakṣ + [ś]a[p] + [ś]at[ṛ]* → (477) *jakṣat[ṛ]* (*jakṣat[ṛ]* is a *nāma* by *sūtra* 87 and thus *sv-ādis* are applied after it by *sūtra* 90):

➢ *jakṣat[ṛ] + s[u]* → (741, 138) *jakṣat* (one who eats / laughs) <1.1, *kartari*>.

➢ *jakṣat[ṛ] + au* → (741) *jakṣatau* (those two who eat / laugh) <1.2, *kartari*>.

➢ *dā* → (729) *dā + [ś]at[ṛ]* → (288) *dā + [ś]a[p] + [ś]at[ṛ]* → (477) *dā + [ś]at[ṛ]* → (519, 323) *dā + dā + [ś]at[ṛ]* → (375) *da + dā + [ś]at[ṛ]* → (290, 524) *dadat[ṛ]* → (87) *dadat[ṛ] + [j]as* → (158) *dadat[ṛ] + [ś]i* → (two options by 741):

1) (*n[um]* is inserted) *dada + n[um] + t + [ś]i* → (165, 73) *dadanti* (those which give) <1.3, *kartari*>.

2) (*n[um]* isn't inserted) *dadati* (those which give) <1.3, *kartari*>.

Amṛta—This rule prohibits the *n[um]* that would have been obtained by *acaś caturbhujānubandhānāṁ ca nuṁ kṛṣṇasthāne* (174).

७४२ । शप्श्याभ्यां शतुर्नुमीप्रत्यये, शेषाद्द्वयात्तु वा ।

742. śap-śyābhyāṁ śatur num ī-pratyaye, śeṣā-dvayāt tu vā

śap-śyābhyām—after the *vikaraṇas [ś]a[p]* and *[ś]ya; śatuḥ*—of *[ś]at[ṛ]; num*—the *āgama n[um]; ī-pratyaye*—when the *pratyaya ī* follows; *śeṣa-a-dvayāt*—after the *a-dvaya* of anything else; *tu*—but; *vā*—optionally.

***[Ś]at[ṛ]* takes *n[um]* when it comes after *[ś]a[p]* or *[ś]ya* and the *pratyaya ī* follows. But when it comes after the *a-dvaya* of anything else, it optionally takes *n[um]*.**

caturbhujānubandhāl lakṣmyām īp vakṣyate. brahmaṇa au ī coktaḥ—krīḍantī dīvyantī gopa-śreṇī gopa-kule vā. a-rāma-harasya nimittam a-rāmaḥ pūrva-vac ca. tudatī tudantī, bhātī bhāntī, kariṣyatī kariṣyantī sā, te vā. anyatra tu—adatī, kurvatī.

Vṛtti—It will be described later how the *taddhita pratyaya ī[p]* is applied in the feminine gender after words that have a *caturbhuja* as their indicatory letter (*sūtra* 1084). And it was already described that after a *brahma, au* is replaced by *ī* (*sūtra* 144). Examples are *krīḍantī gopa-śreṇī* (The group of cowherd boys who are playing) and *dīvyantī gopa-śreṇī* (The group of cowherd boys who are playing) and *krīḍantī gopa-kule* (The two groups of cowherd boys who are playing) and *dīvyantī gopa-kule* (The two groups of cowherd boys who are playing).

➢ *krīḍ* → (729) *krīḍ + [ś]at[ṛ]* → (288) *krīḍ + [ś]a[p] + [ś]at[ṛ]* → (291) *krīḍ + [ś]at[ṛ]* → (1084) *krīḍ + [ś]at[r] + ī[p]* → (339, 742, 160) *krīḍantī* → (87) *krīḍantī + s[u]* → (138) *krīḍantī* <1.1, *kartari*>.

➢ *div* → (729) *div + [ś]at[ṛ]* → (288) *div + [ś]a[p] + [ś]at[ṛ]* → (537) *div + [ś]ya + [ś]at[r]* → (192) *dīvya + [ś]at[ṛ]* → (291) *dīvy + [ś]at[ṛ]* → (1084) *dīvy + [ś]at[ṛ] + ī[p]* → (339, 742, 160) *dīvyantī* → (87) *dīvyantī + s[u]* → (138) *dīvyantī* <1.1, *kartari*>.

➢ *krīḍ* → (729) *krīḍ + [ś]at[ṛ]* → (288) *krīḍ + [ś]a[p] + [ś]at[ṛ]* → (291) *krīḍ + [ś]at[ṛ]* → (87) *krīḍ + [ś]at[ṛ] + au* → (144) *krīḍ + [ś]at[ṛ] + ī* → (339, 742, 160) *krīḍantī* <1.2, *kartari*>.

➢ *div* → (729) *div + [ś]at[ṛ]* → (288) *div + [ś]a[p] + [ś]at[ṛ]* → (537) *div + [ś]ya + [ś]at[r]* → (192) *dīvya + [ś]at[ṛ]* → (291) *dīvy + [ś]at[ṛ]* → (87) *dīvy + [ś]at[ṛ] + au* → (144) *dīvy + [ś]at[ṛ] + ī* → (339, 742, 160) *dīvyantī* <1.2, *kartari*>.

[Now examples of *śeṣā-dvayāt tu vā* are given]: *A-rāma-harasya nimittam a-rāmaḥ pūrva-vac ca* (339) is applied and we get *tudatī sā* or *tudantī sā* (she who is striking), *bhātī sā* or *bhāntī sā* (she who is shining), and *kariṣyatī sā* or *kariṣyantī sā* (she who will do). Likewise *tudatī te* or *tudantī te* (those two which are striking), *bhātī te* or *bhāntī te* (those two which are shining), and *kariṣyatī te* or *kariṣyantī te* (those two who will do). On the other hand, we get *adatī* (one who is eating) and *kurvatī* (one who is doing).

➢ *tud* → (729) *tud + [ś]at[ṛ]* → (288) *tud + [ś]a[p] + [ś]at[ṛ]* → (545) *tud + [ś]a + [ś]at[r]* → (290, 294, 291) *tud + [ś]at[ṛ]* → (1084) *tud + [ś]at[ṛ] + ī[p]* → (339, two options by 742):

1) (*n[um]* is inserted) *tudantī* → (87) *tudantī + s[u]* → (138) *tudantī* <1.1, *kartari*>.
2) (*n[um]* isn't inserted) *tudatī* → (87) *tudatī + s[u]* → (138) *tudatī* <1.1, *kartari*>.

➢ *bhā* → (729) *bhā + [ś]at[ṛ]* → (288, 477, 1084) *bhā + [ś]at[ṛ] + ī[p]* → (two options by 742):

1) (*n[um]* is inserted) *bhā + antī* → (42) *bhāntī* → (87) *bhāntī + s[u]* → (138) *bhāntī* <1.1, *kartari*>.
2) (*n[um]* isn't inserted, 42) *bhātī* → (87) *bhātī + s[u]* → (138) *bhātī* <1.1, *kartari*>.

➢ *kṛ* → (737) *kṛ + sya + [ś]at[ṛ]* → (425) *kṛ + i[ṭ] + sya + [ś]at[ṛ]* → (289) *kar + i[ṭ] + sya + [ś]at[ṛ]* → (291) *kar + i[ṭ] + sy + [ś]at[ṛ]* → (108) *kar + i[ṭ] + ṣy + [ś]at[ṛ]* → (1084) *kar + i[ṭ] + ṣy + [ś]at[ṛ] + ī[p]* → (339, two options by 742):

1) (*n[um]* is inserted) *kariṣyantī* → (87) *kariṣyantī + s[u]* → (138) *kariṣyantī* <1.1, *kartari*>.
2) (*n[um]* isn't inserted) *kariṣyatī* → (87) *kariṣyatī + s[u]* → (138) *kariṣyatī* <1.1, *kartari*>.

➢ *tud* → (729) *tud + [ś]at[ṛ]* → (288) *tud + [ś]a[p] + [ś]at[ṛ]* → (545) *tud + [ś]a + [ś]at[ṛ]* → (290, 294, 291) *tud + [ś]at[ṛ]* → (87) *tud + [ś]at[ṛ] + au* → (144) *tud + [ś]at[ṛ] + ī* → (339, two options by 742):
1) (*n[um]* is inserted) *tudantī* <1.2, *kartari*>.
2) (*n[um]* isn't inserted) *tudatī* <1.2, *kartari*>.

➢ *bhā* → (729) *bhā + [ś]at[ṛ]* → (288, 477, 87) *bhā + [ś]at[ṛ] + au* → (144) *bhā + [ś]at[ṛ] + ī* (339, two options by 742):
1) (*n[um]* is inserted) *bhā + antī* → (42) *bhāntī* <1.2, *kartari*>.
2) (*n[um]* isn't inserted, 42) *bhātī* <1.2, *kartari*>.

➢ *kṛ* → (737) *kṛ + sya + [ś]at[ṛ]* → (425) *kṛ + i[ṭ] + sya + [ś]at[ṛ]* → (289) *kar + i[ṭ] + sya + [ś]at[ṛ]* → (291) *kar + i[ṭ] + sy + [ś]at[ṛ]* → (108) *kar + i[ṭ] + ṣy + [ś]at[ṛ]* → (87) *kar + i[ṭ] + ṣy + [ś]at[ṛ] + au* (144) *kar + i[ṭ] + ṣy + [ś] at[ṛ] + ī* → (339, two options by 742):
1) (*n[um]* is inserted) *kariṣyantī* <1.2, *kartari*>.
2) (*n[um]* isn't inserted) *kariṣyatī* <1.2, *kartari*>.

Amṛta—With the first two sentences of the *vṛtti,* Jīva Gosvāmī explains the *para-nimitta ī-pratyaye* in this *sūtra.* He explains that it refers both to the *taddhita pratyaya ī[p]* and to *ī,* the neuter replacement of *au.* Thus this rule ordains *n[um]* where it was unobtained by the previous *sūtra* since *ī[p]* and *ī* aren't *kṛṣṇasthānas.* The word *śeṣā-dvayāt* means *śap-śyābhyām itaro yo 'dvayas tasmāt* (after *a-dvaya* other than *[ś]a[p]* or *[ś]ya*).

Someone may wonder, "Was the word *a-dvaya* used here to refer to the *a-rāma* of the *vikaraṇa [ś]a* and to the *ā-rāma* of the *vikaraṇa [ś]nā,* or was it used here to refer to something else?" Well, the *a-rāma* of the *vikaraṇa [ś]a* fits here, but the *ā-rāma* of the *vikaraṇa [ś]nā* doesn't fit here because, when it is deleted by the *antaraṅga* rule *śnā-nārāyaṇayor ā-rāma-haro nirguṇa-kṛṣṇa-dhātuke* (524)*,* there is no possibility of using it is as the *prāṅ-nimitta.* Someone may then argue, "Well, why do we have *a-dvayāt,* if it should really just be *a-rāmāt*?" The answer is that there is no rule that the *a-dvaya* has to be part of a *vikaraṇa,* rather *[ś]at[ṛ]* takes *n[um]* even when it comes after *ā-rāma* that is part of a *dhātu.* Therefore the example *bhāntī* is given in the *vṛtti.*

The word *gopa-śreṇī* is a *viśeṣya* used to indicate the feminine gender, and the word *gopa-kule* is a *viśeṣya* used to indicate neuter first case or second case dual. *Tudatī* and so on are examples of *śeṣā-dvayāt tu vā.* The mood behind the option here is this: When *a-rāma* is deleted by *a-rāma-hara e-ayor aviṣṇupadānte* (291) and the *a-rāma* which is the *para-nimitta* of the deletion is considered like the previous *a-rāma,* then *n[um]* is applied. But when it is not considered like the previous *a-rāma,* then *[ś]at[ṛ]* doesn't come after *a-dvaya,* and thus *n[um]* isn't applied. In *adatī* and so on, *[ś]at[ṛ]* doesn't come after *a-dvaya,* and thus *n[um]* is not applied.

७४३ । परोक्षातीते क्वसुकिकाना अधोक्षजाभसंज्ञाः परपदात्मपदयोः ।

743. parokṣātīte kvasu-ki-kānā adhokṣajābha-saṁjñāḥ parapadātmapadayoḥ

parokṣa-atīte—in the past tense not witnessed by the speaker; *kvasu-ki-kānāḥ*—the *kṛt pratyayas [k]vas[u], [k]i,* and *[k]āna; adhokṣajābha-saṁjñāḥ*—called *adhokṣajābhas* (like *adhokṣaja pratyayas*) (*vṛtti* 645); *parapada-ātmapadayoḥ*—in place of a *parapada pratyaya* and *ātmapada pratyaya* respectively.

[K]vas[u], [k]i,* and *[k]āna* are applied after a *dhātu* in *kartari prayoga* in the past tense not witnessed by the speaker and are called *adhokṣajābhas.* In that regard, *[k]vas[u]* and *[k]i* are *parapada pratyayas* and *[k]āna* is an *ātmapada pratyaya.

prāyaś chāndasā ete. adhokṣajābhatvād dvir-vacanādi.

VṚTTI—These *pratyayas* are found mainly in the *Vedas.* Because these *pratyayas* are like *adhokṣaja pratyayas,* reduplication and so on is done.

AMṚTA—Because these *pratyayas* have the indicatory letter *k,* they are *kapila,* and thus *saṅkarṣaṇa* as well as the deletion of the *uddhava-na-rāma* and so on is done. The *u* in *[k]vas[u]* is for the sake of *n[um].* The *adhokṣajābhas* are found mainly in the *Vedas,* but sometimes in common Sanskrit too. Therefore, to cover the usage of the *adhokṣajābhas* in common Sanskrit, the *adhokṣajābhas* were also mentioned in the *sūtra acyutābha-viṣṇuniṣṭhādhokṣajābha-khal-arthāvyayo-rāmānta-tṝṇāṁ yoge na ṣaṣṭhī* (644). *Kṛdantas* made from the *adhokṣajābhas* function as the main *kriyā,* just like an *ākhyāta-kriyā,* since they are able to complete the sense by themselves.

७४४ । नरे कृतेऽप्येकसर्वेश्वरादारामान्ताद्घसेश्चैवेड्वसौ , नान्येभ्यः ।

744. nare kṛte 'py eka-sarveśvarād ā-rāmāntād ghaseś caiveḍ vasau, nānyebhyaḥ

nare kṛte api—even when the *nara* has been made; *eka-sarveśvarāt*—after a *dhātu* which has only one *sarveśvara; ā-rāma-antāt*—after a *dhātu* which ends in *ā-rāma; ghaseḥ*—after the *dhātu ghas[l] adane* (1P, to eat); *ca*—and; *eva*—only; *iṭ*—the *āgama i[ṭ]; vasau*—when *[k]vas[u]* follows; *na*—not; *anyebhyaḥ*—after any other *dhātu.*

When *[k]vas[u]* follows, *i[ṭ]* is only applied after *dhātus* which still have only one *sarveśvara* even after the *nara* has been made, after *dhātus* which end in *ā-rāma,* and after the *dhātu ghas[l]. I[ṭ]* is not applied after any other *dhātu.*

eṣa bhejivān kṛṣṇaṁ, bhājayāñcakṛvān. ādivān tan-naivedyam, ādayāñcakṛvān. vasor vasya utve niṣedha-prāpter iṭo 'pāyo nimittatvābhāvāt, bhejuṣaḥ, āduṣaḥ. dadivān, jakṣivān. nānyebhya iṭ—babhūvān. vasor vasya ur bhagavati, bhuvo bhūv—babhūvuṣaḥ.

VṚTTI—Examples of the first kind are *eṣa bhejivān kṛṣṇam* (This person worshiped Kṛṣṇa) but *eṣa bhājayāñcakṛvān kṛṣṇam* (This person caused [someone] to worship Kṛṣṇa) and *eṣa ādivān tan-naivedyam* (This person ate Kṛṣṇa's remnants) but *eṣa ādayāñcakṛvān tan-naivedyam* (This person caused [someone] to eat Kṛṣṇa's remnants).

➢ *bhaj* → (743) *bhaj* + *[k]vas[u]* → (322, 323) *bha* + *bhaj* + *[k]vas[u]* → (364) *bhej* + *[k]vas[u]* → (744) *bhejivas[u]* → (87) *bhejivas[u]* + *s[u]* → (174, 160) *bhejivans* + *s[u]* → (163) *bhejivāns* + *s[u]* → (138) *bhejivāns* → (176) *bhejivān* <1.1, *kartari*>.

➢ *bhaj* → (569) *bhaj* + *[ṇ]i* → (358) *bhāji* → (260, 743) *bhāji* + *[k]vas[u]* → (395) *bhāji* + *ām* + *[k]vas[u]* → (369) *bhāji* + *ām* + *kṛ* + *[k]vas[u]* → (455, 289) *bhāje* + *ām* + *kṛ* + *[k]vas[u]* → (54) *bhājayām* + *kṛ* + *[k]vas[u]* → (322, 323) *bhājayām* + *kṛ* + *kṛ* + *[k]vas[u]* → (345) *bhājayām* + *cṛ* + *kṛ* + *[k]vas[u]* → (371, 294) *bhājayām* + *cakṛvas[u]* → (165, 73) *bhājayāñcakṛvas[u]* → (87) *bhājayāñcakṛvas[u]* + *s[u]* → (174, 160) *bhājayāñcakṛvans* + *s[u]* → (163) *bhājayāñcakṛvāns* + *s[u]* → (138) *bhājayāñcakṛvāns* → (176) *bhājayāñcakṛvān* <1.1, *kartari*>.

➢ *ad* → (743) *ad* + *[k]vas[u]* → (322, 323) *a* + *ad* + *[k]vas[u]* → (361) *ā* + *ad* + *[k]vas[u]* → (42) *ād* + *[k]vas[u]* → (744) *ādivas[u]* → (87)

ādivas[u] + *s[u]* → (174, 160) *ādivans* + *s[u]* → (163) *ādivāns* + *s[u]* → (138) *ādivāns* → (176) *ādivān* <1.1, *kartari*>.

➢ *ad* → (569) *ad* + *[ṇ]i* → (358) *ādi* → (260, 743) *ādi* + *[k]vas[u]* → (395) *ādi* + *ām* + *[k]vas[u]* → (369) *ādi* + *ām* + *kṛ* + *[k]vas[u]* → (455, 289) *āde* + *ām* + *kṛ* + *[k]vas[u]* → (54) *ādayām* + *kṛ* + *[k]vas[u]* → (322, 323) *ādayām* + *kṛ* + *kṛ* + *[k]vas[u]* → (345) *ādayām* + *cṛ* + *kṛ* + *[k]vas[u]* → (371, 294) *ādayām* + *cakṛvas[u]* → (165, 73) *ādayāñcakṛvas[u]* → (87) *ādayāñcakṛvas[u]* + *s[u]* → (174, 160) *ādayāñcakṛvans* + *s[u]* → (163) *ādayāñcakṛvāns* + *s[u]* → (138) *ādayāñcakṛvāns* → (176) *ādayāñcakṛvān* <1.1, *kartari*>.

But, when the *va* of *[k]vas[u]* changes to *u* by *sūtra* 209, *i[ṭ]* disappears since *u-rāma* cannot be a *nimitta* due to the prohibition *neṭ ya-sarveśvarayoḥ* (330). Thus we get *bhejuṣaḥ* <2.3> and *āduṣaḥ* <2.3>.

➢ *bhaj* → (743) *bhaj* + *[k]vas[u]* → (322, 323) *bha* + *bhaj* + *[k]vas[u]* → (364) *bhej* + *[k]vas[u]* → (744) *bhejivas[u]* → (87) *bhejivas[u]* + *[ś]as* → (209) *bheji* + *us* + *[ś]as* → (*nimittāpāye naimittakasyāpy apāyaḥ*) *bhejus* + *[ś]as* → (108) *bhejuṣas* → (93) *bhejuṣaḥ* <2.3, *kartari*>.

➢ *ad* → (743) *ad* + *[k]vas[u]* → (322, 323) *a* + *ad* + *[k]vas[u]* → (361) *ā* + *ad* + *[k]vas[u]* → (42) *ād* + *[k]vas[u]* → (744) *ādivas[u]* → (87) *ādivas[u]* + *[ś]as* → (209) *ādi* + *us* + *[ś]as* → (*nimittāpāye naimittakasyāpy apāyaḥ*) *ādus* + *[ś]as* → (108) *āduṣas* → (93) *āduṣaḥ* <2.3, *kartari*>.

An example of the second kind is *dadivān* <1.1>.

➢ *dā* → (743) *dā* + *[k]vas[u]* → (744) *dā* + *i[ṭ]* + *[k]vas[u]* → (322, 323) *dā* + *dā* + *i[ṭ]* + *[k]vas[u]* → (375) *da* + *dā* + *i[ṭ]* + *[k]vas[u]* → (415) *dadivas[u]* → (87) *dadivas[u]* + *s[u]* → (174, 160) *dadivans* + *s[u]* → (163) *dadivāns* + *s[u]* → (138) *dadivāns* → (176) *dadivān* <1.1, *kartari*>.

The example of *ghas[ḷ]* is *jakṣivān* <1.1>.

➢ *ghas* → (743) *ghas* + *[k]vas[u]* → (744) *ghas* + *i[ṭ]* + *[k]vas[u]* → (322, 323) *gha* + *ghas* + *i[ṭ]* + *[k]vas[u]* → (329) *ga* + *ghas* + *i[ṭ]* + *[k]vas[u]* → (345) *ja* + *ghas* + *i[ṭ]* + *[k]vas[u]* → (437) *ja* + *ghs* + *i[ṭ]* + *[k]vas[u]* → (63) *jaksivas[u]* → (475) *jakṣivas[u]* → (87) *jakṣivas[u]* + *s[u]* → (174, 160) *jakṣivans* + *s[u]* → (163) *jakṣivāns* + *s[u]* → (138) *jakṣivāns* → (176) *jakṣivān* <1.1, *kartari*>.

***I[ṭ]* is not applied after any other *dhātu.* Thus we get *babhūvān* <1.1>.**

➢ *bhū* → (743) *bhū + [k]vas[u]* → (322, 323) *bhū + bhū + [k]vas[u]* → (328) *bha + bhū + [k]vas[u]* → (329) *babhūvas[u]* → (87) *babhūvas[u] + s[u]* → (174, 160) *babhūvans + s[u]* → (163) *babhūvāns + s[u]* → (138) *babhūvāns* → (176) *babhūvān* <1.1, *kartari*>.

***Vasor vasya ur bhagavati* (209) is applied, then *bhuvo bhūv bhūteśādhokṣaja-sarveśvare* (311) is applied, and we get *babhūvuṣaḥ* <2.3>.**

➢ *bhū* → (743) *bhū + [k]vas[u]* → (322, 323) *bhū + bhū + [k]vas[u]* → (328) *bha + bhū + [k]vas[u]* → (329) *babhūvas[u]* → (87) *babhūvas[u] + [ś]as* → (209) *babhū + us + [ś]as* → (311) *babhūvusas* → (108) *babhūvuṣas* → (93) *babhūvuṣaḥ* <2.3, *kartari*>.

Amṛta—This is a special restriction made for *[k]vas[u]* which overrules the previous restriction that only the *dhātus [ḍu]kṛ[ñ], sṛ, [ḍu]bhṛ[ñ],* and so on don't take *i[ṭ]* when an *adhokṣaja pratyaya* follows and that all other *dhātus* take *i[ṭ],* even if they are *aniṭ* (*sūtra* 356). In the examples, the *anukta-karma kṛṣṇam* takes a *dvitīyā viṣṇubhakti* in accordance with the prohibition *acyutābha-viṣṇuniṣṭhādhokṣajābha-khal-arthāvyayo-rāmānta-tṝṇāṁ yoge na ṣaṣṭhī* (644). Regarding *dadivān* <1.1>, one should not suspect that the *naimittika i[ṭ]* disappears when its *nimitta* in the form of *ā-rāma* is deleted by *ā-rāma-haraḥ kaṁsāri-sarveśvara-rāma-dhātuke iṭi usi ca* (415), because the rule of *sannipāta* applies here (*vṛtti* 529). For example, since the deletion of *ā-rāma* takes place based on the existence of *i[ṭ],* the deletion of *ā-rāma* cannot cause the disappearance of *i[ṭ].*

७४५ । गमहनविन्ददृशविशिभ्य इड्वा वसौ ।

745. gama-hana-vinda-dṛśa-viśibhya iḍ vā vasau

gama-hana-vinda-dṛśa-viśibhyaḥ—after the *dhātus gam[ḷ] gatau* (1P, to go, move), *han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go, move), *vid[ḷ] lābhe* (6U, to find, obtain), *dṛś[ir] prekṣaṇe* (1P, to see), and *viś[a] praveśane* (6P, to enter); *iṭ*—the *āgama i[ṭ]; vā*—optionally; *vasau*—when *[k]vas[u]* follows.

jaganvān, jagmuṣaḥ. jaghnivān, jaghanvān, jaghnuṣaḥ ity-ādi. "vinda" iti numā nirdeśaḥ—vividvān, vividivān.

When *[k]vas[u]* follows, *i[ṭ]* is optionally applied after *gam[ḷ], han[a], vid[ḷ], dṛś[ir],* and *viś[a].*

Vṛtti—

➢ *han* → (743) *han + [k]vas[u]* → (two options by 745):

1) (*i[ṭ]* is inserted) *han + i[ṭ] + [k]vas[u]* → (322, 323) *ha + han + i[ṭ] + [k]vas[u]* → (470) *ja + han + i[ṭ] + [k]vas[u]* → (487) *ja + ghan + i[ṭ] + [k]vas[u]* → (437) *jaghnivas[u]* → (87) *jaghnivas[u] + s[u]* → (174, 160) *jaghnivans + s[u]* → (163) *jaghnivāns + s[u]* → (138) *jaghnivāns* → (176) *jaghnivān* <1.1, *kartari*>.

2) (*i[ṭ]* isn't inserted) *han + [k]vas[u]* → (322, 323) *ha + han + [k]vas[u]* → (470) *ja + han + [k]vas[u]* → (487) *jaghanvas[u]* → (87) *jaghanvas[u] + s[u]* → (174, 160) *jaghanvans + s[u]* → (163) *jaghanvāns + s[u]* → (138) *jaghanvāns* → (176) *jaghanvān* <1.1, *kartari*>.

➢ *han* → (743) *han + [k]vas[u]* → (two options by 745):

1) (*i[ṭ]* is inserted) *han + i[ṭ] + [k]vas[u]* → (322, 323) *ha + han + i[ṭ] + [k]vas[u]* → (470) *ja + han + i[ṭ] + [k]vas[u]* → (487) *ja + ghan + i[ṭ] + [k]vas[u]* → (437) *jaghnivas[u]* → (87) *jaghnivas[u] + [ś]as* → (209) *jaghni + us + [ś]as* → (*nimittāpāye naimittikasyāpy apāyaḥ*) *jaghnusas* → (108) *jaghnuṣas* → (93) *jaghnuṣaḥ* <2.3, *kartari*>.

2) (*i[ṭ]* isn't inserted) *han + [k]vas[u]* → (322, 323) *ha + han + [k]vas[u]* → (470) *ja + han + [k]vas[u]* → (487) *jaghanvas[u]* → (87) *jaghanvas[u] + [ś]as* → (209) *jaghan + us + [ś]as* → (437) *jaghnusas* → (108) *jaghnuṣas* → (93) *jaghnuṣaḥ* <2.3, *kartari*>.

In *vinda,* the *āgama n[um]* is used to indicate the *dhātu vid[ḷ]* (*sūtra* 546).

➢ *vid* → (743) *vid + [k]vas[u]* → (two options by 745):

1) (*i[ṭ]* is inserted) *vid + i[ṭ] + [k]vas[u]* → (322, 323) *vividivas[u]* → (87) *vividivas[u] + s[u]* → (174, 160) *vividivans + s[u]* → (163) *vividivāns + s[u]* → (138) *vividivāns* → (176) *vividivān* <1.1, *kartari*>.

2) (*i[ṭ]* isn't inserted) *vid + [k]vas[u]* → (322, 323) *vividvas[u]* → (87) *vividvas[u] + s[u]* → (174, 160) *vividvans + s[u]* → (163) *vividvāns + s[u]* → (138) *vividvāns* → (176) *vividvān* <1.1, *kartari*>.

Amṛta—This rule creates an option where *i[ṭ]* would have otherwise been unobtained due to the restriction made in *sūtra* 744. Due to the use of *n[um]* in *vinda,* only *vid[ḷ] lābhe* (6U, to find, obtain) is accepted. Thus from *vid[a] jñāne* (2P, to know) we only get *vividvān* <1.1>. The forms of *viś[a]* are *viviśivān* <1.1> or *viviśvān* <1.1>, and the forms of *dṛś[ir]* are *dadṛśivān* <1.1> or *dadṛśvān* <1.1>.

Bṛhat 1212—*īyivas-prabhṛtayaḥ,* **"*Īyivas[u]* and so on are *nipātas.*"**

iṭā trivikramādinā caite kvasv-antā nipātyante. iṇ—īyivān. īyuṣaḥ. dāsṛ-saha-mihāṁ dāsvān, sāhvān, mīḍhvān nipātyate. radha—redhivān. atha kānaḥ. cakrāṇo rāsaṁ kṛṣṇaḥ. karmaṇi—kṛṣṇena cakrāṇo rāsaḥ. bhāve—kṛṣṇena cakrāṇam.

Vṛtti for Bṛhat 1212—The following words ending in *[k]vas[u]* are *nipātas* made either with *i[ṭ]* or with *trivikrama* and so on. From the *dhātu i[ṇ] gatau* (2P, to go) we get *īyivān* <1.1>. When a *bhagavat* follows, we get *īyuṣaḥ* <2.3>. From the *dhātus dās[ṛ] dāne* (1U, to give), *ṣah[a] marṣaṇe* (1A, to tolerate, conquer), and *mih[a] secane* (1P, to pass urine or semen) we get *dāsvān* <1.1>, *sāhvān* <1.1>, and *mīḍhvān* <1.1> respectively. From the *dhātu radh[a] saṁrāddhau hiṁsāyāṁ ca* (4P, to accomplish, be completed; to hurt, kill) we get *redhivān* <1.1>.

Bāla on Bṛhat 1212—The result of the *nipāta īyivas[u]* is that *i[ṭ]* is applied. Then, after reduplication is done, the change to *iy* is done by *dhātoś catuḥsanasyey-uvau sarveśvare* (381) and *daśavatāra ekātmake militvā trivikramaḥ* (42) is applied. With the sentence beginning *dāsṛ-saha-mihām,* Jīva Gosvāmī elaborates on the word *prabhṛti* in the *sūtra.* The result of the *nipāta dāsvas[u]* is that there is no reduplication. The result of the *nipāta sāhvas[u]* is that there is no reduplication, that there is *trivikrama,* and that *[k]vas[u]* is applied after an *ātmapadī dhātu.* The result of the *nipāta mīḍhvas[u]* is that there is no reduplication and that there is *trivikrama.* And the result of the *nipāta redhivas[u]* is that *n[um]* isn't applied where it normally would have been applied by *radhi-jabhor nuṁ sarveśvare* (*Bṛhat* 583).

Vṛtti—Now examples of *[k]āna* are given. In *kartari prayoga* we get *cakrāṇo rāsaṁ kṛṣṇaḥ* (Kṛṣṇa performed a *rāsa* dance), in *karmaṇi prayoga* we get *kṛṣṇena cakrāṇo rāsaḥ* (A *rāsa* dance was performed by Kṛṣṇa), and in *bhāve prayoga* we get *kṛṣṇeṇa cakrāṇam* ([The act of] performing was [done] by Kṛṣṇa).

➢ *kṛ* → (743) *kṛ* + *[k]āna* → (322, 323) *kṛ* + *kṛ* + *[k]āna* → (345) *cṛ* + *kṛ* + *[k]āna* → (380) *ca* + *kṛ* + *[k]āna* → (294, 52) *cakrāna* → (111) *cakrāṇa* → (87) *cakrāṇa* + *s[u]* → (93) *cakrāṇaḥ* <1.1, *kartari*>.

➢ *kṛ* → (732) *kṛ* + *[k]āna* → (322, 323) *kṛ* + *kṛ* + *[k]āna* → (345) *cṛ* + *kṛ* + *[k]āna* → (380) *ca* + *kṛ* + *[k]āna* → (294, 52) *cakrāna* → (111) *cakrāṇa* → (87) *cakrāṇa* + *s[u]* → (93) *cakrāṇaḥ* <1.1, *karmaṇi*>.

➢ *kṛ* → (732) *kṛ* + *[k]āna* → (322, 323) *kṛ* + *kṛ* + *[k]āna* → (345) *cṛ* + *kṛ* + *[k]āna* → (380) *ca* + *kṛ* + *[k]āna* → (294, 52) *cakrāna* → (111) *cakrāṇa* → (87, 733) *cakrāṇa* + *s[u]* → (157) *cakrāṇa* + *am* → (94) *cakrāṇam* <1.1, *bhāve*>.

७४६ । क्तवतुर्भूते ।

746. ktavatur bhūte

ktavatuḥ—the *kṛt pratyaya [k]tavat[u]; bhūte*—in the past tense.

[K]tavat[u]* is applied after a *dhātu* in the past tense in *kartari prayoga.

krīḍitavān kṛṣṇaḥ. kṛtavān krīḍām. krīḍitavantau rāma-kṛṣṇau.

Vṛtti—Examples are *krīḍitavān kṛṣṇaḥ* (Kṛṣṇa played), *kṛtavān krīḍām* (Kṛṣṇa did the act of playing), and *krīḍitavantau rāma-kṛṣṇau* (Rāma and Kṛṣṇa played).

➢ *krīḍ* → (746) *krīḍ + [k]tavat[u]* → (316) *krīḍ + i[ṭ] + [k]tavat[u]* → *krīḍitavat[u]* → (*krīḍitavat[u]* is a *nāma* by *sūtra* 87 and thus *sv-ādis* are applied after it by *sūtra* 90):

➢ *krīḍitavat[u] + s[u]* → (187) *krīḍitavāt + s[u]* → (174, 160) *krīḍitavānt + s[u]* → (138) *krīḍitavānt* → (176) *krīḍitavān* <1.1, *kartari*>.

➢ *krīḍitavat[u] + au* → (174, 160) *krīḍitavantau* <1.2, *kartari*>.

➢ *kṛ* → (746) *kṛ + [k]tavat[u]* → (*kṛ* is *aniṭ* by verse 1, 294) *kṛtavat[u]* → (87) *kṛtavat[u] + s[u]* → (187) *kṛtavāt + s[u]* → (174, 160) *kṛtavānt + s[u]* → (138) *kṛtavānt* → (176) *kṛtavān* <1.1, *kartari*>.

Amṛta—The *u* in *[k]tavat[u]* is for the sake of *n[um],* and the *k* is to make it a *kapila pratyaya.* With *kṛtavān,* Jīva Gosvāmī shows how *kṛdantas* made from the *viṣṇuniṣṭhās* function as the main *kriyā,* just like an *ākhyāta-kriyā. Krīḍām* here is an *anukta-karma* since *[k]tavat[u]* is ordained in *kartari prayoga.* The *anukta-karma* doesn't take a *ṣaṣṭhī viṣṇubhakti* due to the prohibition *acyutābha-viṣṇuniṣṭhādhokṣajābha-khal-arthāvyayo-rāmānta-tṝṇāṁ yoge na ṣaṣṭhī* (644). With *krīḍitavantau,* which is a *dvi-vacana* form, Jīva Gosvāmī indicates that *kṛdantas* made from *[k]tavat[u]* are *viśeṣaṇas.* Likewise with *kṛdantas* made from *[k]ta.*

Saṁśodhinī—In this regard, one should remember what was stated in *vṛtti* 645: *viṣṇuniṣṭhā viṣṇukṛtyādayaś cākhyāta-van mukhyāḥ, kṛdanteṣv ākāṅkṣā-pūrakatvāt* (*Kṛdantas* made from the *kṛt pratyayas viṣṇuniṣṭhā, viṣṇukṛtya,* and so on function as the main *kriyā,* just like an *ākhyāta-kriyā,* because among all the *kṛdantas* only they are able to complete the sense). Thus, in the examples given in the *vṛtti,* the *kṛdanta kṛtavān,* which is equivalent to the *ākhyāta-kriyā akarot,* doesn't require another *kriyā* because it is able

to complete the sense of the sentence by itself. Likewise, in the examples given in the next *vṛtti,* the *kṛdanta stutaḥ,* which is an equivalent to *astūyata,* doesn't require another *kriyā* because it is able to complete the sense of the sentence by itself. Sometimes, in commentaries, a *viṣṇuniṣṭhā* is used to gloss *ākhyāta kriyās* which are not easily recognizable, and at that time *asi* or *asmi* is added to indicate the *puruṣa.* For example, in Śrīdhara Svāmī's *Bhāgavatam* commentary entitled *Bhāvārtha-dīpikā, aśṛṇavam* is glossed as *śrutavān asmi* in 1.5.26, *udasrākṣīḥ* is glossed as *utsṛṣṭavān asi* in 1.6.3, *abhavam* is glossed as *jāto 'smi* in 1.5.23, and *uttasthe* is glossed as *vyutthito 'smi* in 1.6.19. One may mistake *asi* and *asmi* here to be forms of the *dhātu as[a] bhuvi* (2P, to be, become, exist) and thus think that another *kriyā* is being used to complete the sense, but actually this is not the case. *Asi* and *asmi* here are the *avyayas asi tvam-arthe* and *asmi aham-arthe* (ref. *Avyaya-śabda-saṅgraha* in the Appendixes and *vṛtti* 632). They mean "you" and "I" respectively. They do not mean "you are" and "I am" as the *ākhyāta-kriyās asi* and *asmi* do, for that would be introducing another *kriyā* which is not needed to complete the sense. *Asi* and *asmi* are used just to indicate the *puruṣa* as *śrutavān, utsṛṣṭavān,* and so on are unable to indicate it independently.

७४७ । क्तो भूते भावकर्मणोः ।

747. kto bhūte bhāva-karmaṇoḥ

ktaḥ—the *kṛt pratyaya [k]ta; bhūte*—in the past tense; *bhāva-karmaṇoḥ*—in *bhāve prayoga* and *karmaṇi prayoga.*

[K]ta* is applied after a *dhātu* in the past tense in *bhāve prayoga* and *karmaṇi prayoga.

snātaṁ kṛṣṇena. stuto viṣṇur vaiṣṇavaiḥ.

Vṛtti—Examples are *snātaṁ kṛṣṇena* ([The act of] bathing was [done] by Kṛṣṇa) and *stuto viṣṇur vaiṣṇavaiḥ* (Viṣṇu was praised by the Vaiṣṇavas).

➢ *ṣṇā* → (346) *snā* → (747) *snā* + *[k]ta* → (*snā* is *aniṭ* by verse 1) *snāta* → (87, 733) *snāta* + *s[u]* → (157) *snāta* + *am* → (94) *snātam* <1.1, *bhāve*>.
➢ *ṣṭu* → (346) *stu* → (747) *stu* + *[k]ta* → (*stu* is *aniṭ* by verse 1, 294) *stuta* → (87) *stuta* + *s[u]* → (93) *stutaḥ* <1.1, *karmaṇi*>.

Amṛta—The *k* in *[k]ta* is to make it a *kapila pratyaya. [K]ta* is applied after *akarmaka dhātus* in *bhāve prayoga,* but it is applied after *sa-karmaka dhātus* in *karmaṇi prayoga.* Sometimes it is also applied after *sa-karmaka dhātus* in *bhāve prayoga* when there is no desire to express a *karma.*

The statement *bhāva-karmaṇoḥ* only describes what is true for the most part since it will be described in *sūtra* 767 how *[k]ta* is also applied in *kartari prayoga.*

७४८ । अतीतादौ क्तक्तवतू विष्णुनिष्ठासंज्ञौ ।

748. atītādau kta-ktavatū viṣṇuniṣṭhā-saṁjñau

atīta-ādau—in the past tense and so on; *kta-ktavatū*—the *kṛt pratyayas [k]ta* and *[k]tavat[u]; viṣṇuniṣṭhā-saṁjñau*—called *viṣṇuniṣṭhās* (firm faith in Viṣṇu).

[K]ta* and *[k]tavat[u]* are applied in the past tense and so on and are called *viṣṇuniṣṭhās.

"niṣṭhā" ity anye.

Vṛtti—Others call them *niṣṭhās.*

Amṛta—Due to the use of the word *ādi,* it is concluded that *[k]ta* is also a *viṣṇuniṣṭhā* when it is applied in the present tense by *sūtra* 769.

७४९ । क्षियस्त्रिविक्रमो विष्णुनिष्ठायां कर्तरि, आक्रोशदैन्ययोस्तु वा, तस्मात्तरामस्य नः ।

749. kṣiyas trivikramo viṣṇuniṣṭhāyāṁ kartari, ākrośa-dainyayos tu vā, tasmāt ta-rāmasya naḥ

kṣiyaḥ—of the *dhātu kṣi kṣaye* (1P, to perish, be diminished); *trivikramaḥ*—the change to *trivikrama; viṣṇuniṣṭhāyām*—when a *viṣṇuniṣṭhā* follows; *kartari*—in *kartari prayoga; ākrośa-dainyayoḥ*—when the sense is *ākrośa* (cursing) or *dainya* (lowliness, misery); *tu*—but; *vā*—optionally; *tasmāt*—after that (after doing *trivikrama*); *ta-rāmasya*—of the *ta-rāma; naḥ*—the replacement *na-rāma.*

The *i* of *kṣi* becomes *trivikrama* when a *viṣṇuniṣṭhā* follows in *kartari prayoga,* and then the *t* of the *viṣṇuniṣṭhā* becomes *n.* But this is optional if the sense is *ākrośa* or *dainya.*

kṣi-dhātur dvi-vidhaḥ—antarbhūta-ṇy-arthaḥ, kevalaś ca. kṣīṇavān kāmaṁ vaiṣṇavaḥ. ktaḥ kartari ca vācyaḥ. kṣīṇāyur bhava, kṣitāyur vā. kṣīṇo 'yaṁ vaiṣṇavaḥ, kṣito vā. bhāva-karmaṇos tu—kṣitaṁ kāmena vaiṣṇavasya, kṣitaḥ kāmo vaiṣṇavena.

Vṛtti—The *dhātu kṣi* is of two kinds: *antarbhūta-ṇy-artha* (which has the meaning of *[ṇ]i* contained within it or, in other words, which has an innate causative sense) and *kevala* (plain). An example of the first kind is *kṣīṇavān kāmaṁ vaiṣṇavaḥ* (The Vaiṣṇava destroyed lust).

➢ *kṣi* → (746) *kṣi* + *[k]tavat[u]* → (*kṣi* is *aniṭ* by verse 1, 294, 749) *kṣī* + *[k]tavat[u]* → *kṣīnavat[u]* → (111) *kṣīṇavat[u]* → (87) *kṣīṇavat[u]* + *s[u]* → (187) *kṣīṇavāt* + *s[u]* → (174, 160) *kṣīṇavānt* + *s[u]* → (138) *kṣīṇavānt* → (176) *kṣīṇavān* <1.1, *kartari*>.

It will be described later how *[k]ta* is also applied in *kartari prayoga* (*sūtra* 767). An example of the second kind when the sense is *ākrośa* is *kṣīṇāyur bhava* or *kṣitāyur bhava* (Be short-lived!) and an example of the second kind when the sense is *dainya* is *kṣīṇo 'yaṁ vaiṣṇavaḥ* or *kṣito 'yaṁ vaiṣṇavaḥ* (This Vaiṣṇava is miserable).

➢ *kṣi* → (767) *kṣi* + *[k]ta* → (*kṣi* is *aniṭ* by verse 1, 294, two options by 749):
1) (*trivikrama* and so on are done) *kṣī* + *[k]ta* → *kṣīna* → (111) *kṣīṇa* → (87) *kṣīṇa* + *s[u]* → (93) *kṣīṇaḥ* <1.1, *kartari*>.
2) (*trivikrama* and so on aren't done) *kṣita* → (87) *kṣita* + *s[u]* → (93) *kṣitaḥ* <1.1, *kartari*>.

But in *bhāve prayoga* and *karmaṇi prayoga* we get *kṣitaṁ kāmena vaiṣṇavasya* ([The perishing [was done] by the lust of the Vaiṣṇava) and *kṣitaḥ kāmo vaiṣṇavena* (Lust was destroyed by the Vaiṣṇava).

Amṛta—The word *tasmāt* here means *trivikramāt.* The *dhātu kṣi kṣaye* (1P, to perish, be diminished) is well-known as an *akarmaka dhātu.* Therefore, Jīva Gosvāmī describes the special nature of *kṣi* by saying "the *dhātu kṣi* is of two kinds." Regarding *kṣīṇavān* <1.1>, *[k]tavat[u]* is applied in *kartari prayoga* when *kṣi* is *sa-karmaka* due to having the meaning of *[ṇ]i* contained within it. The *vigraha* (separation of the constituent words) of the compound *kṣīṇāyuḥ* is *kṣīṇa āyur yasya* (one whose life span has diminished). *Kṣīṇaḥ* <1.1> is formed by applying *[k]ta* in *kartari prayoga* by the *sūtra* beginning *gaty-arthākarmaka-śliṣa* (*sūtra* 767) since *kṣi* is an *akarmaka dhātu.*

७५० । श्रिञो जागृवर्जं चतुर्भुजान्ताच्च नेट् कपिले ।

750. śriño jāgṛ-varjaṁ caturbhujāntāc ca neṭ kapile

śriñaḥ—after the *dhātu śri[ñ] sevāyām* (1U, to serve, worship, dwell, depend on); *jāgṛ-varjam*—except *jāgṛ nidrā-kṣaye* (2P, to be awake); *caturbhuja-*

antāt—after a *dhātu* which ends in a *caturbhuja; ca*—and; *na*—not; *iṭ*—the *āgama i[ṭ]; kapile*—when a *kapila pratyaya* follows.

When a *kapila pratyaya* follows, *i[ṭ]* is not applied after *śri[ñ]* or any *dhātu* which ends in a *caturbhuja,* except *jāgṛ.*

śritaḥ, bhūtaḥ, ūrṇutaḥ, kṣutaḥ. jāgartes tu—jāgaritaḥ.

VṚTTI—➢ *śri* → (747) *śri* + *[k]ta* → (750, 294) *śrita* → (87) *śrita* + *s[u]* → (93) *śritaḥ* <1.1, *karmaṇi*>.

➢ *bhū* → (767) *bhū* + *[k]ta* → (750, 294) *bhūta* → (87) *bhūta* + *s[u]* → (93) *bhūtaḥ* <1.1, *kartari*>.

➢ *ūrṇu* → (747) *ūrṇu* + *[k]ta* → (750, 294) *ūrṇuta* → (87) *ūrṇuta* + *s[u]* → (93) *ūrṇutaḥ* <1.1, *karmaṇi*>.

➢ *kṣu* → (767) *kṣu* + *[k]ta* → (750, 294) *kṣuta* → (87) *kṣuta* + *s[u]* → (93) *kṣutaḥ* <1.1, *kartari*>.

But from *jāgṛ* we get *jāgaritaḥ* <1.1>.

➢ *jāgṛ* → (767) *jāgṛ* + *[k]ta* → (316) *jāgṛ* + *i[ṭ]* + *[k]ta* → (507) *jāgarita* → (87) *jāgarita* + *s[u]* → (93) *jāgaritaḥ* <1.1, *kartari*>.

AMṚTA—This is a more specific rule about *i[ṭ]*. It prohibits the *i[ṭ]* that would have been applied after these *dhātus* since they aren't *aniṭ* by the verses mentioned in the *Ākhyāta-prakaraṇa.* Regarding *ūrṇutaḥ* <1.1>, *ūrṇu[ñ]* would have taken *i[ṭ]* since it doesn't have only one *ac* (*sarveśvara*), but this rule prohibits it.

७५१ । रदाभ्यां विष्णुनिष्ठातस्य पूर्वदस्य च नो दां विना, नुदविनत्तित्राघ्राह्रीउन्दीभ्यो वा ।

751. ra-dābhyāṁ viṣṇuniṣṭhā-tasya pūrva-dasya ca no dāṁ vinā, nuda-vinatti-trā-ghrā-hrī-undībhyo vā

ra-dābhyām—after *ra-rāma* and *da-rāma; viṣṇuniṣṭhā-tasya*—of the *ta-rāma* of a *viṣṇuniṣṭhā; pūrva-dasya*—of the previous *da-rāma; ca*—and; *naḥ*—the replacement *na-rāma; dām*—the *dhātu [ḍu]dā[ñ] dāne* (3U, to give); *vinā*—except; *nuda-vinatti-trā-ghrā-hrī-undībhyaḥ*—after the *dhātus ṇud[a] preraṇe* (6U, to push, impel), *vid[a] vicāraṇe* (7A, to consider as), *trai[ṅ] pālane* (1A, to protect, save), *ghrā gandhopādāne* (1P, to smell), *hrī lajjāyām* (3P, to be shy, ashamed), and *und[ī] kledane* (7P, to be wet); *vā*—optionally.

After *r* or *d,* the *t* of a *viṣṇuniṣṭhā* becomes *n* and the previous *d* also becomes *n.* But this does not happen after the *d* of *[ḍu]dā[ñ].*[128] After the *dhātus ṇud[a], vid[a], trai[ṅ], ghrā, hrī,* and *und[ī],* the *t* of a *viṣṇuniṣṭhā* optionally becomes *n* and the previous *d* also becomes *n.*

śṝ—śīrṇaḥ. bhinnaḥ. nunnaḥ, nuttaḥ. vinnaḥ, vittaḥ. trāṇaḥ, trātaḥ. ghrāṇaḥ, ghrātaḥ. hrīṇaḥ, hrītaḥ.

Vṛtti—Thus, from *śṝ hiṁsāyām* (9P, to hurt, kill) we get *śīrṇaḥ* <1.1>.

➢ *śṝ* → (747) *śṝ + [k]ta* → (750, 294, 439) *śir + [k]ta* → (751) *śirna* → (192) *śīrna* → (111) *śīrṇa* → (87) *śīrṇa + s[u]* → (93) *śīrṇaḥ* <1.1, *karmaṇi*>.

➢ *bhid* → (747) *bhid + [k]ta* → (*bhid* is *aniṭ* by verse 4, 294, 751) *bhid + na* → *bhinna* → (87) *bhinna + s[u]* → (93) *bhinnaḥ* <1.1, *karmaṇi*>.

➢ *ṇud* → (366) *nud* → (747) *nud + [k]ta* → (*nud* is *aniṭ* by verse 4, 294, two options by 751):

1) (the change to *n* is done) *nud + na* → *nunna* → (87) *nunna + s[u]* → (93) *nunnaḥ* <1.1, *karmaṇi*>.
2) (the change to *n* isn't done, 63) *nutta* → (87) *nutta + s[u]* → (93) *nuttaḥ* <1.1, *karmaṇi*>.

➢ *vid* → (747) *vid + [k]ta* → (*vid* is *aniṭ* by verse 4, 294, two options by 751):

1) (the change to *n* is done) *vid + na* → *vinna* → (87) *vinna + s[u]* → (93) *vinnaḥ* <1.1, *karmaṇi*>.
2) (the change to *n* isn't done, 63) *vitta* → (87) *vitta + s[u]* → (93) *vittaḥ* <1.1, *karmaṇi*>.

➢ *trai* → (412) *trā* → (747) *trā + [k]ta* → (*trā* is *aniṭ* by verse 1, two options by 751):

1) (the change to *n* is done) *trāna* → (111) *trāṇa* → (87) *trāṇa + s[u]* → (93) *trāṇaḥ* <1.1, *karmaṇi*>.
2) (the change to *n* isn't done) *trāta* → (87) *trāta + s[u]* → (93) *trātaḥ* <1.1, *karmaṇi*>.

➢ *ghrā* → (747) *ghrā + [k]ta* → (*ghrā* is *aniṭ* by verse 1, two options by 751):

1) (the change to *n* is done) *ghrāna* → (111) *ghrāṇa* → (87) *ghrāṇa + s[u]* → (93) *ghrāṇaḥ* <1.1, *karmaṇi*>.
2) (the change to *n* isn't done) *ghrāta* → (87) *ghrāta + s[u]* → (93) *ghrātaḥ* <1.1, *karmaṇi*>.

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128 This rule would have applied to *[ḍu]dā[ñ]* since it gets replaced by *dad* in accordance with *dāmodarasya do dad* (764).

➢ *hrī* → (747) *hrī + [k]ta* → (*hrī* is *aniṭ* by verse 1, 294, two options by 751):
1) (the change to *n* is done) *hrīna* → (111) *hrīṇa* → (87) *hrīṇa + s[u]* → (93) *hrīṇaḥ* <1.1, *karmaṇi*>.
2) (the change to *n* isn't done) *hrīta* → (87) *hrīta + s[u]* → (93) *hrītaḥ* <1.1, *karmaṇi*>.

Amṛta—Of the six *dhātus* beginning with *ṇud[a],* the replacement of *n* for the *t* of the *viṣṇuniṣṭhā* and the previous *d* would have always taken place in the case of *ṇud[a], vid[a],* and *und[ī]* by the phrase *ra-dābhyām,* but this rule makes it optional. Similarly, the replacement of *n* for the *t* of the *viṣṇuniṣṭhā* would have always taken place in the case of *trai[ṅ]* and *ghrā* by the phrase *harimitra-yuk-sat-saṅgādy-ā-rāmānta* (753) and would have never taken place in the case of *hrī,* but this rule makes it optional in both cases.

Due to the mention of *vinatti,* the form of the *dhātu vid[a]* with the *vikaraṇa [ś]na[m],* the changes are only optional for *vid[a] vicāraṇe* (7A, to consider as) whereas the changes always take place in the case of *vid[a] sattāyām* (4A, to be, exist) and *vid[ḷ] lābhe* (6U, to find, obtain), and so we get *vinnam* <1.1> or sometimes, by *nipāta, vittam* <1.1>. But from *vid[a] jñāne* (2P, to know) we get *viditaḥ* <1.1>. The *t* of the *viṣṇuniṣṭhā* doesn't change to *n* here since it doesn't come after *d* because *i[ṭ]* is intervening.

७५२ । आईरामानुबन्धाद्विकल्पितेटः श्वयतेराश्वसेर्वमेश्च नेड्विष्णुनिष्ठायाम् ।

752. ā-ī-rāmānubandhād vikalpiteṭaḥ śvayater āśvaser vameś ca neḍ viṣṇuniṣṭhāyām

ā-ī-rāma-anubandhāt—after a *dhātu* which has *ā-rāma* or *ī-rāma* as its indicatory letter; *vikalpita-iṭaḥ*—after a *dhātu* which optionally takes *i[ṭ]* (*sūtras* 351, 409, 539, and 773); *śvayateḥ*—after the *dhātu [ṭuo]śvi gati-vṛddhyoḥ* (1P, to go, move; to grow); *āśvaseḥ*—after *ā[ṅ]* + the *dhātu śvas[a]* (2P, to breathe); *vameḥ*—after the *dhātu [ṭu]vam[a] udgiraṇe* (1P, to vomit); *ca*—and; *na*—not; *iṭ*—the *āgama i[ṭ]; viṣṇuniṣṭhāyām*—when a *viṣṇuniṣṭhā* follows.

When a *viṣṇuniṣṭhā* follows, *i[ṭ]* is not applied after *[ṭuo]śvi, ā[ṅ] + śvas[a],* or *[ṭu]vam[a],* nor after *dhātus* that optionally take *i[ṭ]* or have *ā* or *ī* as their indicatory letter.

unnaḥ, uttaḥ, svinnaḥ, āśvastaḥ. atra viśvastaḥ ity api kecit. "viśvāsa-yukte viśvastas triṣu, strī vidhavā-striyām" iti rudra-koṣāt. vama—vāntaḥ.

Vṛtti—➢ *und[ī]* → (747) *und[ī]* + *[k]ta* → (752, 343) *ud* + *[k]ta* → (two options by 751):

1) (the change to *n* is done) *ud* + *na* → *unna* → (87) *unna* + *s[u]* → (93) *unnaḥ* <1.1, *karmaṇi*>.

2) (the change to *n* isn't done, 63) *utta* → (87) *utta* + *s[u]* → (93) *uttaḥ* <1.1, *karmaṇi*>.

➢ *[ñi]ṣvid[ā]* → (346) *svid[ā]* → (767) *svid[ā]* + *[k]ta* → (752, 294, 751) *svid* + *na* → *svinna* → (87) *svinna* + *s[u]* → (93) *svinnaḥ* <1.1, *kartari*>.

➢ *ā[ṅ]* + *śvas* → (767) *ā[ṅ]* + *śvas* + *[k]ta* → (752) *āśvasta* → (87) *āśvasta* + *s[u]* → (93) *āśvastaḥ* <1.1, *kartari*>.

In this regard, some also make *viśvastaḥ* <1.1>. This is in accordance with the following statement of Rudra-koṣa: *viśvāsa-yukte viśvastas triṣu, strī vidhavā-striyām* (The word *viśvasta* is used in all three genders in the sense of *viśvāsa-yukta* (faithful), but the feminine word *viśvastā* is also used to refer to a widow). From *[ṭu]vam[a] udgiraṇe* (1P, to vomit) we get *vāntaḥ* <1.1>.

➢ *vam* → (747) *vam* + *[k]ta* → (752, 597) *vāmta* → (165) *vāṁta* → (73) *vānta* → (87) *vānta* + *s[u]* → (93) *vāntaḥ* <1.1, *karmaṇi*>.

Amṛta—Examples of the option (*vikalpiteṭaḥ*) are *prasūtaḥ* <1.1> from *pra* + *ṣū[ṅ] prāṇi-garbha-vimocane* (2A or 4A, to give birth, produce), *vidhūtaḥ* <1.1> from *vi* + *dhū[ñ] kampane* (5U, 9U, or 10U, to shake, agitate), *gūḍhaḥ* <1.1> from *guh[ū] saṁvaraṇe* (1U, to cover, hide), and so on.

७५३ । हरिमित्रयुक्सत्सङ्गाद्यारामान्तल्वादिभ्य ओरामेतश्च विष्णुनिष्ठातस्य नः, दुनोतिग्वोस्त्रिविक्रमश्च ।

753. harimitra-yuk-sat-saṅgādy-ā-rāmānta-lv-ādibhya o-rāmetaś ca viṣṇuniṣṭhā-tasya naḥ, dunoti-gvos trivikramaś ca

harimitra-yuk-sat-saṅga-ādi-ā-rāma-anta—after *dhātus* that begin in a *sat-saṅga* which has a *harimitra* in it and end in *ā-rāma; lv-ādibhyaḥ*—and after the *lv-ādis* (a sub-group of 19 *kry-ādi-dhātus* beginning with *lū[ñ] chedane* (9U, to cut, destroy)); *o-rāma-itaḥ*—after a *dhātu* which has *o-rāma* as its indicatory letter; *ca*—and; *viṣṇuniṣṭhā-tasya*—of the *ta-rāma* of a *viṣṇuniṣṭhā; naḥ*—the replacement *na-rāma; dunoti-gvoḥ*—of the *dhātus [ṭu]du upatāpe* (5P, to burn) and *gu purīṣotsarge* (6P, to evacuate, pass stool); *trivikramaḥ*—the change to *trivikrama; ca*—also.

After *dhātus* that begin in a *sat-saṅga* which has a *harimitra* in it and end in *ā-rāma,* after the *lv-ādis,* and after *dhātus* that have the indicatory letter *o,* the *t* of a *viṣṇuniṣṭhā* becomes *n.* Similarly, after *[ṭu]du* and *gu,* the *t* of a *viṣṇuniṣṭhā* becomes *n,* and their *u* becomes *trivikrama.*

glānaḥ, lūnaḥ. ➲*viṣṇuniṣṭhādeśasya ṣatvād anyatra sthāni-vad-bhāva iṣṭaḥ*➲, *tena ca-vargasya ka-varge vignaḥ. ovraśc, saṅkarṣaṇaḥ, viṣṇuniṣṭhā-tasya naḥ, s-koḥ sat-saṅgādyor haraḥ, cha-śo rāj ity-ādinā prāptaṁ ṣatvam atra tu na syāt. tataś ca-vargasya ka-vargaḥ, ṇatvam—vṛkṇaḥ. ohāk—prahīṇaḥ. div-ādau ṣūṅ-ādayo vrīṅ-antā o-rāmetaḥ—sūnaḥ, dūnaḥ.*

VṚTTI—➢ *glai* → (412) *glā* → (747) *glā* + *[k]ta* → (*glā* is *aniṭ* by verse 1, 753) *glāna* → (87) *glāna* + *s[u]* → (93) *glānaḥ* <1.1, *karmaṇi*>.

➢ *lū* → (747) *lū* + *[k]ta* → (750, 294, 753) *lūna* → (87) *lūna* + *s[u]* → (93) *lūnaḥ* <1.1, *karmaṇi*>.

➲*Viṣṇuniṣṭhādeśasya ṣatvād anyatra sthāni-vad-bhāva iṣṭaḥ*➲ (The replacement of the *t* of a *viṣṇuniṣṭhā* is always considered like the original, except when it comes to doing the change to *ṣ* by *sūtra* 182). Therefore *ca-vargasya ka-vargo viṣṇupadānte, vaiṣṇave tv asa-varge* (177) is applied, and we get *vignaḥ* <1.1> from the *dhātu [o]vij[ī] bhaya-calanayoḥ* (6A, to fear; to tremble).

➢ *[o]vij[ī]* → (767) *[o]vij[ī]* + *[k]ta* → (752, 294, 753) *vij* + *na* → (*n* is treated like the original *t* of the *viṣṇuniṣṭhā,* 177) *vigna* → (87) *vigna* + *s[u]* → (93) *vignaḥ* <1.1, *kartari*>.

When we have *[o]vraśc[ū] chedane* (6P, to cut), *saṅkarṣaṇa* is done, the *t* of the *viṣṇuniṣṭhā* changes to *n,* and *s-koḥ sat-saṅgādyor haro viṣṇupadānte vaiṣṇave ca* (183) is applied. However the change to *ṣ* that would have been done by *cha-śo rāj* (182) is not applied here. Then *ca-vargasya ka-vargo viṣṇupadānte, vaiṣṇave tv asa-varge* (177) is applied and the change to *ṇ* is done. Thus we get *vṛkṇaḥ* <1.1>.

➢ *[o]vraśc[ū]* → (747) *[o]vraśc[ū]* + *[k]ta* → (752, 473) *[o]vṛśc* + *[k]ta* → (753) *vṛśc* + *na* → (*n* is treated like the original *t* of the *viṣṇuniṣṭhā,* 183[129]) *vṛc* + *na* → (177) *vṛkna* → (111) *vṛkṇa* → (87) *vṛkṇa* + *s[u]* → (93) *vṛkṇaḥ* <1.1, *karmaṇi*>.

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129 In this regard, one should remember *sa-rāma-jaḥ śa-rāmaś ce* (*vṛtti* 420) and *Saṁśodhinī* 182.

From the *dhātu [o]hā[k] tyāge* (3P, to abandon), we get *prahīṇaḥ* <1.1>.

- *pra* + *[o]hā* → (747) *pra* + *[o]hā* + *[k]ta* → (*hā* is *aniṭ* by verse 1, 753) *pra* + *hā* + *na* → (417) *prahīna* → (734) *prahīṇa* → (87) *prahīṇa* + *s[u]* → (93) *prahīṇaḥ* <1.1, *karmaṇi*>.

Among the *div-ādis,* the *dhātu* from *ṣū[ṅ] prāṇi-garbha-vimocane* (4A, to give birth, produce) to *vrī[ṅ] varaṇe* (4A, to choose, ask for) are understood as having an indicatory *o-rāma.* Thus we get *sūnaḥ* <1.1> and *dūnaḥ* <1.1>.

From the *dhātu [ṭu]du upatāpe* (5P, to burn) we get *dūnaḥ* <1.1>.

- *du* → (747) *du* + *[k]ta* → (*du* is *aniṭ* by verse 1, 294, 753) *du* + *na* → *dūna* → (87) *dūna* + *s[u]* → (93) *dūnaḥ* <1.1, *karmaṇi*>.
- *gu* → (767) *gu* + *[k]ta* → (*gu* is *aniṭ* by verse 1, 294, 753) *gu* + *na* → *gūna* → (87) *gūna* + *s[u]* → (93) *gūnaḥ* <1.1, *kartari*>.

Amṛta—Among the *lv-ādis,* the change of *t* to *n* would have taken place after the *dhātus* ending in *ṝ* such as *stṝ[ñ], kṝ[ñ], vṝ[ñ], śṝ,* and so on simply by *ra-dābhyām* (751). Thus the *lv-ādis* were mentioned here so that the change of *t* to *n* will take place after the other *dhātus* among them.

Regarding *bhugnaḥ* <1.1>, since the *n* which replaces the *t* of the *viṣṇuniṣṭhā* is considered like the original, in accordance with the maxim beginning *viṣṇuniṣṭhādeśasya,* it is still considered that a *vaiṣṇava* is following and thus the change to *ka-varga* by *sūtra* 177 is not blocked.

The *dhātu [o]vraśc[ū]* in its crude form as *[o]vrasc[ū]* has a dental *varṇa* in its midsection (*vṛtti* 180). Therefore, after *saṅkarṣaṇa* is done and the *t* of the *viṣṇuniṣṭhā* changes to *n, s-koḥ sat-saṅgādyor haro viṣṇupadānte vaiṣṇave ca* (183) is applied since, by the maxim beginning *viṣṇuniṣṭhādeśasya,* it is still considered that a *vaiṣṇava* is following. But due to the phrase *ṣatvād anyatra* in that maxim, the change to *ṣ* by *cha-śo rāj* (182) does not take place because there is no *vaiṣṇava* following since the *n* that replaces the *t* of the *viṣṇuniṣṭhā* is not considered like the original in this case.

Because the *div-ādi-dhātus ṣū[ñ]* and so on are considered to have an indicatory *o-rāma,* the *t* of the *viṣṇuniṣṭhā* changes to *n* after them too.

७५४ । निर्वो निर्वाणो, न तु वाते ।

754. nirvo nirvāṇo, na tu vāte

nirvaḥ—of *nir* + the *dhātu vā gati-gandhanayoḥ* (2P, to blow; to strike, kill, point out the faults of others); *nirvāṇaḥ*—the *nipāta nirvāṇa; na*—not; *tu*—but; *vāte*—when *vāta* (wind) is being expressed.

***Nirvāṇa* is the *nipāta* of *nir + vā + [k]ta.* But not when wind is being expressed.**

vā gati-gandhanayoḥ. nirvāṇo vahnir munir vā. vāte tu—nirvāto vātaḥ.

VṚTTI—The *dhātu* referred to here is *vā gati-gandhanayoḥ* (2P, to blow; to strike, kill, point out the faults of others). Examples are *nirvāṇo vahniḥ* (The fire is extinguished) and *nirvāṇo muniḥ* (The sage is liberated). But when wind is being expressed, we get *nirvāto vātaḥ* (The wind is blocked).

AMṚTA—Because the change to *n* isn't obtained by any rule, a *nipāta* is made. But this *nipāta* is for when the *dhātu* is used in its sense of *gati* and not in its sense of *gandhana.* In *nirvāṇo vahniḥ* and *nirvāṇo muniḥ* the idea is cessation of movement (*gati*). In *nirvāṇo muniḥ,* however, the implied meaning of *nirvāṇaḥ* is *muktaḥ* (liberated). In *nirvāto vātaḥ* the idea is *vāyor gatir niruddhā* (The movement of the wind is blocked).

७५५ । निर्विण्णो निर्विद्यतेः ।

755. nirviṇṇo nirvidyateḥ

nirviṇṇaḥ—the *nipāta nirviṇṇa; nirvidyateḥ*—of *nir* + the *dhātu vid[a] sattāyām* (4A, to be, exist).

The *nipāta* of *nir + vid[a] + [k]ta* is *nirviṇṇa.*

kṛta-mūrdhanyo nipātyate.

VṚTTI—The *nipāta* is done in such a way that there is a change of *dantya* to *mūrdhanya.*

AMṚTA—The replacement of *n* for the *t* of the *viṣṇuniṣṭhā* and for the previous *d* was already achieved by *sūtra* 751, but because the change to the *mūrdhanya varṇa ṇ* wouldn't have been applied since the *n* of the *kṛt pratyaya* doesn't come after a *sarveśvara,* a *nipāta* was made to effect that change.

७५६ । शुषो विष्णुनिष्ठातस्य कः, पचो वः, क्षायो मः ।

756. śuṣo viṣṇuniṣṭhā-tasya kaḥ, paco vaḥ, kṣāyo maḥ.

śuṣaḥ—after the *dhātu śuṣ[a] śoṣaṇe* (4P, to become dry, withered); *viṣṇuniṣṭhā-tasya*—of the *ta-rāma* of a *viṣṇuniṣṭhā; kaḥ*—the replacement *ka-rāma; pacaḥ*—after the *dhātu [ḍu]pac[aṣ] pāke* (1U, to cook, ripen); *vaḥ*—the replacement *va-rāma; kṣāyaḥ*—after the *dhātu kṣai kṣaye* (1P, to diminish, decay); *maḥ*—the replacement *ma-rāma.*

After *śuṣ[a],* the *t* of a *viṣṇuniṣṭhā* becomes *k.* After *pac[a],* the *t* of a *viṣṇuniṣṭhā* become *v.* And after *kṣai,* the *t* of a *viṣṇuniṣṭhā* become *m.*

śuṣkaḥ, pakvaḥ, kṣāmaḥ.

VṚTTI—➢ *śuṣ* → (747) *śuṣ + [k]ta* → (*śuṣ* is *aniṭ* by verse 7, 294, 756) *śuṣka* → (87) *śuṣka + s[u]* → (93) *śuṣkaḥ* <1.1, *kartari*>.

➢ *pac* → (747) *pac + [k]ta* → (*pac* is *aniṭ* by verse 2, 756) *pac + va* → (*v* is treated like the original *t* of the *viṣṇuniṣṭhā,* 177) *pakva* → (87) *pakva + s[u]* → (93) *pakvaḥ* <1.1, *karmaṇi*>.

➢ *kṣai* → (412) *kṣā* → (747) *kṣā + [k]ta* → (*kṣā* is *aniṭ* by verse 1, 756) *kṣāma* → (87) *kṣāma + s[u]* → (93) *kṣāmaḥ* <1.1, *kartari*>.

७५७ । न ध्याख्यापॄमदिमूर्छिभ्यो नः ।

757. na dhyā-khyā-pṝ-madi-mūrchibhyo naḥ

na—not; *dhyā-khyā-pṝ-madi-mūrchibhyaḥ*—after the *dhātus dhyai cintāyām* (1P, to think, meditate), *khyā prakathane* (2P, to declare, tell), *pṝ pālana-pūraṇayoḥ* (3P, to nourish; to fill, fulfill), *mad[ī] harṣe* (4P, to be joyful, intoxicated, maddened), and *mūrch[ā] moha-samucchrāyayoḥ* (1P, to faint, grow); *naḥ*—the change to *n.*

The *t* of a *viṣṇuniṣṭhā* does not change to *n* after *dhyai, khyā, pṝ, mad[ī],* and *mūrch[ā].*

dhyātaḥ, khyātaḥ, pūrtaḥ, mattaḥ. rāc cha-vayor haraḥ kvau kaṁsāri-vaiṣṇave ca—mūrtaḥ.

VṚTTI—➢ *dhyai* → (412) *dhyā* → (747) *dhyā + [k]ta* → (*dhyā* is *aniṭ* by verse 1, 757) *dhyāta* → (87) *dhyāta + s[u]* → (93) *dhyātaḥ* <1.1, *karmaṇi*>.

➢ *khyā* → (747) *khyā + [k]ta* → (*khyā* is *aniṭ* by verse 1, 757) *khyāta* → (87) *khyāta + s[u]* → (93) *khyātaḥ* <1.1, *karmaṇi*>.

➢ *pṝ* → (747) *pṝ* + *[k]ta* → (750, 294, 522) *pur* + *ta* → (757, 192) *pūrta* → (87) *pūrta* + *s[u]* → (93) *pūrtaḥ* <1.1, *karmaṇi*>.

➢ *mad[ī]* → (767) *mad[ī]* + *[k]ta* → (752, 757, 63) *matta* → (87) *matta* + *s[u]* → (93) *mattaḥ* <1.1, *kartari*>.

***Rāc cha-vayor haraḥ kvau kaṁsāri-vaiṣṇave ca* (*Bṛhat* 848) is applied and thus we get *mūrtaḥ* <1.1>.**

➢ *mūrch[ā]* → (767) *mūrch[ā]* + *[k]ta* → (752, 757, *Bṛhat* 848) *mūrta* → (87) *mūrta* + *s[u]* → (93) *mūrtaḥ* <1.1, *kartari*>.

Amṛta—Where the *t* of the *viṣṇuniṣṭhā* would have become *n* by *harimitra-yuk-sat-saṅgādy-ā-rāmānta* (753) in the case of *dhyai* and *khyā* and by *ra-dābhyām* (751) in the case of *pṝ, mad[ī],* and *mūrch[ā],* this rule prohibits it.

७५८ । वित्तं भोग्ये प्रतीते च ।

758. vittaṁ bhogye pratīte ca

vittam—the *nipāta vitta; bhogye*—in the meaning of *bhogya* (wealth); *pratīte*—in the meaning of *pratīta* (famous); *ca*—and.

Vitta* is the *nipāta* of *vid[ḷ]* + *[k]ta* in the meaning of *bhogya* or *pratīta.

vittaṁ dhanam, vittaḥ kṛṣṇaḥ.

Vṛtti—*Vitta* is a neuter word which has the same meaning as *dhana* (wealth). An example when *vitta* means *pratīta* is *vittaḥ kṛṣṇaḥ* (Kṛṣṇa is famous).

Amṛta—The result of the *nipāta* is that *i[ṭ]* isn't applied and that the replacement of *n* for the *t* of the *viṣṇuniṣṭhā* and for the previous *d* doesn't take place even though it would have been applied by *ra-dābhyām* (751). Why do we say in the meaning of *bhogya* or *pratīta*? Consider *vinnam iṣṭam* (The desired object was obtained) where *vinnam* means *labdham* (obtained).

Bāla—Regarding *vitta* having the same meaning as *dhana, Amara-koṣa* says *vittaṁ dravyam* (*Vitta* has the same meaning as *dravya* (wealth)). Regarding *vitta* being used in the meaning of *pratīta, Amara-koṣa* says *pratīte prathita-khyāta-vitta-vijñāta-viśrutāḥ,* "The words *prathita, khyāta, vitta, vijñāta,* and *viśruta* are all used in the meaning of *pratīta* (famous)."

७५९ । भीमभीष्मौ भयानके साधू ।

759. bhīma-bhīṣmau bhayānake sādhū

bhīma-bhīṣmau—*bhīma* and *bhīṣma; bhayānake*—in the meaning of *bhayānaka* (giving fear) *sādhū*—are the proper forms.

Bhīma and bhīṣma are the nipātas of [ñi]bhī + [k]ta in the meaning of bhayānaka.

Amṛta—The word *bhayānake* here means *bhīti-prade arthe* (in the meaning of causing fear). The result of the *nipātas* is that *m* and *ṣm* respectively replace the *t* of the *viṣṇuniṣṭhā.* An example from actual usage is *dānavo bhīma-darśanaḥ* (The demons was fearsome in appearance). Why do we say in the meaning of *bhayānaka*? Consider *kṛṣṇād bhītaḥ kaṁsaḥ* (Kaṁsa is afraid of Kṛṣṇa).

७६० । वसतिक्षुधिभ्यामिट् क्त्वाविष्णुनिष्ठयोः , लुभो व्याकुलीकरणे , अञ्चेः पूजायां , क्लिशपूङ्भ्यां वा ।

760. vasati-kṣudhibhyām iṭ ktvā-viṣṇuniṣṭhayoḥ, lubho vyākulī-karaṇe, añceḥ pūjāyāṁ, kliśa-pūṅbhyāṁ vā

vasati-kṣudhibhyām—after the *dhātus vas[a] nivāse* (1P, to dwell, live, stay) and *kṣudh[a] bubhukṣāyām* (4P, to be hungry); *iṭ*—the *āgama i[ṭ]; ktvā-viṣṇuniṣṭhayoḥ*—when the *kṛt pratyaya [k]tvā* or a *viṣṇuniṣṭhā* follows; *lubhaḥ vyākulī-karaṇe*—after the *dhātu lubh[a]* when the meaning is *vyākulī-karaṇa* (making bewildered) or, in other words, only after *lubh[a] vimohane*[130] (6P, to bewilder) and not after *lubh[a] gārddhye* (4P, to covet, be greedy for); *añceḥ pūjāyām*—after the *dhātu añc[u]* when the meaning is *pūjā* (worship) or, in other words, after *añc[u] gati-pūjanayoḥ* (1P, to go, move; to worship) only in its meaning of *pūjana* and not in its meaning of *gati; kliśa-pūṅbhyām*—after the *dhātus kliś[a] upatāpe* (4A, to suffer), *kliś[ū] vibādhane* (9P, to torment, distress), and *pū[ṅ] pavaṇe* (1P, to purify); *vā*—optionally.

When *[k]tvā* or a *viṣṇuniṣṭhā* follow, *i[ṭ]* is applied after *vas[a], kṣudh[a], lubh[a]* in the meaning of *vyākulī-karaṇa,* and *añc[u]* in the meaning of *pūjā,* but *i[ṭ]* is optionally applied after *kliś[a], kliś[ū],* and *pū[ṅ].*

uṣitaḥ, kṣudhitaḥ. kṛṣṇena vilubhitānāṁ gopīnāṁ keśā vilubhitāḥ. gārddhye tu—lubdhaḥ. añcitaḥ. gatau—aktaḥ. kliśitaḥ, kliṣṭaḥ.

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130 In this regard, the equivalent Pāṇinian *sūtra* is *lubho vimohane* (*Aṣṭādhyāyī* 7.2.54).

Vṛtti—➢ *vas* → (767) *vas + [k]ta* → (760) *vas + i[ṭ] + [k]ta* → (471) *us + i[ṭ] + [k]ta* → (475) *uṣita* → (87) *uṣita + s[u]* → (93) *uṣitaḥ* <1.1, *kartari*>.

➢ *kṣudh* → (767) *kṣudh + [k]ta* → (760) *kṣudh + i[ṭ] + [k]ta* → (294) *kṣudhita* → (87) *kṣudhita + s[u]* → (93) *kṣudhitaḥ* <1.1, *kartari*>.

An example of *lubho vyākulī-karaṇe* is *kṛṣṇena vilubhitānāṁ gopīnāṁ keśā vilubhitāḥ* (The hair of the bewildered *gopīs* was untied by Kṛṣṇa). But when the meaning is *gārddhya* (being greedy), we get *lubdhaḥ* <1.1>.

➢ *lubh* → (767) *lubh + [k]ta* → (752, 294, 354) *lubh + dha* → (61) *lubdha* → (87) *lubdha + s[u]* → (93) *lubdhaḥ* <1.1, *kartari*>.

Similarly we get *añcitaḥ* <1.1>. But when the meaning is *gati* (movement), we get *aktaḥ* <1.1>.

➢ *kliś* → (747) *kliś + [k]ta* → (two options by 760):
1) (*i[ṭ]* is inserted) *kliś + i[ṭ] + [k]ta* → (294) *kliśita* → (87) *kliśita + s[u]* → (93) *kliśitaḥ* <1.1, *karmaṇi*>.
2) (*i[ṭ]* is not inserted, 294, 182) *kliṣ + ta* → (205) *kliṣṭa* → (87) *kliṣṭa + s[u]* → (93) *kliṣṭaḥ* <1.1, *karmaṇi*>.

Amṛta—This rule ordain *i[ṭ]* where *vas[a]* and *kṣudh[a]* would have never taken *i[ṭ]* since they are *sahajāniṭ,* where *lubh[a]* would never have taken *i[ṭ]* when a *viṣṇuniṣṭhā* follows since it is *vikalpiteṭ* (*sūtra* 752) by *iṣu-saha-lubha-ruṣa-riṣa iḍ vā te* (409), and where *añc[u]* would never have taken *i[ṭ]* when a *viṣṇuniṣṭhā* follows since it is *vikalpiteṭ* by *u-rāmeto veṭ ktvi* (773). Furthermore, this rule makes *i[ṭ]* optional for *kliś[ū], kliś[a],* and *pū[ṅ]* where *kliś[ū]* would never have taken *i[ṭ]* when a *viṣṇuniṣṭhā* follows since it is *vikalpiteṭ* because of having the indicatory letter *ū,* where *kliś[a]* would have always taken *i[ṭ],* and where *pū[ṅ]* would never have taken *i[ṭ]* when *[k]tvā* or a *viṣṇuniṣṭhā* follows since it ends in a *caturbhuja* (*sūtra* 750).

By applying this rule we get *uṣitaḥ* <1.1> from *vas[a] nivāse* (1P, to dwell, live, stay). But for *vas[a] ācchādane* (2A, to cover, dress), *i[ṭ]* was already achieved. Thus we get *vasitaḥ* <1.1>. The form *vilubhitānām* <6.3> is made from the *tud-ādi-dhātu lubh[a] vimohane* (6P, to bewilder). *Vimohana* here means *ākulī-karaṇam* (making bewildered). The word *vilubhitāḥ* in *keśā vilubhitāḥ* means *viśṛṅkhalī-kṛtāḥ* (was made to be untied). In *aktaḥ* <1.1>, the *uddhava-na-rāma* of *añc[u]* is deleted by the *sūtra* beginning *ani-rāmetām* (*sūtra* 343).

Saṁśodhinī—Usually when we see *akta* it is made from *añj[ū] vyakti-mrakṣaṇa-kānti-gatiṣu* (7P, to manifest, make clear; to anoint; to be beautiful; to go, move) and it means "anointed, smeared." Also, although *añcita* is supposed to mean *pūjita* (worshipped, honored), it often has the sense of *yukta* (supplied with, endowed with).[131] Examples of both these usages can be seen in the first two lines of Kṛṣṇadāsa Kavirāja's *Rādhikāṣṭaka:*

kuṅkumākta-kāñcanābja-garva-hāri-gaura-bhā
pītanāñcitābja-gandha-kīrti-nindi-saurabhā

"Her golden complexion steals the pride of a golden lotus smeared with *kuṅkuma,* and Her fragrance chastises the fragrance of a lotus flower endowed with saffron powder."

७६१ । क्षमार्थान्मृषो विष्णुनिष्ठा न कपिलः ।

761. kṣamārthān mṛṣo viṣṇuniṣṭhā na kapilaḥ

kṣama-arthāt—which has the meaning of *kṣamā* (tolerance); *mṛṣaḥ*—after the *dhātu mṛṣ[a] kṣamāyām* (4U, to tolerate); *viṣṇuniṣṭhā*—a *viṣṇuniṣṭhā; na*—not; *kapilaḥ—kapila.*

A *viṣṇuniṣṭhā* is not *kapila* after *mṛṣ[a]* which has the meaning of *kṣamā.*

marṣitaḥ. akṣamārthāt—apamṛṣitaṁ vākyam āha. apamṛṣṭam aśuddham iti yāvat, dhātūnām anekārthatvāt.

Vṛtti—Thus we get *marṣitaḥ* (tolerated) <1.1>.

➢ *mṛṣ* → (747) *mṛṣ* + *[k]ta* → (316) *mṛṣ* + *i[ṭ]* + *[k]ta* → (761, 333) *marṣita* → (87) *marṣita* + *s[u]* → (93) *marṣitaḥ* <1.1, *karmaṇi*>.

But when *mṛṣ[a]* doesn't have the meaning of *kṣamā* we get *apamṛṣitaṁ vākyam āha* (He speaks unintelligible words) where *apamṛṣitam* means *apamṛṣṭam* or, in other words, *aśuddham* (unknown). This is because *dhātus* have more than one meaning (*Amṛta* 301).

Amṛta—Regarding *marṣitaḥ* <1.1>, since the *viṣṇuniṣṭhā* is not *kapila, govinda* takes place as usual. But in *apamṛṣitam* <2.1>, the *viṣṇuniṣṭhā* is *kapila* and thus *govinda* does not take place.

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131 *Pūjita* itself often has this meaning. See "supplied with" in *Monier Williams Sanskrit-English Dictionary.*

Someone might argue, "The meaning of *kṣamā* is natural for the *dhātu mṛṣ[a] kṣamāyām* (4U, to tolerate), so what is the point of this rule?" In answer to that, Jīva Gosvāmī says "because *dhātus* have more than one meaning." Thus it is seen that *mṛṣ[a]* also has the meaning of *aśuddha* (unintelligible). Therefore this *sūtra* was made to reject that meaning. *Apamṛṣtam* here is a form of *mṛj[ūṣ] śuddhau* (2P, to clean, purify). *I[ṭ]* is not applied here because *mṛj[ūṣ]* has the indicatory letter *ū* (ref. *vikalpiteṭaḥ* in *sūtra* 752).

७६२ । णेर्हरो विष्णुनिष्ठायाम् ।

762. ṇer haro viṣṇuniṣṭhāyām

ṇeḥ—of the *pratyaya [ṇ]i* (*sūtras* 448, 565, 569, and 617); *haraḥ*—deletion; *viṣṇuniṣṭhāyām*—when a *viṣṇuniṣṭhā* follows.

***[Ṇ]i* is deleted when a *viṣṇuniṣṭhā* follows.**

bhāvitaḥ. guhū—gūḍhaḥ. tanu "ud-ito veṭ ktvi" iti vakṣyate, tato neṭ, hariveṇv-anta-sahajāniṭām ity-ādi, tataḥ. vikalpiteṭ ity asyānityatvam, tena dhāvu gati-śuddhyoḥ—dhāvitaḥ, dhāvitavān. śuddhau tu—dhautaḥ, dhautavān

VṚTTI—Thus we get *bhāvitaḥ* (caused to be) <1.1>.

➢ *bhū* → (569) *bhū* + *[ṇ]i* → (314) *bhau* + *[ṇ]i* → (55) *bhāv* + *[ṇ] i* → (747) *bhāv* + *[ṇ]i* + *[k]ta* → (316) *bhāv* + *[ṇ]i* + *i[ṭ]* + *[k]ta* → (762) *bhāvita* → (87) *bhāvita* + *s[u]* → (93) *bhāvitaḥ* <1.1, *karmaṇi*>.

From *guh[ū] saṁvaraṇe* (1U, to cover, hide) we get *gūḍhaḥ* <1.1>.

➢ *guh[ū]* → (747) *guh[ū]* + *[k]ta* → (752, 211) *guḍh* + *ta* → (354) *guḍh* + *dha* → (205) *guḍh* + *ḍha* → (411) *gu* + *ḍha* → *gūḍha* → (87) *gūḍha* + *s[u]* → (93) *gūḍhaḥ* <1.1, *karmaṇi*>.

Regarding *tan[u] vistāre* (8U, to spread), it will be described later that, when *[k]tvā* follows, *i[ṭ]* is optionally applied after *dhātus* which have the indicatory letter *u* (*sūtra* 773). Thus *i[ṭ]* isn't applied here, but the *sūtra* beginning *hariveṇv-anta-sahajāniṭām* (*sūtra* 436) is applied and we get *tataḥ* <1.1>.

➢ *tan[u]* → (747) *tan[u]* + *[k]ta* → (752, 436) *tata* → (87) *tata* + *s[u]* → (93) *tataḥ* <1.1, *karmaṇi*>.

The phrase *vikalpiteṭaḥ* in *sūtra* 752 is not always applicable. Thus from *dhāv[u] gati-śuddhyoḥ* (1U, to go, move, run; to purify, cleanse) we get

***dhāvitaḥ* <1.1> and *dhāvitavān* <1.1>. But when this *dhātu* has the meaning of *śuddhi* (purification), we get *dhautaḥ* <1.1> and *dhautavān* <1.1>.**

➢ *dhāv[u]* → (747) *dhāv[u]* + *[k]ta* → (316) *dhāvita* → (87) *dhāvita* + *s[u]* → (93) *dhāvitaḥ* <1.1, *karmaṇi*>.

➢ *dhāv[u]* → (747) *dhāv[u]* + *[k]ta* → (752, *Bṛhat* 779) *dhā* + *ū[ṭh]* + *ta* → (*Bṛhat* 292) *dhā* + *au* + *ta* → (49) *dhauta* → (87) *dhauta* + *s[u]* → (93) *dhautaḥ* <1.1, *karmaṇi*>.

Amṛta—In this regard, the *āgama i[ṭ]* is applied because *dhātus* have more than one *sarveśvara* when they end in *[ṇ]i.* Therefore the *aniṭ* rules (verses of the *aniḍ-gaṇa*) mentioned in the *Ākhyāta-prakaraṇa* do not apply here. Regarding the application of *i[ṭ]* in *dhāvitaḥ* <1.1> and so on, the great secret is: *prayoga eva pramāṇa-śiromaṇiḥ, ataś ca tad-anusāri vyākaraṇam* (Actual usage is the crest jewel of authorities, and therefore the rules of grammar are formed according to what is found in actual usage).

७६३ । दान्तशान्तपूर्णच्छन्नज्ञप्तदस्तस्पष्टा णौ वा निपात्यन्ते ।

763. dānta-śānta-pūrṇa-cchanna-jñapta-dasta-spaṣṭā ṇau vā nipātyante

dānta-śānta-pūrṇa-cchanna-jñapta-dasta-spaṣṭāḥ—*dānta, śānta, pūrṇa, channa, jñapta, dasta,* and *spaṣṭa; ṇau*—when *[ṇ]i* follows; *vā*—optionally; *nipātyante*—are made as *nipātas.*

When *[ṇ]i* follows, the following *nipātas* are optionally made: *dānta* from *dam[u] + [ṇ]i + [k]ta, śānta* from *śam[u] + [ṇ]i + [k]ta, pūrṇa* from *pūr[ī] + [ṇ]i + [k]ta, channa* from *chad[a] + [ṇ]i + [k]ta, jñapta* from *jñap[a] + [ṇ]i + [k]ta, dasta* from *das[u] + [ṇ]i + [k]ta,* and *spaṣṭa* from *spaś[u] + [ṇ]i + [k]ta.*

pakṣe—damitaḥ ity-ādi. tathā dasu—dāsitaḥ. spaśa—spāśitaḥ.

Vṛtti—If this option is not taken, we get *damitaḥ* <1.1> and so on as well as *dāsitaḥ* <1.1> from *das[u] upakṣaye* (4P, to perish) and *spāśitaḥ* <1.1> from *spaś[a] bādhana-sparśanayoḥ* (1U, to obstruct; to touch, perceive).

Saṁśodhinī—In every instance, the main result of the *nipāta* is the absence of *i[ṭ].* Due to the words "and so on" in "*damitaḥ* <1.1> and so on," we also get *śamitaḥ* <1.1> from *śam[u] upaśame* (4P, to be calm, peaceful), *pūritaḥ* <1.1> from *pūr[ī] āpyāyāne* (10P, to fill, fulfill), *chāditaḥ* <1.1> from *chad[a] saṁvaraṇe* (10P, to cover), and *jñapitaḥ* <1.1> from *jñap[a]* (*jñāna-jñāpana-*) *māraṇādau* (10P, to know; to inform; to kill; to satisfy; to sharpen).

There is no *trivikrama* in the forms *damitaḥ* <1.1>, *śamitaḥ* <1.1>, and *jñapitaḥ* <1.1>, because the *dhātus dam[u] upaśame* (4P, to tame, subdue), *śam[u] upaśame* (4P, to be calm, peaceful), and *jñap[a]* (*jñāna-jñāpana-*) *māraṇādau* (10P, to know; to inform; to kill; to satisfy; to sharpen) are *ghaṭ-ādis.* The *nipātas pūrṇa, channa, jñapta,* and their alternatives *pūrita, chādita,* and *jñapita* do not have a causative sense here since *cur-ādi-ṇi* is applied in these cases. All the other *nipātas* and their alternatives, however, do have a causative sense. One should also keep in mind that the simple, non-causative *ktānta* forms of *dam[u], śam[u], das[u],* and *spaś[u]* are also *dānta, śānta, dasta,* and *spaṣṭa.* In this way the simple forms and the causative *nipātas* look the same.

७६४ । द्यतिस्यतिमास्थामिः , शाछोर्वा , दधातेर्हिः , दामोदरस्य दो दद् , उपेन्द्रसर्वेश्वरात्त्वारामहरः , चतुःसनोपेन्द्रस्य च त्रिविक्रमः कपिलतरामे ।

764. dyati-syati-mā-sthām iḥ, śā-chor vā, dadhāter hiḥ, dāmodarasya do dad, upendra-sarveśvarāt tv ā-rāma-haraḥ, catuḥsanopendrasya ca trivikramaḥ kapila-ta-rāme

dyati-syati-mā-sthām—of the *dhātus do avakhaṇḍane* (4P, to break into pieces, destroy), *ṣo anta-karmaṇi* (4P, to destroy, finish), *mā māne* (2P, to measure), *mā[ṅ] māne* (3A or 4A, to measure), *me[ṅ] pratidāne* (1A, to exchange, barter), and *ṣṭhā gati-nivṛttau* (1P, to stand, remain); *iḥ*—the change to *i-rāma; śā-choḥ*—of the *dhātus śo tanū-karaṇe* (4P, to make thin, sharpen) and *cho chedane* (4P, to cut); *vā*—optionally; *dadhāteḥ*—of the *dhātu [ḍu] dhā[ñ] dhāraṇa-poṣaṇayoḥ* (3U, to hold, make; to support, bestow); *hiḥ*—the replacement *hi; dāmodarasya*—and which is a *dāmodara* (*sūtra* 309); *daḥ*—of a *dhātu* which has the form of *dā; dad*—the replacement *dad; upendra-sarveśvarāt*—after the *sarveśvara* of an *upendra; tu*—but; *ā-rāma-haraḥ*—deletion of *ā-rāma; catuḥsana-upendrasya*—of an *upendra* which ends in a *catuḥsana; ca*—also; *trivikramaḥ*—*trivikrama; kapila-ta-rāme*—when a *kapila pratyaya* beginning with *ta-rāma* follows.

When a *kapila pratyaya* beginning with *t* follows, the final *varṇa* of *do, ṣo, mā, mā[ṅ], me[ṅ],* and *ṣṭhā* changes to *i,* the final *varṇa* of *śo* and *cho* optionally changes to *i, [ḍu]dhā[ñ]* changes to *hi,* and the *dā* of a *dāmodara* changes to *dad.* But if the *dā* of the *dāmodara* comes after the *sarveśvara* of an *upendra,* its *ā-rāma* is deleted instead, and if the *upendra* ends in a *catuḥsana,* that *catuḥsana* becomes *trivikrama.*

ditaḥ, sitaḥ, mitaḥ, sthitaḥ, śitaḥ śātaḥ, hitaḥ, dattaḥ, prattaḥ, nīttaḥ, sūttaḥ. "su-vi-ny-avānubhya ā-rāma-haraḥ kte vā" iti kecit—sūttaṁ, sudattam. aper ādīti—pinaddham, apinaddham. dheṭ—dāmodara-mā-sthetītvaṁ, dhītaṁ, gītaṁ, pītam. jana-khana-sanām ity-ādi—jātaṁ.

VṚTTI—➢ *do* → (412) *dā* → (747) *dā* + *[k]ta* → (*dā* is *aniṭ* by verse 1, 764) *dita* (87) *dita* + *s[u]* → (93) *ditaḥ* <1.1, *karmaṇi*>.

➢ *ṣo* → (346) *so* → (412) *sā* → (747) *sā* + *[k]ta* → (*sā* is *aniṭ* by verse 1, 764) *sita* → (87) *sita* + *s[u]* → (93) *sitaḥ* <1.1, *karmaṇi*>.

➢ *mā* → (747) *mā* + *[k]ta* → (*mā* is *aniṭ* by verse 1, 764) *mita* → (87) *mita* + *s[u]* → (93) *mitaḥ* <1.1, *karmaṇi*>.

➢ *ṣṭhā* → (346) *sthā* → (767) *sthā* + *[k]ta* → (*sthā* is *aniṭ* by verse 1, 764) *sthita* → (87) *sthita* + *s[u]* → (93) *sthitaḥ* <1.1, *kartari*>.

➢ *śo* → (412) *śā* → (747) *śā* + *[k]ta* → (*śā* is *aniṭ* by verse 1, two options by 764):
1) (the change to *i* is done) *śita* → (87) *śita* + *s[u]* → (93) *śitaḥ* <1.1, *karmaṇi*>.
2) (the change to *i* is not done) *śāta* → (87) *śāta* + *s[u]* → (93) *śātaḥ* <1.1, *karmaṇi*>.

But when a vow is being referred to, the proper form of *sam* + *śo* is *saṁśita.*[132]

➢ *dhā* → (747) *dhā* + *[k]ta* → (*dhā* is *aniṭ* by verse 1, 764) *hita* → (87) *hita* + *s[u]* → (93) *hitaḥ* <1.1, *karmaṇi*>.

➢ *dā* → (747) *dā* + *[k]ta* → (*dā* is *aniṭ* by verse 1, 764) *dad* + *ta* → (63) *datta* → (87) *datta* + *s[u]* → (93) *dattaḥ* <1.1, *karmaṇi*>.

➢ *pra* + *dā* → (747) *pra* + *dā* + *[k]ta* → (*dā* is *aniṭ* by verse 1, 764) *pra* + *d* + *ta* → (63) *pratta* → (87) *pratta* + *s[u]* → (93) *prattaḥ* <1.1, *karmaṇi*>.

➢ *su* + *dā* → (747) *su* + *dā* + *[k]ta* → (*dā* is *aniṭ* by verse 1, 764) *su* + *d* + *ta* → *sū* + *d* + *ta* → (63) *sūtta* → (87) *sūtta* + *s[u]* → (93) *sūttaḥ* <1.1, *karmaṇi*>.

Some say that, when *[k]ta* follows, the deletion of *ā-rāma* is optional after *su, vi, ni, ava,* and *anu.* Thus they get *sūttam* <1.1> or *sudattam* <1.1>. By *aper ādi-haro dhāñ-naddhayor vā* (531) we get *pinaddham* <1.1> or *apinaddham* <1.1>.

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132 An example of this is *saṁśita-vratāḥ* (following strict (*saṁśita*) vows) in *Bhagavad-gītā* 4.28. In this regard, Śrīdhara Svāmī explains the word *saṁśita-vratāḥ* by saying *samyak śitaṁ tīkṣṇī-kṛtaṁ vrataṁ yeṣāṁ te* (*Saṁśitam* means *samyak śitam* or, in other words, *tīkṣṇī-kṛtam* (made sharp). Thus *saṁśita-vratāḥ* means "those whose vows are sharpened (strict)").

➢ *api + ṇah* → (366) *api + nah* → (747) *api + nah + [k]ta* → (*nah* is *aniṭ* by verse 8, 211) *api + nadh + ta* → (354) *api + nadh + dha* → (61) *api + naddha* → (two options by 531):

1) (the *a* of *api* is deleted) *pinaddha* → (87, 733) *pinaddha + s[u]* → (157) *pinaddha + am* → (94) *pinaddham* <1.1, *bhāve*>.
2) (the *a* of *api* isn't deleted, 87, 733) *apinaddha + s[u]* → (157) *apinaddha + am* → (94) *apinaddham* <1.1, *bhāve*>.

When we have the *dhātu dhe[ṭ] pāne* (1P, to suck, drink), the change to *ī* takes place by *dāmodara-mā-sthā-gā* (417) and we get *dhītam* <1.1>.

➢ *dhe* → (412) *dhā* → (747) *dhā + [k]ta* → (*dhā* is *aniṭ* by verse 1, 417) *dhīta* → (87, 733) *dhīta + s[u]* → (157) *dhīta + am* → (94) *dhītam* <1.1, *bhāve*>.

➢ *gai* → (412) *gā* → (747) *gā + [k]ta* → (*gā* is *aniṭ* by verse 1, 417) *gīta* → (87, 733) *gīta + s[u]* → (157) *gīta + am* → (94) *gītam* <1.1, *bhāve*>.

➢ *pā* → (747) *pā + [k]ta* → (*pā* is *aniṭ* by verse 1, 417) *pīta* → (87, 733) *pīta + s[u]* → (157) *pīta + am* → (94) *pītam* <1.1, *bhāve*>.

By applying *jana-khana-sanām* (*sūtras* 466 and 467), we get *jātam* <1.1>.

➢ *jan[ī]* → (747) *jan[ī] + [k]ta* → (752, 467) *ja + ā + ta* → (42) *jāta* → (87, 733) *jāta + s[u]* → (157) *jāta + am* → (94) *jātam* <1.1, *bhāve*>.

Amṛta—The word *catuḥsanopendrasya* here means *catuḥsanāntopendrasya* (of an *upendra* which ends in a *catuḥsana*). Due to the word *ca* in *trivikramaś ca,* the deletion of *ā-rāma* is also done. Regarding *ditaḥ* <1.1>, which is a form of *do avakhaṇḍane,* the phrase *dyati-syati-mā-sthām iḥ* here is an *apavāda* of *dāmodara-mā-sthā-gā-pibati-jahāti-syatīnām ī-rāmo viṣṇujana-rāma-dhātuka-kaṁsārau* (417) and *dāmodarasya do dad* (764). The mention of *mā* in this *sūtra* includes *mā māne, mā[ṅ] māne,* and *me[ṅ] praṇidāne.* The forms *hitaḥ* and *dattaḥ* are *apavādas* of the change to *ī* by *dāmodara-mā-sthā-gā* (417). By *aper ādi-haro dhāñ-naddhayor vā* (531), we also get *apihitam* <1.1> or *pihitam* <1.1> from the *dhātu [ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ.*

७६५ । अदो जग्धिः कपिलतरामे यपि च ।

765. ado jagdhiḥ kapila-ta-rāme yapi ca

adaḥ—of the *dhātu ad[a] bhakṣaṇe* (2P, to eat); *jagdhiḥ*—the replacement *jagdh[i]; kapila-ta-rāme*—when a *kapila pratyaya* beginning with *ta-rāma* follows; *yapi*—when *ya[p]* follows (*sūtra* 775); *ca*—and.

***Ad[a]* is replaced by *jagdh[i]* when *ya[p]* or a *kapila pratyaya* beginning with *t* follows.**

jagdham.

Vṛtti—➢ *ad* → (747) *ad* + *[k]ta* → (*ad* is *aniṭ* by verse 4, 765) *jagdh* + *ta* → (354) *jagdh* + *dha* → (78) *jagdha* → (87) *jagdha* + *s[u]* → (157) *jagdha* + *am* → (94) *jagdham* <1.1, *karmaṇi*>.

७६६ । अन्नमोदने साधु ।

766. annam odane sādhu

annam—anna; odane—in the meaning of *odana* (boiled rice); *sādhu*—is the proper form.

The neuter word *anna* is the *nipāta* of *ad[a]* + *[k]ta* in the meaning of *odana.*

Amṛta—*Annam* <1.1> is the proper form of *ad[a]* + *[k]ta* when *odana* is to be expressed, not the replacement *jagdh[i].* The word *sādhu* is used here to remove the idea that the word *anna* refers to food in general in accordance with the derivation *adyate yat tad annam* (*Anna* is that which is eaten (*adyate*)). The phrase *pacāmy annaṁ catur-vidham* (I digest the four kinds of foodstuff) in *Bhagavad-gītā* 15.14 is *ārṣa-prayoga* (the poetic license of the sages to break the rules).

७६७ । गत्यर्थाकर्मकश्लिषशीङ्स्थासवसजनरुहजीर्यतिभ्यः क्तः कर्तरि च ।

767. gaty-arthākarmaka-śliṣa-śīṅ-sthāsa-vasa-jana-ruha-jīryatibhyaḥ ktaḥ kartari ca

gati-artha—after *dhātus* which have the meaning of *gati* (motion); *akarmaka*—after *akarmaka dhātus; śliṣa-śīṅ-sthā-āsa-vasa-jana-ruha-jīryatibhyaḥ*—and after the *dhātus śliṣ[a] āliṅgane* (4P, to adhere, embrace), *śī[ṅ] svapne* (2A, to sleep, lie down), *ṣṭhā gati-nivṛttau* (1P, to stand, remain), *ās[a] upaveśane vidyamānatāyāṁ ca* (2A, to sit; to be, exist), *vas[a] nivāse* (1P, to dwell, live, stay), *jan[ī] prādur-bhāve* (4A, to be born, produced, to occur, happen), *ruh[a] janmani prādur-bhāve ca* (1P, to grow, rise; to appear), and *jṝ[ṣ] vayo-hānau* (4P, to grow old); *ktaḥ—[k]ta; kartari*—in *kartari prayoga; ca*—also.

[K]ta* is also applied in *kartari prayoga* after *dhātus* which have the meaning of *gati,* after *akarmaka dhātus,* and after the *dhātus śliṣ[a], śī[ṅ], ṣṭhā, ās[a], vas[a], jan[ī], ruh[a],* and *jṝ[ṣ].

mathurāṁ gataḥ, mathurāṁ prāptaḥ, yamunāyāṁ snāto 'sau. gopīm āśliṣṭaḥ kṛṣṇaḥ. govardhanam adhiśayitaḥ, vṛndāvanam adhiṣṭhitaḥ, gā upāsitaḥ, tad-abhojanam upoṣitaḥ, rāmam anujātaḥ, kadambam ārūḍhaḥ, kāliya-viṣam anujīrṇaḥ.

VṚTTI—Examples are *mathurāṁ gataḥ kṛṣṇaḥ* (Kṛṣṇa went to Mathurā), *mathurāṁ prāptaḥ kṛṣṇaḥ* (Kṛṣṇa reached Mathurā), *yamunāyāṁ snātaḥ kṛṣṇaḥ* (Kṛṣṇa bathed in the Yamunā), *gopīm āśliṣṭaḥ kṛṣṇaḥ* (Kṛṣṇa embraced the *gopī*), *govardhanam adhiśayitaḥ kṛṣṇaḥ* (Kṛṣṇa lied down on Govardhana), *vṛndāvanam adhiṣṭhitaḥ kṛṣṇaḥ* (Kṛṣṇa resided in Vṛndāvana), *gā upāsitaḥ kṛṣṇaḥ* (Kṛṣṇa worshiped the cows), *tad-abhojanam upoṣitaḥ kṛṣṇaḥ* (Kṛṣṇa fasted for as long as the cows didn't eat), *rāmam anujātaḥ kṛṣṇaḥ* (Kṛṣṇa was born after Balarāma), *kadambam ārūḍhaḥ kṛṣṇaḥ* (Kṛṣṇa climbed the Kadamba tree), and *kāliya-viṣam anujīrṇaḥ kṛṣṇaḥ* (Kṛṣṇa destroyed Kāliya's poison).[133]

➢ *gam* → (767) *gam + [k]ta* → (*gam* is *aniṭ* by verse 6, 436) *gata* → (87) *gata + s[u]* → (93) *gataḥ* <1.1, *kartari*>.

➢ *pra + āp* → (767) *pra + āp + [k]ta* → (*āp* is *aniṭ* by verse 6, 42) *prāpta* → (87) *prāpta + s[u]* → (93) *prāptaḥ* <1.1, *kartari*>.

➢ *ṣṇā* → (346) *snā* → (767) *snā + [k]ta* → (*snā* is *aniṭ* by verse 1) *snāta* → (87) *snāta + s[u]* → (93) *snātaḥ* <1.1, *kartari*>.

➢ *ā + śliṣ* → (767) *ā + śliṣ + [k]ta* → (*śliṣ* is *aniṭ* by verse 7, 294, 205) *āśliṣṭa* → (87) *āśliṣṭa + s[u]* → (93) *āśliṣṭaḥ* <1.1, *kartari*>.

➢ *adhi + śī* → (767) *adhi + śī + [k]ta* → (316) *adhi + śī + i[ṭ] + [k]ta* → (*Bṛhat* 1240, 289) *adhi + śe + i + ta* → (54) *adhiśayita* → (87) *adhiśayita + s[u]* → (93) *adhiśayitaḥ* <1.1, *kartari*>.

➢ *adhi + ṣṭhā* → (346) *adhi + sthā* → (767) *adhi + sthā + [k]ta* → (*sthā* is *aniṭ* by verse 1, 764) *adhi + sthita* → (350, 205) *adhiṣṭhita* → (87) *adhiṣṭhita + s[u]* → (93) *adhiṣṭhitaḥ* <1.1, *kartari*>.

➢ *upa + ās* → (767) *upa + ās + [k]ta* → (316) *upa + ās + i[ṭ] + [k]ta* → (42) *upāsita* → (87) *upāsita + s[u]* → (93) *upāsitaḥ* <1.1, *kartari*>.

➢ *upa + vas* → (767) *upa + vas + [k]ta* → (760) *upa + vas + i[ṭ] + [k]ta* → (471) *upa + us + i + ta* → (475) *upa + uṣita* → (44) *upoṣita* → (87) *upoṣita + s[u]* → (93) *upoṣitaḥ* <1.1, *kartari*>.

➢ *anu + jan* → (767) *anu + jan + [k]ta* → (752, 467) *anu + ja + ā + ta* → (42) *anujāta* → (87) *anujāta + s[u]* → (93) *anujātaḥ* <1.1, *kartari*>.

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133 In this regard, *Siddhānta-kaumudī* gives the example *viśvam anujīrṇaḥ* (He destroyed the universe).

➢ *ā[ṅ] + ruh* → (767) *ā[ṅ] + ruh + [k]ta* → (*ruh* is *aniṭ* by verse 8, 294, 211) *ā[ṅ] + ruḍh + ta* → (354) *ā[ṅ] + ruḍh + dha* → (205) *ā[ṅ] + ruḍh + ḍha* → (411) *ārūḍha* → (87) *ārūḍha + s[u]* → (93) *ārūḍhaḥ* <1.1, *kartari*>.

➢ *anu + jṝ* → (767) *anu + jṝ + [k]ta* → (750, 294, 439) *anu + jir + [k]ta* → (751) *anu + jirna* → (111) *anu + jirṇa* → (192) *anujīrṇa* → (87) *anujīrṇa + s[u]* → (93) *anujīrṇaḥ* <1.1, *kartari*>.

Amṛta—Due to the word *ca, [k]ta* is also applied after these *dhātus* in *bhāve prayoga* and *karmaṇi prayoga* as before. Even though the *dhātus śliṣ[a]* and so on were already covered since they are *akarmaka dhātus,* they are mentioned separately here so that *[k]ta* can also be applied in *kartari prayoga* when these *dhātus* become *sa-karmaka* by the addition of an *upendra.* In all the examples in the *vṛtti,* the *kartā kṛṣṇa* is *ukta* and the *karma* is *anukta.* In the examples *govardhanam adhiśayitaḥ kṛṣṇaḥ* and *vṛndāvanam adhiṣṭhitaḥ kṛṣṇaḥ,* the *adhikaraṇas govardhana* and *vṛndāvana* become *karmas* by *adhi-śīṅ-sthāsām ādhāraḥ karma* (650). Regarding *upāsitaḥ* <1.1>, *upa + ās[a] upaveśane* is used in the sense of *sevā* (service, worship). Thus the example means *kṛṣṇo gā aseviṣṭa* (Kṛṣṇa worshiped the cows). In the example *tad-abhojanam upoṣitaḥ kṛṣṇaḥ,* the word *tat* refers to the cows and the whole example means *gavām abhojanaṁ yāvat kālam upavāsaṁ kṛtavān kṛṣṇaḥ* (Kṛṣṇa fasted for as long as the cows didn't eat).[134] Regarding *anujātaḥ* <1.1>, the *dhātu jan[ī] prādur-bhāve* becomes *sa-karmaka* when combined with the *upendra anu.* One should not mistakenly think that the *dvitīyā viṣṇubhakti* in *rāmam* <2.1> is by *kṛṣṇa-pravacanīyair yoge dvitīyā* (671), because the meaning of *lakṣaṇa* and so on don't fit here. Rather *anu* means *paścāt* (after) here in accordance with the following statement of *Amara-koṣa: paścāt-sādṛśyayor anuḥ* (*Anu* is used in the sense of *paścāt* (after) or *sādṛśya* (likeness). Thus *anujātaḥ* means *paścāj jātaḥ* (born after).

७६८ । क्वचिदन्यत्रापि ।

768. kvacid anyatrāpi

kvacit—sometimes; *anyatra*—in other cases; *api*—also.

Sometimes *[k]ta* is applied in *kartari prayoga* after other *dhātus* too.

yathā—bhuktāḥ, pītāḥ, vibhaktāḥ vaiṣṇavāḥ. vyavasitāḥ, pratipannāḥ, āśritāḥ ity-ādayaḥ. pakṣe mathurā gatā ity-ādi.

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134 In this example the *bhāva tad-abhojana* becomes a *karma* by *kālādhva-bhāva-deśānām* (*vṛtti* 641).

VṚTTI—Examples are *vaiṣṇavā bhuktāḥ* (The Vaiṣṇavas ate), *vaiṣṇavāḥ pītāḥ* (The Vaiṣṇavas drank), *vaiṣṇavā vibhaktāḥ* (The Vaiṣṇavas distributed), *vaiṣṇavā vyavasitāḥ* (The Vaiṣṇavas decided), *vaiṣṇavāḥ pratipannāḥ* (The Vaiṣṇavas understood), *vaiṣṇavā āśritāḥ* (The Vaiṣṇavas took shelter of), and so on. In the other case, we get *mathurā gatā* (Mathurā was gone to) and so on.

➢ *bhuj* → (768) *bhuj + [k]ta* → (*bhuj* is *aniṭ* by verse 3, 294, 177) *bhug + [k]ta* → (63) *bhukta* → (87) *bhukta + s[u]* → (93) *bhuktaḥ* <1.1, *kartari*>.

➢ *pā* → (768) *pā + [k]ta* → (*pā* is *aniṭ* by verse 1, 417) *pīta* → (87) *pīta + s[u]* → (93) *pītaḥ* <1.1, *kartari*>.

➢ *vi + bhaj* → (768) *vi + bhaj + [k]ta* → (*bhaj* is *aniṭ* by verse 3, 177) *vi + bhag + [k]ta* → (63) *vibhakta* → (87) *vibhakta + s[u]* → (93) *vibhaktaḥ* <1.1, *kartari*>.

➢ *vi + ava + ṣo* → (346) *vi + ava + so* → (412) *vi + ava + sā* → (768) *vi + ava + sā + [k]ta* → (*sā* is *aniṭ* by verse 1, 764) *vi + ava + sita* → (50) *vyavasita* → (87) *vyavasita + s[u]* → (93) *vyavasitaḥ* <1.1, *kartari*>.

➢ *prati + pad* → (768) *prati + pad + [k]ta* → (*pad* is *aniṭ* by verse 4, 751) *prati + pad + na* → *pratipanna* → (87) *pratipanna + s[u]* → (93) *pratipannaḥ* <1.1, *kartari*>.

➢ *ā + śri* → (768) *ā + śri + [k]ta* → (750, 294) *āśrita* → (87) *āśrita + s[u]* → (93) *āśritaḥ* <1.1, *kartari*>.

AMṚTA—Sometimes *[k]ta* is also applied in *kartari prayoga* after *dhātus* other than those mentioned in the previous *sūtra.* This is because the *kṛt pratyayas* are applied variously (*sūtra* 728). With the sentence beginning "In the other case", Jīva Gosvāmī shows how *[k]ta* is applied in *karmaṇi prayoga* or *bhāve prayoga* as usual in the case that it is not applied in *kartari prayoga.*

Due to the words "and so on" in "*mathurā gatā* and so on," we also get *mathurā prāptā kṛṣṇena* (Mathurā was reached by Kṛṣṇa), *yamunāyāṁ snātam kṛṣṇena* ([The act of] bathing in the Yamunā was [done] by Kṛṣṇa), *gopī āśliṣṭā kṛṣṇena* (The Gopī was embraced by Kṛṣṇa), *govardhano 'dhiśayitaḥ kṛṣṇena* (Govardhana was lied down on by Kṛṣṇa), *vṛndāvanam adhiṣṭhitam kṛṣṇena* (Vṛndāvana was resided in by Kṛṣṇa), *gāva upāsitāḥ kṛṣṇena* (The cows were worshiped by Kṛṣṇa), *tad-abhojanam upoṣitam kṛṣṇena* (The duration of time during which the cows didn't eat was fasted for by Kṛṣṇa), *kadamba ārūḍhaḥ kṛṣṇena* (The Kadamba tree was climbed by Kṛṣṇa), *kāliya-viṣam anujīrṇaṁ kṛṣṇena* (Kāliya's poison was destroyed by Kṛṣṇa).

७६९ । ञिरामेतो बुद्धीच्छापूजार्थेभ्यश्च क्तो वर्तमाने च ।

769. ñi-rāmeto buddhīcchā-pūjārthebhyaś ca kto vartamāne ca

ñi-rāmetaḥ—after *dhātus* which have the indicatory letter *ñi; buddhi-icchā-pūjārthebhyaḥ*—after *dhātus* which have the meaning of *buddhi* (knowing), *icchā* (desiring), or *pūjā* (worshiping); *ca*—and; *ktaḥ—[k]ta; vartamāne*—in the present tense; *ca*—also.

[K]ta* is also applied in the present tense after *dhātus* which have the indicatory letter *ñi* and after *dhātus* which have the meaning of *buddhi, icchā,* or *pūjā.

ñikṣvidā—kṣviṇṇaḥ. ñiindhī—iddhaḥ. vaiṣṇavānāṁ buddhaḥ, mataḥ, jñātaḥ, iṣṭaḥ, vāñchitaḥ, pūjitaḥ, arcitaḥ. cād anuktād api — "śīlito rakṣitaḥ kṣānta ākruṣṭo juṣṭa ity api, ruṣṭaś ca ruṣitaś cobhāv abhivyāhṛta ity api, prakrāntaḥ śayito guptas tṛpta ity-ādayaḥ smṛtāḥ."

VṚTTI—For example, from *[ñi]kṣvid[ā] snehane mocane ca* (4P, to be affectionate, greasy; to release) we get *kṣviṇṇaḥ* <1.1>, and from *[ñi]indh[ī] dīptau* (7A, to kindle, to blaze) we get *iddhaḥ* <1.1>. Examples of the other categories are *vaiṣṇavānāṁ buddhaḥ, vaiṣṇavānāṁ mataḥ,* and *vaiṣṇavānāṁ jñātaḥ* ([This] is known by the Vaiṣṇavas), *vaiṣṇavānām iṣṭaḥ* and *vaiṣṇavānāṁ vāñchitaḥ* ([This] is desired by the Vaiṣṇavas), and *vaiṣṇavānāṁ pūjitaḥ* and *vaiṣṇavānām arcitaḥ* ([This] is worshiped by the Vaiṣṇavas).[135]

➢ *[ñi]kṣvid[ā]* → (769) *kṣvid[ā]* + *[k]ta* → (752, 294, 751) *kṣvid* + *na* → *kṣvin* + *na* → (111) *kṣviṇ* + *na* → (205) *kṣviṇṇa* → (87) *kṣviṇṇa* + *s[u]* → (93) *kṣviṇṇaḥ* <1.1, *karmaṇi*>.

➢ *[ñi]indh[ī]* → (769) *indh[ī]* + *[k]ta* → (752, 294, 343) *idh* + *ta* → (354) *idh* + *dha* → (61) *iddha* → (87) *iddha* + *s[u]* → (93) *iddhaḥ* <1.1, *karmaṇi*>.

➢ *budh* → (769) *budh* + *[k]ta* → (*budh* is *aniṭ* by verse 5, 294, 354) *budh* + *dha* → (61) *buddha* → (87) *buddha* + *s[u]* → (93) *buddhaḥ* <1.1, *karmaṇi*>.

➢ *man* → (769) *man* + *[k]ta* → (*man* is *aniṭ* by verse 5, 436) *mata* → (87) *mata* + *s[u]* → (93) *mataḥ* <1.1, *karmaṇi*>.

➢ *jñā* → (769) *jñā* + *[k]ta* → (*jñā* is *aniṭ* by verse 1) *jñāta* → (87) *jñāta* + *s[u]* → (93) *jñātaḥ* <1.1, *karmaṇi*>.

➢ *iṣ[u]* → (769) *iṣ[u]* + *[k]ta* → (752, 294, 205) *iṣṭa* → (87) *iṣṭa* + *s[u]* → (93) *iṣṭaḥ* <1.1, *karmaṇi*>.

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135 *Bāla* says that *vaiṣṇavānāṁ buddhaḥ, mataḥ, jñātaḥ* means *vaiṣṇavair budhyate, manyate, jñāyate 'yam.*

➢ *vāch[i]* → (344, 160) *vānch* → (165, 73) *vāñch* → (769) *vāñch + [k]ta* → (316) *vāñchita* → (87) *vāñchita + s[u]* → (93) *vāñchitaḥ* <1.1, *karmaṇi*>.
➢ *pūj* → (769) *pūj + [k]ta* → (316) *pūjita* → (87) *pūjita + s[u]* → (93) *pūjitaḥ* <1.1, *karmaṇi*>.
➢ *arc* → (769) *arc + [k]ta* → (316) *arcita* → (87) *arcita + s[u]* → (93) *arcitaḥ* <1.1, *karmaṇi*>.

Due to the word *ca, [k]ta* is also applied in the present tense after *dhātus* other than those mentioned in this *sūtra.* For example,

śīlito rakṣitaḥ kṣānta ākruṣṭo juṣṭa ity api
ruṣṭaś ca ruṣitaś cobhāv abhivyāhṛta ity api
prakrāntaḥ śayito guptas tṛpta ity-ādayaḥ smṛtāḥ

"*Śīlitaḥ* <1.1>, *rakṣitaḥ* <1.1>, *kṣāntaḥ* <1.1>, *ākruṣṭaḥ* <1.1>, *juṣṭaḥ* <1.1>, *ruṣṭaḥ* <1.1>, *ruṣitaḥ* <1.1>, *abhivyāhṛtaḥ* <1.1>, *prakrāntaḥ* <1.1>, *śayitaḥ* <1.1>, *guptaḥ* <1.1>, *tṛptaḥ* <1.1>, and so on are mentioned by previous authorities."

AMṚTA—Due to the [second] *ca, [k]ta* is also applied after these *dhātus* in the past tense. For example, the poet Bhāravi has *janair avidita-vibhavo bhavānī-patiḥ* (The husband of Bhavānī (Durgā) whose power was unknown to the people), the poet Suśruta has *sa puṇya-karmā bhuvi pūjito nṛpaiḥ* (He, whose activities were pious, was worshiped on earth by kings), the poet Māgha has *samāhitair apy anirūpitaḥ* (Not ascertained even by those fixed in meditation), and so on. Someone might argue that, in these examples, *[k]ta* has been applied in the present tense, but this is not the case because, since none of these poets applied a *ṣaṣṭhī viṣṇubhakti* after the *kartā* even though such was optionally ordained by *sūtra* 646, the *tṛtīyā viṣṇubhakti* indicates that *[k]ta* has been applied in the past tense.

Further examples of this *sūtra* are *viditaḥ* <1.1>, *avagataḥ* <1.1>, *pratītaḥ* <1.1>, *upalabdhaḥ* <1.1>, *īpsitaḥ* <1.1>, *kāṅkṣitaḥ* <1.1>, *laṣitaḥ* <1.1>, *spṛhitaḥ* <1.1>, *āśaṁsitaḥ* <1.1>, *kāntaḥ* <1.1>, *kāmayitaḥ* <1.1>, *mānitaḥ* <1.1>, *samājitaḥ* <1.1>, *mahitaḥ* <1.1>, *ārādhitaḥ* <1.1>, and so on. With the phrase *cād anuktād api,* Jīva Gosvāmī makes it clear that the [first] *ca* is used here in the sense of *anukta-samuccaya* (conjuction with something that is not stated). Thus *[k]ta* is also applied in the present tense after *dhātus* other than those mentioned in this *sūtra.* But this is done based on the usage of the learned, not whimsically. Thus Jīva Gosvāmī specifies the group of other *dhātus* with the one and a half verses beginning *śīlito.*

Saṁśodhinī—*Siddhānta-kaumudī,* commenting on *Aṣṭādhyāyī* 3.2.127, also lists *tuṣṭaḥ* <1.1>, *saṁyataḥ* <1.1>, *udyataḥ* <1.1>, *amṛtaḥ* <1.1>, *suptaḥ* <1.1>, *āśitaḥ* <1.1>, *liptaḥ* <1.1>, and so on. In this way many other *dhātus* are also included by the words *ity-ādayaḥ* in the one and a half verses beginning *śīlito.* Moreover, sometimes *sūtras* 767 and 769 are used simultaneously and *[k]ta* is thus applied after the *dhātu* in *kartari prayoga* in the present tense. For example, in *bhavad-vidhā bhāgavatās tīrtha-bhūtāḥ svayaṁ vibho:* "My Lord, devotees like your good self are verily holy places personified." (*Bhāgavatam* 1.13.10), *[k]ta* is applied after the *dhātu bhū* in *kartari prayoga* and thus the word *bhūta* (translatable here as "are) is declined like the *kartā bhāgavatāḥ.* The idea is certainly a present tense idea because it wouldn't fit the context to say "My Lord, devotees like your good self were verily holy places personified."

७७० । एककर्तृकयोः क्रिययोः पूर्वकालस्थधातोः क्त्वा ।

770. eka-kartṛkayoḥ kriyayoḥ pūrva-kāla-stha-dhātoḥ ktvā

eka-kartṛkayoḥ—which have the same *kartā; kriyayoḥ*—when there are two *kriyās; pūrva-kāla-stha-dhātoḥ*—after the *dhātu* which expresses the *kriyā* that is earlier in time; *ktvā*—the *kṛt pratyaya [k]tvā.*

When there are two *kriyās* which have the same *kartā, [k]tvā* is applied after the *dhātu* which expresses the *kriyā* that is earlier in time.

hariveṇv-antety-ādi, kṛṣṇaṁ natvā stauti vaiṣṇavaḥ. dvitvam ekatvaṁ vā na tantram—natvā stutvā bhajati. kathaṁ "yad ayaṁ tulasīṁ gṛhṇāti tasmāt kṛṣṇaṁ pūjayiṣyati" iti na ktvā? hetu-prayogenaiva pūrva-kālatva-pratīteḥ.

Vṛtti—The *sūtra* beginning *hariveṇv-anta* (*sūtra* 436) is applied and we get *kṛṣṇaṁ natvā stauti vaiṣṇavaḥ* (After offering obeisances to Kṛṣṇa, the Vaiṣṇava praises Him).[136]

There is no rule that there should be only one *pūrva-kāla-stha-dhātu.* Thus we get *kṛṣṇaṁ natvā stutvā bhajati vaiṣṇavaḥ* (After offering obeisances to Kṛṣṇa and praising Him, the Vaiṣṇava worships Him).

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136 This can also be translated as "Having offered obeisances to Kṛṣṇa, the Vaiṣṇava praises Him" or "The Vaiṣṇava offers obeisances to Kṛṣṇa and praises Him." The first style of translation is good for when there is a medium interval between the two *kriyās,* the second style is good for when there is a longer interval, and the third style is good for when the interval is very brief. For a *karmaṇi prayoga* example of *[k]tvā* see *vṛtti* 645.

➢ *ṇam* → (366) *nam* → (770) *nam* + *[k]tvā* → (*nam* is *aniṭ* by verse 6, 436) *natvā* → (87) *natvā* + *s[u]* → (259, 258) *natvā.*

➢ *ṣṭu* → (346) *stu* → (770) *stu* + *[k]tvā* → (*stu* is *aniṭ* by verse 1, 294) *stutvā* → (87) *stutvā* + *s[u]* → (259, 258) *stutvā.*

Why is *[k]tvā* not applied in *yad ayaṁ tulasīṁ gṛhṇāti tasmāt kṛṣṇaṁ pūjayiṣyati* (Because he is picking *tulasī,* therefore he will worship Kṛṣṇa)? Because the quality of being earlier in time is understood simply by the use of a *hetu.*

Amṛta—Since only the *kriyā* that is later in time completes the sense of the sentence, the *kriyā* that is earlier in time and ends in the *kṛt pratyaya [k]tvā* is an *asamāpikā-kriyā* (*kriyā* which doesn't complete the sense). An example when there are many *pūrva-kāla-stha-dhātus* is *snātvā pūjayitvā parikramya natvā ca hariṁ bhuṅkte* (After bathing Hari, worshiping Him, circumabulating Him, and offering obeisances to Him, he eats). The *yat* in *yad ayaṁ tulasīṁ gṛhṇāti* is the *avyaya yat* used in the sense of *hetu* (cause, reason). In this regard, *Amara-koṣa* says *yat tad yatas tato hetau* (*yat, tat, yatas,* and *tatas* are all used in the sense of *hetu*). So *yat* means *yasmād dhetoḥ* and *tasmāt* means *avyabhicāri-jñāpakena hetunā*[137]. Therefore the meaning is "Because he is picking *tulasī,* it is inferred that his purpose must be to worship Kṛṣṇa." Because a *hetu* is understood here and because the *hetu* comes first, it is natural that the *kriyā* that goes with that *hetu* is also earlier in time. Why do we say *eka-kartṛkayoḥ*? Consider *vaiṣṇave bhuktavati yatir āgataḥ* (When the Vaiṣṇava was eating, the ascetic arrived). Why do we say *pūrva-kāla-stha*? Consider *naman stauti* (He offers obeisances while he praises). In examples like *rathe ca vāmanaṁ dṛṣṭvā punar janma na vidyate* (And after seeing Vāmana on the cart, one will never take birth again) the word *janasya* (of a person) has to be supplied so that both *kriyās* (*dṛṣṭvā* and *janma*) will have the same *kartā.*[138]

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137 See ➲*avyabhicāreṇa jñāpakaś ca hetuḥ*➲ in *vṛtti* 689.

138 The word *janman* (birth) is a *bhāva-kṛdanta* formed from the *dhātu jan[ī] prādurbhāve* (4A, to be born, produced, to occur, happen). Thus its *kartā,* namely *jana* (a person), takes a *ṣaṣṭhī viṣṇubhakti* by *kartṛ-karmaṇoḥ ṣaṣṭhī kṛd-yoge* (642). Here both *kriyās,* namely *dṛṣṭvā* and *janma,* have the same *kartā,* namely *jana,* but then *janma* itself becomes the *kartā* of *vidyate.* Similarly, in the *maṅgalācaraṇa* verse of this *prakaraṇa,* no *kartā* is stated, so the word *janaiḥ* has to be supplied so both *kriyās,* namely *vismitya* and *praśasyate,* have the same *kartā.* Here the later *kriyā praśasyate* is in *karmaṇi prayoga.* Another example of this, from *kathā* 8 of *Hitopadeśa,* is *sarvaiḥ paśubhir militvā sa siṁho vijñaptaḥ* (All the animals met together and petitioned that lion, or more literally: that lion was petitioned by the animals after the animals had met together). Here the later *kriyā vijñaptaḥ* is in *karmaṇi prayoga* and both *kriyās,* namely *militvā* and *vijñaptaḥ,* have the same *kartā,* i.e. *sarvaiḥ paśubhiḥ.*

७७१ । तत्कालेऽपि क्त्वा क्वचित् ।
771. tat-kāle ’pi ktvā kvacit

tat-kāle—at the same time [as that of the main *kriyā*]; *api*—even; *ktvā—[k]tvā; kvacit*—sometimes.

Sometimes *ktvā* is applied after a *dhātu* which expresses a *kriyā* that is simultaneous to the main *kriyā.*

mukhaṁ prakāśya hasati hariḥ.

VṚTTI—For example, *mukhaṁ prakāśya hasati hariḥ* (Hari opens His mouth as He smiles).

➢ *pra + kāś* → (771) *pra + kāś + [k]tvā* → (775) *pra + kāś + ya[p]* → (330) *prakāśya* → (87) *prakāśya + s[u]* → (259, 258) *prakāśya*

AMṚTA—This *sūtra* ordains *[k]tvā* where it was unobtained by the previous *sūtra.* The example *mukhaṁ prakāśya hasati hariḥ* means *yadaiva hāsas tadaiva mukha-prakāśo na tu tat-pūrva-kāle* (The opening of the mouth is at the same time as the smiling, it is not at an earlier time than the smiling). Other examples are *pātraṁ jhanat-kṛtya patati* (The pot makes a clanging noise as it falls) and so on.

७७२ । सेट्क्त्वा न कपिलो मृडमृदकुषक्लिशवदवसो विना ।
772. seṭ-ktvā na kapilo mṛḍa-mṛda-kuṣa-kliśa-vada-vaso vinā

seṭ-ktvā—[k]tvā that is with *i[ṭ]; na*—not; *kapilaḥ—kapila; mṛḍa-mṛda-kuṣa-kliśa-vada-vasaḥ*—the *dhātus mṛḍ[a] sukhane* (6P or 9P, to be happy), *mṛd[a] kṣode* (9P, to squeeze, press, rub), *kuṣ[a] niṣkarṣe* (9P, to extract), *kliś[a] upatāpe* (4A, to suffer), *kliś[ū] vibādhane* (9P, to torment, distress), *vad[a] vyaktāyāṁ vāci* (1P, to speak, say, tell), and *vas[a] nivāse* (1P, to dwell, live, stay); *vinā*—except.

[K]tvā* that is with *i[ṭ]* is not *kapila,* except when it comes after the *dhātus mṛḍ[a], mṛd[a], kuṣ[a], kliś[a], kliś[ū], vad[a],* and *vas[a].

śayitvā, mṛḍitvā. ruda-vettīti kapilaḥ—ruditvā.

VṚTTI—➢ *śī* → (770) *śī + [k]tvā* → (316) *śī + i[ṭ] + [k]tvā* → (772, 289) *śe + itvā* → (54) *śayitvā* → (87) *śayitvā + s[u]* → (259, 258) *śayitvā.*

➢ *mṛḍ* → (770) *mṛḍ* + *[k]tvā* → (316) *mṛḍ* + *i[ṭ]* + *[k]tvā* → (294) *mṛḍitvā* → (87) *mṛḍitvā* + *s[u]* → (259, 258) *mṛḍitvā.*

When we apply *ruda-vetti-muṣa-grahi-svapi-pracchaḥ ktvā-sanau kapilau* (583), however, *[K]tvā* that is with *i[ṭ]* is *kapila.* Thus we get *ruditvā.*

➢ *rud* → (770) *rud* + *[k]tvā* → (316) *rud* + *i[ṭ]* + *[k]tvā* → (583, 294) *ruditvā* → (87) *ruditvā* + *s[u]* → (259, 258) *ruditvā.*

Amṛta—Other examples when *govinda* is done because *[k]tvā* that is with *i[ṭ]* is not *kapila* are *devitvā, vartitvā, joṣitvā,* and so on. Other examples when *govinda* is not done because *[k]tvā* that is with *i[ṭ]* is *kapila* are *uditvā* and *uṣitvā.* Here *saṅkarṣaṇa* is done and, in the case of *uṣitvā, i[ṭ] is applied* by *vasati-kṣudhibhyām* (760) and *vasi-ghasyoḥ ṣaḥ* (475) is also done.

७७३ । उरामेतो वेट् क्त्वि ।

773. u-rāmeto veṭ ktvi

u-rāma-itaḥ—after a *dhātu* that has the indicatory letter *u; vā*—optionally; *iṭ*—the *āgama i[ṭ]; ktvi*—when *[k]tvā* follows.

When *[k]tvā* follows, *i[ṭ]* is only optionally applied after a *dhātu* that has the indicatory letter *u.*

śamitvā. hariveṇv-antoddhavasya trivikramaḥ kvau kaṁsāri-vaiṣṇave ca, ktvi tu kramo vā—śāntvā. kliśa-pūṅbhyāṁ vā iti veṭ—kliṣṭvā, kliśitvā. pūtvā, pavitvā.

Vṛtti—Thus we get *śamitvā* or, by applying *hariveṇv-antoddhavasya trivikramaḥ kvau kaṁsāri-vaiṣṇave ca* (597), *śāntvā.*

➢ *śam[u]* → (770) *śam[u]* + *[k]tvā* → (two options by 773):
1) (*i[ṭ]* is applied) *śam* + *i[ṭ]* + *[k]tvā* → (87) *śamitvā* + *s[u]* → (259, 258) *śamitvā.*
2) (*i[ṭ]* is not applied, 597) *śām* + *tvā* → (165, 73) *śāntvā* → (87) *śāntvā* + *s[u]* → (259, 258) *śāntvā.*

I[ṭ]* is only optionally applied by *kliśa-pūṅbhyāṁ vā* (760). Thus we get *kliṣṭvā* or *kliśitvā* and *pūtvā* or *pavitvā:

➢ *kliś* → (770) *kliś[u]* + *[k]tvā* → (two options by 760):
1) (*i[ṭ]* is applied) *kliś* + *i[ṭ]* + *[k]tvā* → (294) *kliśitvā* → (87) *kliśitvā* + *s[u]* → (259, 258) *kliśitvā.*
2) (*i[ṭ]* is not applied, 294, 182) *kliṣ* + *tvā* → (205) *kliṣṭvā* → (87) *kliṣṭvā* + *s[u]* → (259, 258) *kliṣṭvā.*

➢ *pū* → (770) *pū* + *[k]tvā* → (two options by 760):
1) (*i[ṭ]* is applied) *pū* + *i[ṭ]* + *[k]tvā* → (772, 289) *po* + *itvā* → (55) *pavitvā* → (87) *pavitvā* + *s[u]* → (259, 258) *pavitvā.*
2) (*i[ṭ]* is not applied, 294) *pūtvā* → (87) *pūtvā* + *s[u]* → (259, 258) *pūtvā.*

७७४ । जहातेर्हिः क्त्वि ।

774. jahāter hiḥ ktvi

jahāteh—of the *dhātu [o]hā[k] tyāge* (3P, to abandon); *hiḥ*—the replacement *hi; ktvi*—when *[k]tvā* follows.

***[O]hā[k]* is replaced by *hi* when *[k]tvā* follows.**

hitvā. ado jagdhiḥ—jagdhvā.

Vṛtti—➢ *hā* → (770) *hā* + *[k]tvā* → (*hā* is *aniṭ* by verse 1, 774) *hi* + *[k]tvā* → (294) *hitvā* → (87) *hitvā* + *s[u]* → (354, 258) *hitvā.*

Ado jagdhiḥ kapila-ta-rāme yapi ca* (765) is applied and we get *jagdhvā.

➢ *ad* → (770) *ad* + *[k]tvā* → (*ad* is *aniṭ* by verse 4, 765) *jagdh* + *[k]tvā* → (259) *jagdh* + *dhvā* → (78) *jagdhvā* → (87) *jagdhvā* + *s[u]* → (354, 258) *jagdhvā.*

Amṛta—By the mention of *jahāti,* the *[ś]ti[p]* form of *[o]hā[k] tyāge* (3P, to abandon), *[o]hā[ṅ] gatau* (3A, to go, move) is excluded.

७७५ । क्त्वो यबनञ्पूर्वसमासे ।

775. ktvo yab anañ-pūrva-samāse

ktvaḥ—of *[k]tvā; yap*—the replacement *ya[p]; a-nañ-pūrva-samāse*—when there is *samāsa* (composition) in which the first word is not *na[ñ]* [139] but is of the same category of *na[ñ]*, namely an *avyaya.*

[K]tvā* is replaced by *ya[p]* when there is *samāsa* of *[k]tvā* with an *avyaya* other than *na[ñ].

"lyap" iti pāṇiniḥ. antar-bhinna-padatve 'py eka-nāmatvena yojanaṁ samāsaḥ.

VṚTTI—Pāṇini called it *[l]ya[p]. Antar-bhinna-padatve 'py eka-nāmatvena yojanaṁ samāsaḥ* (The combination [of two or more words][140] into one *nāma* that contains separate words inside it is called *samāsa*) (ref. *sūtras* 925 and 926).

AMṚTA—In the present context, *samāsa* here means *samāsa* with the *kṛt pratyaya [k]tvā.* The *a* in *a-nañ-pūrva* is *paryudāsa na[ñ]* [141] used in the sense of *sādṛśya* (similarity). Thus the resultant meaning is that *[k]tvā* is replaced by *ya[p]* only when there is *samāsa* in which the first word is an *avyaya,* something similar to *na[ñ]* but at the same time different than it. Regarding *samāsa,* only an *upendra,* an *ury-ādi,* a word ending in the *taddhita pratyaya vi,* or a word ending in the *taddhita prayaya ā[c]* can be compounded with the *kṛt pratyaya [k]tvā,* because it is never seen that a *pūrva-pada* is compounded with the *kṛt pratyaya [k]tvā.* There are six kinds of *samāsa,* as mentioned in *Vaiyākaraṇa-bhūṣaṇa:*

supāṁ supā tiṅā nāmnā dhātunātha tiṅāṁ tiṅā
sub-anteneti vijñeyaḥ samāsaḥ ṣaḍ-vidho budhaiḥ

"*Samāsa* is known by wise men to be of six kinds: (1) *samāsa* of a *sup*[142] with

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139 *Na[ñ]* is an *avyaya* which is used in the sense of *niṣedha* (prohibition) when outside of a compound, but used in the six senses beginning with *sādṛśya* (similarity) when inside a compound. For further details, see *Amṛta* 937 and the definitions of *na[ñ]* and *a* in the *Avyaya-śabda-saṅgraha*.

140 *Amṛta* confirms that the words *dvayor bahūnāṁ vā padānām* (of two or more words) have to be added here.

141 The *paryudāsa na[ñ]* in *a-nañ-pūrva* becomes *a* by *sūtra* 778. For further details regarding *paryudāsa na[ñ],* see *Amṛta.*

142 *Sup* is the Pāṇinian name for a *sv-ādi viṣṇubhakti.* In this *śloka,* the word *sup* means *sub-anta* (a word ending in a *sup* (*sv-ādi*)) just as the word *kṛt* is often used to mean a *kṛd-*

a *sup,* (2) *samāsa* of a *sup* with a *tiṅ,*[143] (3) *samāsa* of a *sup* with a *nāma,* (4) *samāsa* of a *sup* with a *dhātu,* (5) *samāsa* of a *tiṅ* with a *tiṅ,* and (6) *samāsa* of a *tiṅ* with a *sup.*"

In the first kind of *samāsa,* both the *pūrva-pada* (first word in the compound) and *uttara-pada* (last word in the compound) are *sub-antas.* Examples are *rāja-puruṣaḥ* (The king's man) and so on. In the second kind of *samāsa,* the *pūrva-pada* is a *sub-anta* and the *uttara-pada* is a *tiṅ-anta.*[144] Examples are *prabhavati* <*acyuta pa.* 1.1 of *pra + bhū sattāyām*>, *paryabhūt* <*bhūteśa pa.* 1.1 of *pari + bhū sattāyām*>, and so on. In the third kind of *samāsa, samāsa* with the *pūrva-pada* is done right in the *nāma* stage, prior to the application of *sup* (*sv-ādi*). This is in accordance with the following maxim of the earlier grammarians: ➲*gati-kārakopapadānāṁ kṛdbhiḥ saha samāsa-vacanaṁ prāk sub-utpatteḥ*➲ (*Gatis, kārakas,* and *upapadas* are compounded with *kṛdantas* before a *sup* is added [to the *kṛdantas*]). Examples are *viśva-kāraḥ* (one who creates the universe) and so on. The earlier grammarians called this an *upapada-samāsa.* In the fourth kind of *samāsa,* the *uttara-pāda* is a mere *dhātu,* not a *sub-anta* or *tiṅ-anta,* because a word ending in *[k]vi[p]* is accepted as a *dhātu* even though it is a *nāma* (*vṛtti* 134). Examples are *pradhīḥ* (one who thinks well), *sambhrāṭ* (one who shines brightly), and so on. The earlier grammarians called this a *gati-samāsa.* Examples of the fifth kind of *samāsa* are *pibata-khādatā* (A command wherein the words *pibata* (drink) and *khādata* (eat) are uttered), *yajata-namatā* (A command wherein the words *yajata* (worship) and *namata* (offer obeisances) are uttered), and so on.[145] Examples of the sixth kind of *samāsa* are *stuhi-kṛṣṇaḥ* (one who repeatedly says *stuhi kṛṣṇam* (praise Kṛṣṇa)), *jahi-johaḥ* (one who repeatedly says *jahi joham* (kill the infidel)), and so on.[146]

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anta (a word ending in a *kṛt pratyaya*). *Amṛta* confirms this, and the use of the word *sub-antena* is further proof of this.

143 *Tiṅ* is the Pāṇinian name for a *tib-ādi viṣṇubhakti* or, in other words, an *ākhyāta pratyaya.* In this *śloka* the word *tiṅ* means *tiṅ-anta* (a word ending in a *tiṅ* (*tib-ādi*)). This is confirmed by *Amṛta.*

144 The *pūrva-pada* in this case cannot be any *sub-anta,* it must be *na[ñ]* (*sūtra* 778) or one of the 20 *prādi avyayas* called *upendras* (*vṛtti* 301). Being *dyotakas* (*vṛtti* 259), *na[ñ]* and the *prādi avyayas* only take *s[u],* and that too is deleted by *avyayāt svāder mahāharaḥ* (258). Thus *na[ñ]* and the *upendras pra* and so on become *viṣṇupadas* and are thus eligible to act as the *pūrva-pada* in a *samāsa.* It will be explained in *vṛtti* 777 that the *ury-ādis* and words ending in the *taddhita pratyayas vi* or *āc* can also act as the *pūrva-pādas* in this kind of *samāsa,* and, since they are all *avyayas,* their *sv-ādi* is deleted by *avyayāt svāder mahāharaḥ* (362). Thus we also get *urī-karoti* (he accepts), *vaiṣṇavī-karoti* (he makes into a Vaiṣṇava), *satyā-karoti* (he makes true), and so on.

145 *tathākhyātam ākhyātena niyojane* (*Bṛhat* 1776).

146 *hi-pratyayāntaṁ karmaṇābhīkṣṇya-tad-vaktari* (*Bṛhat* 1777).

Among these different kinds of *samāsa,* the first, fifth, and sixth kinds will be described in the *Samāsa-prakaraṇa.* The second kind, however, is not directly described in this book, but it is indicated by the word *dhātu-yoge* (*sūtra* 301) which really just means "when there is *samāsa* with a *dhātu.*" The third and fourth kinds are called *kṛt-samāsas.*[147] Now Jīva Gosvāmī will state a *paribhāṣā-sūtra* to inform us which words can be compounded with a *kṛdanta* to form a *kṛt-samāsa.*

Saṁśodhinī—Regarding the maxim, *gati-kārakopapadānāṁ kṛdbhiḥ saha samāsa-vacanaṁ prāk sub-utpatteḥ,* "*Gatis, kārakas,* and *upapadas* are compounded with *kṛdantas* before a *sup* is added [to the *kṛdantas*]," *Siddhānta-kaumudī* further explains that the *samāsa* is done even before a feminine *pratyaya* such as *ā[p]* or *ī[p]* is added. Now we will analyze how this Pāṇinian *paribhāṣā* corresponds to the next *sūtra.* In the Pāṇinian system the term *gati* refers to the *avyayas pra* and so on (*Aṣṭādhyāyī* 1.4.60) and also to the *ury-ādis* and words ending in the *taddhita pratyayas vi* and *ā[c]* (*Aṣṭādhyāyī* 1.4.61). Moreover, the extra words like *kārikā, puras, agra,* and so on that Jīva Gosvāmī includes in the *ury-ādi-gaṇa* in *vṛtti* 777 are not actually found in the *ury-ādi-gaṇa* in the Pāṇinian *gaṇa-pāṭha,* but are rather separately called *gatis* in *Aṣṭādhyāyī* 1.4.62 to 1.4.79. So all these *gatis* are covered by the words *upendrory-ādi-vy-antāj-anta* in the next *sūtra.*

Similarly, for the sake of simplicity, Jīva Gosvāmī covered both the *kārakas* and *upapadas* by the mention of *pūrva-padāni* in the next *sūtra.* In this regard, Jīva Gosvāmī covers the Pāṇinian *sūtra tatropapadaṁ saptamī-sthitam* (*Aṣṭādhyāyī* 3.1.92) by stating *kṛt-sūtrādyaṁ saptamy-antaṁ pūrva-padam* (783). The mention of *pūrva-padāni* simultaneously covers both the *kārakas* and the *upapadas* because *Amṛta* 776 explains that *kārakas* are included within the category of *upapadas,* since we never see an *upapada* that is not a *kāraka*, and because the term *upapada* (subordinate word in a compound) is just a fancy name for a *pūrva-pada* since *pūrva-padas* are generally subordinate in meaning to the *uttara-pada.* In this regard, an example of a *gati-samāsa* is *pradhīḥ,* an example of a *kāraka-samāsa* is *vṛka-bhīḥ,* and an example of a *upapada-samāsa* is *kṛṣṇa-sevaḥ.* These *samāsas* are analyzed as *prakṛṣṭaṁ dhyāyati* (one who thinks well), *vṛkād bibheti* (one who is afraid of a wolf), and *kṛṣṇaṁ sevate* (one who serves Kṛṣṇa) respectively. Jīva Gosvāmī, however, keeps things simple and calls all three kinds *kṛt samāsas.*

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147 As explained previously, the earlier grammarians called the third kind *upapada-samāsa* and the fourth kind *gati-samāsa.* We call both kinds *kṛt-samāsas.*

७७६ । उपेन्द्रोर्यादिव्यन्ताजन्तपूर्वपदानि कृदन्तेन समस्यन्ते, पूर्वपदं त्वमन्तेनैवाव्ययकृदन्तेन ।

776. upendrory-ādi-vy-antāj-anta-pūrva-padāni kṛdantena samasyante, pūrva-padaṁ tv am-antenaivāvyaya-kṛdantena

upendra—*upendras; urī-ādi*—*ury-ādis* (*vṛtti* 777); *vi-anta*—words ending in the *taddhita pratyaya vi; āc-anta*—words ending in the *taddhita pratyaya ā[c]; pūrva-padāni*—and *pūrva-padas; kṛdantena*—with a *kṛdanta; samasyante*—are compounded; *pūrva-padam*—a *pūrva-pada; tu*—but; *am-antena*—which ends in *am; eva*—only; *avyaya-kṛdantena*—with a *kṛdanta* that is an *avyaya* (*sūtra* 259).

***Upendras, ury-ādis,* words ending in the *taddhita pratyayas vi* or *ā[c],* and *pūrva-padas* are compounded with *kṛdantas.* But a *pūrva-pada* can only be compounded with an *avyaya-kṛdanta* if the *avyaya-kṛdanta* ends in *am.*[148]**

kṛt-sāmānya-grahaṇāt pūrvatrāpīdam ārohati. udāharaṇāni tu jñeyāni. antaraṅga-svāder mahāhara eka-padatvārambhe.

VṚTTI—Due to the general mention of a *kṛdanta* here, this rule also applies to *kṛdantas* formed by the previously described *kṛt pratyayas.* But examples of this have to be understood [from elsewhere]. [When this rule is applied,] *antaraṅga-svāder mahāhara eka-padatvārambhe* (601) is applied.

AMṚTA—The *samāsa* of any of these with a *kṛdanta* is called a *kṛt-sāmasa.* Later on it will be stated that *kṛt-sūtrādyaṁ saptamy-antaṁ pūrva-padam* (A word which ends in a *saptamī viṣṇubhakti* and is situated at the beginning of a *kṛt-sūtra* is called a *pūrva-pada*). Earlier grammarians called it an *upapada,* and they called the *samāsa* of a *pūrva-pada* with a *kṛdanta* an *upapada-samāsa.* The *kāraka-samāsa* is just a sub-category of the *upapada-samāsa,* because we never see an *upapada* that is not a *kāraka.* This *sūtra* is a general *sūtra* made for the sake of easily understanding *kṛt-samāsas.* The rest of the details will be mentioned in the *Samāsa-prakaraṇa.* For example, it is understood that almost all *kṛt-samāsas* are included in the category of *kṛṣṇapuruṣa-samāsas.* The meaning of the restriction *pūrva-padaṁ tv am-antenaivāvyaya-kṛdantena* is: *avyaya-kṛdantena tu yadā pūrva-padaṁ samasyate tadā am-antenaiva* (But when a *pūrva-pada* is to be compounded with an *avyaya-kṛdanta,* it can only be compounded with an *avyaya-kṛdanta* that ends in *am*).

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148 The only *avyaya-kṛdantas* that end in *am* are *kṛdantas* formed by the application of the *kṛt pratyayas [ṇ]am[u]* and *[kh]am[uṇ].*

Here the word *eva* (only) expresses a two-fold restriction:

1. The *samāsa* of a *pūrva-pada* only takes place with an *avyaya-kṛdanta* that ends in *am,* not with any other *avyaya-kṛdanta.* Thus, in *anyathaivaṅ-katham-itthaṁsu ḍukṛñas tat-tan-mātrārthe* (785) and so on, we find *vidhim anyathā kṛtvā* and so on. Here the *pūrva-padas anyathā* and so on aren't compounded with the *avyaya-kṛdantas kṛtvā* and so on which are formed by the *kṛt pratyaya [k]tvā.*
2. Only a *pūrva-pada* which is mentioned in the same *sūtra* as an *avyaya-kṛdanta* ending in *am* can be compounded with the *avyaya-kṛdanta* ending in *am.* A *pūrva-pada* which is mentioned in the same *sūtra* as an *avyaya-kṛdanta* ending in *am* which is ordained alongside another *avyaya-kṛdanta,* cannot be compounded with the *avyaya-kṛdanta* ending in *am.* Thus, in *agre-prathamaṁ-pūrvaṁsu ktvā-ṇamū* (*Bṛhat* 1288), we find *pūrvaṁ nāmam, agre nāmam,* and so on where there is no *samāsa* of the *pūrva-padas agre* and so on with the *avyaya-kṛdanta* ending in *am* because the *avyaya-kṛdanta* ending in *am* (*[ṇ]am[u]*) is ordained alongside another *avyaya-kṛdanta* (*[k]tvā*).

Examples when there is *samāsa* with *kṛdantas* formed by the previously described *kṛt pratyayas* are *prabhavan* <1.1>, *upakurvāṇaḥ* <1.1>, *sambhejivān* <1.1>, *pracakrāṇaḥ* <1.1>, *anujātaḥ,* <1.1> *adhītavān* <1.1> and so on as well as *urī-kurvan* <1.1> and so on. All of these are *gati-samāsas.*

The rule *antaraṅga-svāder mahāhara eka-padatvārambhe* (601) is repeated here only in regard to the *sv-ādi* situated in the *pūrva-pada,* because, since the other four things, namely *upendras* and so on, are *avyayas,* their *sv-ādi* undergoes *mahāhara* simply by *avyayāt svāder mahāharaḥ* (258).

७७७ । वामनात्तुक्पृथौ ।

777. vāmanāt tuk pṛthau

vāmanāt—after a *vāmana; tuk*—the *āgama t[uk]; pṛthau*—when a *pṛthu pratyaya* follows.

***T[uk]* is inserted after a *vāmana* when a *pṛthu pratyaya* follows.**

upendre—prakṛtya, parābhūya. urī-kṛtya urarī-kṛtya. ury-ādi-gaṇaḥ—urī urarī cāṅgī-kāra-vistārayoḥ, śrad ity-ādayo 'nukaraṇa-śabdā na ced iti-śabda-parāḥ, kārikā śāstrārtha-samādhāna-padye, puro 'grādau, sad-asac-

chabdāv ādarānādarayoḥ, alaṁ bhūṣaṇe, haste pāṇau copayamane, prādhvaṁ bandhana-hetāv ānukūlye, jīvikopaniṣadau tat-sādṛśye, adas tat-pūrvakaṁ yadi paraṁ prati na jñāpyate nocyate vā, astam adarśanārtham. etat sarvaṁ kṛñi, kṛñi pare sati ury-ādiḥ. antar hantau, na tu parigrahe. kaṇe-manasī hantau tṛptyām. acchety ābhimukhya-vacanam abhi-śabdārthaṁ vā gaty-arthe vade ca. tiro 'ntardhi-vacanaṁ, kṛñi tu vā. itaḥ kṛñi vikalpaḥ, kṛñi pare eteṣāṁ vakṣyamāṇānām ury-āditvaṁ vā syāt. upāje anvāje ca sāmarthyādhāne, sākṣāt, mithyā, lavaṇaṁ, vaśe, prādur, āvis, namaś ca prasiddhārthāḥ, urasi-manasī antaḥ-karaṇe, madhye pade na tu sparśe. nivacane vacanābhāve iti. ete upendra-vad ākhyāte kṛti ca dhātoḥ prāk prayojyā gati-saṁjñāḥ.

tatra durgamodāharaṇāni—"śrad iti"—śrat-kṛtya, srit-kṛtya. neha—śrad iti kṛtvā. urasi-kṛtya kṛtvā vā, niścitya ity arthaḥ. atha vy-ācau taddhitau—avaiṣṇavaṁ vaiṣṇavaṁ kṛtvety arthe viḥ, kṛñ-aprayogaḥ, ver haraḥ, pūrvā-rāmasya ī-rāmaḥ—vaiṣṇavī-kṛtya. āc—satyā-kṛtya. pūrva-padaṁ vakṣyate. nañ-pūrvāt tu—

VṚTTI—Examples when there is an *upendra* are *prakṛtya* and *parābhūya.*

➢ *pra + kṛ* → (770) *pra + kṛ + [k]tvā* → (776, 775) *pra + kṛ + ya[p]* → (330, 294[149], 777) *pra + kṛ + t[uk] + ya[p]* → *prakṛtya* → (87) *prakṛtya + s[u]* → (259, 258) *prakṛtya* (having made).

➢ *parā + bhū* → (770) *parā + bhū + [k]tvā* → (776, 775) *parā + bhū + ya[p]* → (330, 294) *parābhūya* → (87) *parābhūya + s[u]* → (259, 258) *parābhūya* (having conquered).

Examples when there is an *ury-ādi* are *urī-kṛtya* and *urarī-kṛtya.*

➢ *urī + kṛ* → (770) *urī + kṛ + [k]tvā* → (776, 775) *urī + kṛ + ya[p]* → (330, 294, 777) *urī + kṛ + t[uk] + ya[p]* → *urī-kṛtya* → (87) *urī-kṛtya + s[u]* → (259, 258) *urī-kṛtya* (having accepted).

➢ *urarī + kṛ* → (770) *urarī + kṛ + [k]tvā* → (776, 775) *urarī + kṛ + ya[p]* → (330, 294, 777) *urarī + kṛ + t[uk] + ya[p]* → *urarī-kṛtya* → (87) *urarī-kṛtya + s[u]* → (259, 258) *urarī-kṛtya* (having accepted).

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149 *Amṛta* will explain that because *ya[p]* is a replacement of *[k]tvā* it is also *kapila.* Similarly, because *ya[p]* is a replacement of *[k]tvā,* it is also an *avyaya kṛt-pratyaya* (*sūtra* 259). This is all in accordance with the maxim *ādeśaḥ sthāni-vat kvacit* (Sometimes a replacement is treated like the original).

The *ury-ādi-gaṇa* (list of *ury-ādis*) is as follows[150]:

1	*urī urarī cāṅgī-kāra-vistārayoḥ*	The *avyayas urī* and *urarī* which are used in the senses of *aṅgī-kāra* (accepting) and *vistāra* (spreading).
2	*śrad ity-ādayo 'nukaraṇa-śabdā na ced iti-śabda-parāḥ*	Imitative words such as *śrat* and so on, provided they are not followed by the word *iti.*
3	*puro 'grādau*	The *avyaya puras* which is used in the senses of *agra* (in front) and so on.
4	*sad-asac-chabdāv ādarānādarayoḥ*	The words *sat* and *asat* when used in the senses of *ādara* (respect) and *anādara* (disrespect) respectively.
5	*alaṁ bhūṣaṇe*	The *avyaya alam* when used in the sense of *bhūṣaṇa* (decoration).[1]
6	*haste pāṇau copayamane*	The *nipātas haste* and *pāṇau* when the sense is *upayamana* (marriage).
7	*astam adarśanārtham*	The *avyaya astam* which has the meaning of *adarśana* (disappearance).[2]
	➲*etat sarvaṁ kṛñi*⊂,[3] *kṛñi pare sati ury-ādiḥ*	All of the above are called *ury-ādis* when the *dhātu [ḍu]kṛ[ñ]* follows.
8	*tiro 'ntardhi-vacanaṁ, kṛñi tu vā*	The *avyaya tiras* which expresses the idea of *antardhi* (covering, disappearance) is an *ury-ādi,* but it is only optionally an *ury-ādi* when the *dhātu [ḍu]kṛ[ñ]* follows.
	➲*itaḥ kṛñi vikalpaḥ*⊂, *kṛñi pare eteṣāṁ vakṣyamāṇānām ury-āditvaṁ vā syāt.*	The words just about to be mentioned are optionally *ury-ādis* when the *dhātu [ḍu]kṛ[ñ]* follows.
9	*sākṣāt, mithyā, lavaṇaṁ, vaśe, prādur, āvis, namaś ca prasiddhārthāḥ*	The *avyayas sākṣāt, mithyā, lavaṇam, vaśe, prādur, āvis,* and *namas* whose meanings are well-known.
10	*urasi-manasī antaḥ-karaṇe*	The *nipātas urasi* and *manasi* when they refer to the *antaḥ-karaṇa* (the internal organ, i.e. the heart or the mind)
	➲*ete upendra-vad ākhyāte kṛti ca dhātoḥ prāk prayojyā gati-saṁjñāḥ*⊂	The *ury-ādis* are called *gatis.* Just like the *upendras,* they are applied before a *dhātu* when an *ākhyāta pratyaya* or *kṛt pratyaya* follows.

1 In this regard, *Bāla* gives the example *alaṅkṛtya* (having decorated). For further details about *alam,* see *Amṛta* 682.

2 *Siddhānta Kaumudī,* commenting on the equivalent Pāṇinian *sūtra astaṁ ca* (*Aṣṭādhyāyī* 1.4.68), gives the examples *astaṅ-gatya savitā punar udeti* (The sun, having set, rises again) and *astaṅ-gatāni dhanāni* (riches that have disappeared). *Astam* is also used in combination with other *gaty-artha-dhātus* like *i[ṇ] gatau* (2P, to go, move), *yā prāpaṇe* (2P, to go, move, to attain), and *ṇī[ñ] prāpaṇe* (1U, to lead).

3 Whatever is enclosed in arrows here is a *gaṇa-sūtra,* and the rest is just an expanded explanation of the same. Jīva Gosvāmī uses *gaṇa-sūtras* in the same way in the *Dhātu-pāṭha.* For example, ➲*hanty-arthāś ca*⊂, *ye ca teṣu gaṇeṣu hiṁsārthā dhātava uktās te cur-ādāv api jñeyāḥ ity arthaḥ.* In the *Dhātu-pāṭha,* however, we have put the *gaṇa-sūtras* in bold to make them stick out. Thus we have not used arrows there.

150 Only the most common *ury-ādis* are mentioned. The full list is available in the *Bṛhat.*

Examples of the more difficult ones among them will now be given:
(2) *śrat-kṛtya* (having made the sound *śrat*) and *srit-kṛtya* (having made the sound *srit*). But *śrat* is not an *ury-ādi* in *śrad iti kṛtvā* (having made the sound *śrat*), because it is followed by the word *iti*.
(10) *urasi-kṛtya* or *urasi kṛtvā,* which both mean *niścitya* (having decided [in one's heart]).[151] Likewise, there is the form *manasi-kṛtya,* also written *manasi kṛtvā:* Both mean *niścitya* (having decided [in his mind]).

Now examples with words ending in the *taddhita pratyayas vi* and *ā[c]* will be given. The *taddhita pratyaya vi* is applied in the sense of *avaiṣṇavaṁ vaiṣṇavaṁ kṛtvā* (having made the non-Vaiṣṇava into a Vaiṣṇava), the form of *kṛ[ñ]* is no longer employed, the *taddhita-pratyaya vi* is deleted, and the previous *a-rāma* becomes *ī-rāma.* Thus we get *vaiṣṇavī-kṛtya*. When the *taddhita-pratyaya ā[c]* is applied, we get *satyā-kṛtya.* Examples with *pūrva-padas* will be given later.

➢ *vaiṣṇava + kṛ* → (770) *vaiṣṇava + kṛ + [k]tvā* → (1276) *vaiṣṇava + vi + kṛ + [k]tvā* → (612) *vaiṣṇava + kṛ + [k]tvā* → (1277) *vaiṣṇavī + kṛ + [k]tvā* → (776, 775) *vaiṣṇavī + kṛ + ya[p]* → (330, 294, 777) *vaiṣṇavī + kṛ + t[uk] + ya[p]* → *vaiṣṇavī-kṛtya* → (87) *vaiṣṇavī-kṛtya + s[u]* → (259, 258) *vaiṣṇavī-kṛtya* (having made into a Vaiṣṇava).

➢ *satya + kṛ* → (770) *satya + kṛ + [k]tvā* → (*Bṛhat* 3164) *satya + ā[c] + kṛ + [k]tvā* → (124) *satyā + kṛ + [k]tvā* → (776, 775) *satyā + kṛ + ya[p]* → (330, 294, 777) *satyā + kṛ + t[uk] + ya[p]* → *satyā-kṛtya* → (87) *satyā-kṛtya + s[u]* → (259, 258) *satyā-kṛtya* → (having settled [the agreement]).

But, after the *pūrva-pada na[ñ], [k]tvā* is not replaced by *ya[p]* (*sūtra* 775), rather the following rule applies to *na[ñ]:*

Amṛta—Because *ya[p]* is a replacement of *[k]tvā* it is automatically *kapila.* Similarly, because *ya[p]* is a replacement of *[k]tvā,* it is also an *avyaya kṛt-pratyaya* (*sūtra* 259). This is all in accordance with the maxim *ādeśaḥ sthāni-vat kvacit* (*vṛtti* 190). In the *vṛtti,* Jīva Gosvāmī gives examples of the *samāsas* described in the previous *sūtra.* For example, *prakṛtya* is the *samāsa* of an *upendra* with a *kṛdanta* and *urī-kṛtya* is the *samāsa* of an *ury-ādi* with a *kṛdanta.* Next Jīva Gosvāmī mentions the list of the *ury-ādis* along with their meaning.

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151 In this regard, *Bāla* gives the following counterexample: *antaḥ-karaṇa iti kim? urasi kṛtvā hastaṁ śete, hastau vakṣasi kṛtvety arthaḥ,* "Why do we say 'when they refer to the *antaḥ-karaṇa*'? Consider *urasi kṛtvā hastaṁ śete,* which means *hastau vakṣasi kṛtvā śete* (Having placed his two hands on his chest, he goes to sleep)."

The *ury-ādis* are *avyayas.* By the word *ādi* in *agrādau,* the *avyaya puras* is also used in the senses of "eastward," "first in time," and "past," according to Bharata. But when *puras* is not an *avyaya,* like when it is is made from the word *pur + [ś]as,* we get *puraḥ kṛtvālabhata kīrtiṁ rājā* (Having constructed many cities, the king attained fame). *Haste, pāṇau, vaśe, urasi,* and *manasi* are *nipātas* which resemble words ending in a *saptamī viṣṇubhakti.* Their *saptamī viṣṇubhakti* is not deleted even in *samāsa.*

Regarding the *gaṇa-sūtra etat sarvaṁ kṛñi,* the *taddhita pratyayas vi* and *ā[c]* are applied when there is combination (*samāsa*) with the *dhātus kṛ, bhū,* or *as,* and because the *ury-ādis* are listed alongside the words ending in the *taddhita pratyayas vi* and *ā[c]* (ref. *ury-ādi-vy-antāj-anta* in previous *sūtra*), the *ury-ādis* are also used in combination with the *dhātus kṛ, bhū,* and *as.* Still, in accordance with the maxim *ādhikyena vyapadeśā bhavanti* (statements are made according to what is prominent), Jīva Gosvāmī said *etat sarvaṁ kṛñi,* considering that the *ury-ādis* are mainly used in combination with the *dhātu kṛ.* Thus we get *puras-kṛtya* (having placed in front), *puro-bhūya* (being in front), and so on. *Puro-dhāya* (having placed in front) and so on are also seen. Examples of *tiro 'ntardhi-vacanaṁ, kṛñi tu vā* are *tiro-bhūya* (having disappeared), *tiro-dhāya* (having disappeared), *tiraḥ kṛtvā* or *tiras kṛtvā* (having covered), and *tiraḥ-kṛtya* or *tiras-kṛtya* (having covered). The optional change to *sa-rāma* here will be ordained later in *tirasas tv agatau ca vā* (1027). Regarding the *gaṇa-sūtra itaḥ kṛñi vikalpaḥ* (The words just about to be mentioned are optionally *ury-ādis* when the *dhātu [ḍu]kṛ[ñ]* follows), The implied meaning is "Therefore *samāsa* is also optional." The *gaṇa-sūtra ete upendra-vad ākhyāte kṛti ca dhātoḥ prāk prayojyā gati-saṁjñāḥ* means *ete ury-ādayaḥ śabdā upendrā iva dhātoḥ prāk prayojyāḥ ākhyāte kṛti ca gati-saṁjñāṁ labhante* (The words *urī* and so on are called *gatis* when they are applied like *upendras* before a *dhātu* when an *ākhyāta pratyaya* or *kṛt pratyaya* follows). Therefore the *samāsa* of the *gatis* with an *ākhyāta* or *kṛdanta* is called a *gati-sāmasa.* Examples when there is *samāsa* with an *ākhyāta* are *urī-karoti* and so on.

Jīva Gosvāmī gave examples of the more difficult *ury-ādis,* but left aside the easier ones. Examples of some of the easier ones are as follows:

4) *sat-kṛtya* (having treated with respect) and *asat-kṛtya* (having treated with disrespect).
6) *maithilīṁ haste-kṛtya gauravam āpa rāmaḥ* and *maithilīṁ pāṇau-kṛtya gauravam āpa rāmaḥ* (Having accepted the hand of Maithilī (Sītā), Rāma became venerable).

9) *lavaṇaṁ-kṛtya* (or *lavaṇaṁ kṛtvā*) *takraṁ pibati* (Having made the buttermilk salty, he drinks it) and *amātyaṁ vaśe-kṛtya* (or *vaśe kṛtvā*) *rājānam abhibhavati śatruḥ* (Having brought the minister under his control, the enemy conquers the king).

The *taddhita pratyaya vi* is ordained by *abhūta-tad-bhāve kṛ-bhv-asti-yoge viḥ* (1276) and the *taddhita pratyaya ā[c]* is ordained by *āc kṛñ-yoge* (*Bṛhat* 3164). The *taddhita pratyaya vi* is applied after the word *vaiṣṇava,* and according to the maxim *uktārthānām aprayogaḥ* (*vṛtti* 600), the word *avaiṣṇavam* and *kṛtvā* are no longer employed. The *taddhita pratyaya* is deleted by *kevalasya pratyaya-ver haraḥ* (612), and the previous *a-rāma* becomes *ī-rāma* by *a-dvayasya vāv ī-rāmaḥ* (1277). *Satyā-kṛtya* means *niścitya* (having settled [the agreement]). Here the *taddhita pratyaya ā[c]* is applied in the previously mentioned meaning by *satyād aśapathe* (*Bṛhat* 3172).

७७८ । नञोऽरामशेषः , सर्वेश्वरे तु नुट् च समासे , आख्याते त्वाक्षेपे ।

778. naño ’-rāma-śeṣaḥ, sarveśvare tu nuṭ ca samāse, ākhyāte tv ākṣepe

nañaḥ—of *na[ñ]; a-rāma-śeṣaḥ*—the remainder *a-rāma; sarveśvare*—when a *sarveśvara* follows; *tu*—but; *nuṭ*—the *āgama n[uṭ]; ca*—also; *samāse*—when there is *samāsa; ākhyāte*—when a word ending in an *ākhyāta pratyaya* follows[152]; *tu*—but; *ākṣepe*—when the sense is reproach.

When there is *samāsa* with *na[ñ],* only the *a* of *na[ñ]* remains, but if a *sarveśvara* follows *n[uṭ]* is also added. However, if a *tiṅ-anta* is the *uttara-pada* in the *samāsa,* then this rule only applies when the sense is reproach [because there is no *samāsa* of *nañ* with a *tiṅ-anta* in any other sense].[153]

akṛtvā, anīkṣitvā. ākhyāte—harim abhajasi mūrkha, anedhi tvam.

Vṛtti—➢ *na[ñ] + kṛ* → (770) *na[ñ] + kṛ + [k]tvā* → (*kṛ* is *aniṭ* by verse 1, 294) *na[ñ] + kṛtvā* → (776, 778) *akṛtvā* → (87) *akṛtvā + s[u]* → (259, 258) *akṛtvā* (having not done).

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152 In this regard, Kātyāyana’s *Vārttika* says *naño na-lopas tiṅi kṣepe* (The *n* of *na[ñ]* is deleted when a *tiṅ* follows and the sense is reproach). Here again *tiṅ* means *tiṅ-anta* (*Amṛta* 776).

153 The phrase *ākhyāte tv akṣepe* simultaneously ordains the *samāsa* of *na[ñ]* with a word ending in an *ākhyāta pratyaya,* provided that the sense is reproach. This kind of *samāsa* is not covered by *nañ* (937) because that *sūtra* only ordains the *samāsa* of *na[ñ]* with a word ending in a *sv-ādi pratyaya.* See *Amṛta* 937 for further details.

➢ *na[ñ] + īkṣ* → (770) *na[ñ] + īkṣ + [k]tvā* → (316) *na[ñ] + īkṣitvā* → (776, 778) *a + n[uṭ] + īkṣitvā* → *anīkṣitvā* → (87) *anīkṣitvā + s[u]* → (259, 258) *anīkṣitvā* (having not seen).

An example when a word ending in an *ākhyāta pratyaya* follows is *harim abhajasi mūrkha, anedhi tvam* (O fool, you don't worship Hari, [therefore] don't live).

➢ *na[ñ] + bhaj + si[p]* → (288) *na[ñ] + bhajasi* → (778) *abhajasi* (you don't worship).

➢ *na[ñ] + as + hi* → (288, 477, 500) *na[ñ] + edhi* → (778) *a + n[uṭ] + edhi* → *anedhi* (don't live).

Amṛta—In *akṛtvā* and so on, *[k]tvā* is not replaced by *ya[p],* because the *samāsa* has *na[ñ]* as its *pūrva-pada* (775). In the example *harim abhajasi mūrkha, anedhi tvam,* the sense is "You don't worship Hari. This is not good. Therefore don't remain on earth, die!" Why do we say "when there is *samāsa*"? Consider *asuro na prīṇāti harim* (The demon doesn't please Hari).

७७९ । हरिवेणुहरविधिर्वा यपि नान्तवर्जम् ।

779. hariveṇu-hara-vidhir vā yapi nānta-varjam

hariveṇu-hara-vidhiḥ—the rule of *hariveṇu-hara* (*sūtra* 436); *vā*—optionally; *yapi*—when *ya[p]* follows; *na-anta-varjam*—with the exception of *dhātus* ending in *na-rāma.*

With the exception of *dhātus* ending in *na-rāma,* the rule of *hariveṇu-hara* only optionally applies when *ya[p]* follows.

āgatya āgamya, praṇatya praṇamya. nāntānāṁ tu nityam eva—prahatya, vitatya, sammatya. ado jagdhiḥ—prajagdhya. jana-khana-sanām iti prajāya, prajanya. antaraṅgatvāt prāg jagdhau prāpte 'pi nimittāpāyād yab-grahaṇam tena "jahāter hiḥ" ity-ādayo na syuḥ—vihāya.

Vṛtti—

➢ *ā[ṅ] + gam* → (770) *ā[ṅ] + gam + [k]tvā* → (776, 775) *ā + gam + ya[p]* → (*gam* is *aniṭ* by verse 6, two options by 779):

1) (*sūtra* 436 is applied) *ā + ga + ya[p]* → (777) *ā + ga + t[uk] + ya[p]* → *āgatya* → (87) *āgatya + s[u]* → (259, 258) *āgatya.*

2) (*sūtra* 436 is not applied) *āgamya* → (87) *āgamya + s[u]* → (259, 258) *āgamya.*

➢ *pra + ṇam* → (366) *pra + nam* → (770) *pra + nam + [k]tvā* → (776, 775) *pra + nam + ya[p]* → (*nam* is *aniṭ* by verse 6, two options by 779):

1) (*sūtra* 436 is applied) *pra + na + ya[p]* → (777) *pra + na + t[uk] + ya[p]* → *pra + natya* → (303) *praṇatya* → (87) *praṇatya + s[u]* → (259, 258) *praṇatya.*

2) (*sūtra* 436 is not applied) *pra + namya* → (303) *praṇamya* → (87) *praṇamya + s[u]* → (259, 258) *praṇamya.*

But the rule of *hariveṇu-hara* always applies to *dhātus* ending in *na-rāma:*

➢ *pra + han* → (770) *pra + han + [k]tvā* → (776, 775) *pra + han + ya[p]* → (*han* is *aniṭ* by verse 6, 436) *pra + ha + ya[p]* → (777) *pra + ha + t[uk] + ya[p]* → *prahatya* → (87) *prahatya + s[u]* → (259, 258) *prahatya.*

➢ *vi + tan* → (770) *vi + tan + [k]tvā* → (776, 775) *vi + tan + ya[p]* → (330, 436) *vi + ta + ya[p]* → (777) *vi + ta + t[uk] + ya[p]* → *vitatya* → (87) *vitatya + s[u]* → (259, 258) *vitatya.*

➢ *sam + man* → (770) *sam + man + [k]tvā* → (776, 775) *sam + man + ya[p]* → (330, 436) *sam + ma + ya[p]* → (777) *sam + ma + t[uk] + ya[p]* → (72, 73) *sammatya* → (87) *sammatya + s[u]* → (259, 258) *sammatya.*

Ado jagdhiḥ kapila-ta-rāme yapi ca* (765) is applied and we get *prajagdhya.

➢ *pra + ad* → (770) *pra + ad + [k]tvā* → (776, 775) *pra + ad + ya[p]* → (765) *pra + jagdh + ya[p]* → (330) *prajagdhya* → (87) *prajagdhya + s[u]* → (259, 258) *prajagdhya.*

Jana-khana-sanām ā-rāmo vā kaṁsāri-ye* (466) is applied and we get *prajāya* or *prajanya.

➢ *pra + jan* → (770) *pra + jan + [k]tvā* → (776, 775) *pra + jan + ya[p]* → (330, two options by 466):

1) (the change to *ā* is done) *pra + ja + ā + ya[p]* → (42) *prajāya* → (87) *prajāya + s[u]* → (259, 258) *prajāya*

2) (the change to *ā* isn't done) *prajanya* → (87) *prajanya + s[u]* → (259, 258) *prajanya*

Even though the change to *jagdh[i]* would have been applied before [the change to *ya[p]*] since it is *antaraṅga, ya[p]* was nonetheless included in *sūtra* 765 taking into consideration the disappearance of the *nimitta.*[154]

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154 The *nimitta* being referred to here is a *kapila pratyaya* beginning with *t,* in this case *[k]tvā.*

Therefore the rules *jahāter hiḥ ktvi* (774) and so on cannot be applied. Thus we get *vihāya* and so on.

➢ *vi* + *hā* → (770) *vi* + *hā* + *[k]tvā* → (776, 775) *vi* + *hā* + *ya[p]* → (*hā* is *aniṭ* by verse 1, 780) *vihāya* → (87) *vihāya* + *s[u]* → (259, 258) *vihāya*

Amṛta—Someone might argue, "Since *ya[p]* is a replacement of *[k]tvā,* why doesn't *jahāter hi ktvi* (774) apply in the case of *vihāya*?" In answer to this, Jīva Gosvāmī speaks the sentence beginning "even though." Regarding *ado jagdhiḥ kapila-ta-rāme yapi ca* (765), the change to *jagdh[i]* is applied first because the rule ordaining the change to *jagdh[i]* is *antaraṅga* since it applies to the *prakṛti* (*vṛtti* 208). Still, the fact that the phrase *yapi ca* was separately mentioned in that *sūtra* indicates that, in this *prakaraṇa,* a rule cannot be applied when there is disappearance of the direct *nimitta,* because at that time the *naimittika* also disappears (*vṛtti* 178). The resultant meaning is that the replacement *ya[p]* is only considered like the original *[k]tvā* in regard to being *kaṁsāri,* but not in regard to being the direct *nimitta [k]tvā.* Thus, since *ya[p]* is not the direct *nimitta [k]tvā, jahāter hi ktvi* (774) cannot be applied.

By the words "and so on" in "the rules *jahāter hi ktvi* and so on," none of the changes mentioned in the *sūtra* beginning *dyati-syati-mā-sthām* (*sūtra* 764) apply when *ya[p]* follows, because the *nimitta* in the form of the *kapila pratyaya* has disappeared. For example, from the *dhātu do* we get *avadāya,* from the *dhātu ṣṭhā* we get *āsthāya,* from the *dhātu mā* we get *anumāya,* from the *dhātu [ḍu]dhā[ñ]* we get *nidhāya,* from the *dhātu [ḍu]dā[ñ]* we get *pradāya, sudāya,* and so on.

७८० । दामोदरादेरीरामो न यपि क्विपि च ।

780. dāmodarāder ī-rāmo na yapi kvipi ca

dāmodara-ādeḥ—of the *dāmodaras* and so on mentioned in *sūtra* 417; *ī-rāmaḥ*—the change to *ī-rāma; na*—not; *yapi*—when *ya[p]* follows; *kvipi*—when *[k]vi[p]* follows; *ca*—and.

The *dāmodarādis* don't undergo the change to *ī-rāma* when *ya[p]* or *[k]vi[p]* follows.

vidhāya, nipāya. "nipīya" iti pīṅo rūpam. ṇer haraḥ—vicārya.

Vṛtti—➢ *vi + dhā* → (770) *vi + dhā + [k]tvā* → (776, 775) *vi + dhā + ya[p]* → (*dhā* is *aniṭ* by verse 1, 780) *vidhāya* → (87) *vidhāya + s[u]* → (259, 258) *vidhāya.*

➢ *ni + pā* → (770) *ni + pā + [k]tvā* → (776, 775) *ni + pā + ya[p]* → (*pā* is *aniṭ* by verse 1, 780) *nipāya* → (87) *nipāya + s[u]* → (259, 258) *nipāya.*

Nipīya* is a form of the *dhātu pī[ṅ] pāne* (4A, to drink). *[Ṇ]i* is deleted and we get *vicārya.

➢ *vi + car* → (569) *vi + car + [ṇ]i* → (358) *vi + cāri* → (260, 770) *vi + cāri + [k]tvā* → (776, 775) *vi + cāri + ya[p]* → (330, 449) *vicārya* → (87) *vicārya + s[u]* → (259, 258) *vicārya* (having considered)

Amṛta—Where the change to *ī-rāma* would have applied since *ya[p]* and *[k]vi[p]* are *kaṁsāri rāma-dhātukas* beginning with a *viṣṇujana,* this rule prohibits it.

Saṁśodhinī—The form of *ā[ṅ] + hve[ñ] spardhāyāṁ śabde ca* (1U, to vie with, challenge; to call) is *āhūya* (having called). *Saṅkarṣaṇa* is done because *ya[p]* is also *kapila,* since it is a replacement of *[k]tvā.* But the *saṅkarṣaṇa u* doesn't take *trivikrama* by *vāmanasya trivikrama kṛt-kṛṣṇa-dhātuketara-ya-pratyaye* (399) since it says there that the *pratyaya* beginning with *y* cannot be a *kṛt pratyaya,* rather the *saṅkarṣaṇa u* takes *trivikrama* by *śyā-śvi-vyā-jyā-hvāṁ saṅkarṣaṇasya trivikramaḥ* (*Bṛ hat* 851). The steps in this regard are as follows:

➢ *ā + hve* → (412) *ā + hvā* → (770) *ā + hvā + [k]tvā* → (776, 775) *ā + hvā + ya[p]* → (*hvā* is *aniṭ* by verse 1, 471) *ā + hu + ya* → (*Bṛhat* 851) *āhūya* → (87) *āhūya + s[u]* → (259, 258) *āhūya*

Similarly, the *viṣṇuniṣṭhā* form is *āhūtaḥ* <1.1>.

७८१ । लघुपूर्वात्परस्य णेरय्यपि , आप्नोतेर्वा ।

781. laghu-pūrvāt parasya ṇer ay yapi, āpnoter vā

laghu-pūrvāt—a *dhātu* which contains a *laghu* in its first syllable; *parasya*—which comes after; *ṇeḥ*—of *[ṇ]i; ay*—the replacement *ay; yapi*—when *ya[p]* follows; *āpnoteḥ*—after the *dhātu āp[ḷ] vyāptau* (5P, to pervade, obtain); *vā*—optionally.

If *[ṇ]i* comes after a *dhātu* which still has a *laghu* in its first syllable [even after *[ṇ]i* has been applied], then it becomes *ay* when *ya[p]* follows. The same thing optionally happens when *[ṇ]i* comes after *āp[ḷ]*.

vigaṇayya, praṇamayya, prāpayya prāpya. laghu-pūrvāt kim? sampradhāpya, nigūhya.

Vṛtti—➢ *vi + gaṇa* → (565) *vi + gaṇa + [ṇ]i* → (393) *vi + gaṇ + [ṇ]i* → (420, 260) *vi + gaṇi* → (770) *vi + gaṇi + [k]tvā* → (776, 775) *vi + gaṇi + ya[p]* → (330, 781) *vigaṇayya* → (87) *vigaṇayya + s[u]* → (259, 258) *vigaṇayya* (having counted).

➢ *pra + ṇam* → (366) *pra + nam* → (569) *pra + nam + [ṇ]i* → (358) *pra + nām + [ṇ]i* → (570) *pra + nami* → (260, 770) *pra + nami + [k]tvā* → (776, 775) *pra + nami + ya[p]* → (330, 781) *pra + namayya* → (303) *praṇamayya* → (87) *praṇamayya + s[u]* → (259, 258) *praṇamayya* (having caused to offer obeisances)

➢ *pra + āp* → (569) *pra + āp + [ṇ]i* → *pra + āpi* → (260, 770) *pra + āpi + [k]tvā* → (776, 775) *pra + āpi + ya[p]* → (330, two options by 781):

1) (*[ṇ]i* changes to *ay*) *pra + āpayya* → (42) *prāpayya* → (87) *prāpayya + s[u]* → (259, 258) *prāpayya* (having caused to attain)
2) (*[ṇ]i* doesn't change to *ay,* 449) *pra + āpya* → (42) *prāpya* → (87) *prāpya + s[u]* → (259, 258) *prāpya* (having caused to attain)

Why do we say "after a *dhātu* which still has a *laghu* in its first syllable"? Consider *sampradhāpya* and *nigūhya.*

➢ *sam + pra + dhā* → (569) *sam + pra + dhā + [ṇ]i* → (571) *sam+ pra + dhāpi* → (260, 770) *sam+ pra + dhāpi + [k]tvā* → (776, 775) *sam+ pra + dhāpi + ya[p]* → (330, 449) *sam + pra + dhāpya* → (72, 73) *sampradhāpya* → (87) *sampradhāpya + s[u]* → (259, 258) *sampradhāpya.*

➢ *ni + guh* → (569) *ni + guh + [ṇ]i* → (333) *ni + goh + [ṇ]i* → (468) *ni + gūhi* → (260, 770) *ni + gūhi + [k]tvā* → (776, 775) *ni + gūhi + ya[p]* → (330, 449) *nigūhya* → (87) *nigūhya + s[u]* → (259, 258) *nigūhya.*

Amṛta—The *vigraha* of the word *laghu-pūrvāt* is *laghuḥ pūrve yasya tādṛśād dhātoḥ* ([after] a *dhātu* in whose first syllable there is a *laghu*).

Saṁśodhinī—This *sūtra* is an *apavāda* of *ṇer haro 'niḍ-ādau rāma-dhātuke* (449). In effect this *sūtra* only applies to the *kathādis* and *ghaṭ-ādis.*

७८२ । क्त्वार्थे णमुश्चाभीक्ष्ण्ये ।

782. ktvārthe ṇamuś cābhīkṣṇye

ktvā-arthe—in the sense of *[k]tvā* (*sūtras* 770 and 771); *ṇamuḥ*—the *kṛt pratyaya [ṇ]am[u]; ca*—also; *ābhīkṣṇye*—when *ābhīkṣṇya* (frequent repetition) is to be expressed.

When repetition is to be expressed, *[ṇ]am[u]* is also applied after a *dhātu* in the same sense as *[k]tvā.*

"ṇamul" iti pāṇiniḥ. ābhīkṣṇyaṁ paunaḥ-punyam. ābhīkṣṇye vīpsādiṣu ca dvitvaṁ vācyam. smāraṁ smāraṁ kṛṣṇaṁ namati. ghaṭ-ādīnām ity-ādau ṇi-pūrvayor ṇamv-iṇos tu trivikramo vā—gamaṁ gamaṁ, gāmaṁ gāmaṁ vā. labher num ity-ādi—lambhaṁ lambhaṁ, lābhaṁ lābhaṁ, pralambhaṁ pralambhaṁ. bhojaṁ bhojaṁ, pāyaṁ pāyam. pakṣe smṛtvā smṛtvety-ādi.

VṚTTI—Pāṇini called it *[ṇ]am[ul]* (*Aṣṭādhyāyī* 3.4.22). *Ābhīkṣṇya* means *paunaḥ-punya* (frequent repetition). It will be described later how a word is repeated when *ābhīkṣṇya* or *vīpsā* and so on is understood (*sūtra* 1037). For example, *smāraṁ smāraṁ kṛṣṇaṁ namati* (Remembering Kṛṣṇa again and again, he offers obeisances to Kṛṣṇa).

➢ *smṛ* → (782) *smṛ* + *[ṇ]am[u]* → (*smṛ* is *aniṭ* by verse 1, 314) *smāram* → (87) *smāram* + *s[u]* → (259, 258) *smāram* → (1037) *smāram* + *smāram* → (72) *smāraṁ smāram* (after remembering again and again).

In the *sūtra* beginning *ghaṭ-ādīnām* (570) there is the phrase *ṇi-pūrvayor ṇamv-iṇos tu trivikramo vā.* Thus we *gamaṁ gamam* or *gāmaṁ gāmam.*

➢ *gam* → (569) *gam* + *[ṇ]i* → (358) *gām* + *[ṇ]i* → (570) *gami* → (782) *gami* + *[ṇ]am[u]* → (330, two options by 570):

1) (the change to *trivikrama* is done) *gāmi* + *[ṇ]am[u]* → (449) *gāmam* → (87) *gāmam* + *s[u]* → (259, 258) *gāmam* → (1037) *gāmam* + *gāmam* → (72) *gāmaṁ gāmam* (having caused to go again and again)

2) (the change to *trivikrama* isn't done, 449) *gamam* → (87) *gamam* + *s[u]* → (259, 258) *gamam* → (1037) *gamam* + *gamam* → (72) *gamaṁ gamam* (having caused to go again and again)

Labher num ṇamv-iṇor vā, sopendrasya tu nityam* (458) is applied and we get *lambhaṁ lambham,* or *lābhaṁ lābham,* and *pralambhaṁ pralambham:

➢ *labh* → (782) *labh* + *[ṇ]am[u]* → (*labh* is *aniṭ* by verse 6, two options by 458):

1) (*n[um]* is inserted, 160) *la* + *n[um]* + *bh* + *[ṇ]am[u]* → (165, 73) *lambham* → (87) *lambham* + *s[u]* → (259, 258) *lambham* → (1037) *lambham* + *lambham* → (72) *lambhaṁ lambham* (after obtaining again and again)

2) (*n[um]* isn't inserted, 358) *lābham* → (87) *lābham* + *s[u]* → (259, 258) *lābham* → (1037) *lābham* + *lābham* → (72) *lābhaṁ lābham* (after obtaining again and again)

➢ *pra* + *labh* → (782) *pra* + *labh* + *[ṇ]am[u]* → (*labh* is *aniṭ* by verse 6, 458, 160) *pra* + *la* + *n[um]* + *bh* + *[ṇ]am[u]* → (165, 73) *pralambham* → (87) *pralambham* + *s[u]* → (259, 258) *pralambham* → (1037) *pralambham* + *pralambham* → (72) *pralambhaṁ pralambham* (after deceiving again and again)

➢ *bhuj* → (782) *bhuj* + *[ṇ]am[u]* → (*bhuj* is *aniṭ* by verse 3, 333) *bhojam* → (87) *bhojam* + *s[u]* → (259, 258) *bhojam* → (1037) *bhojam* + *bhojam* → (72) *bhojaṁ bhojam* (having eaten again and again)

➢ *pā* → (782) *pā* + *[ṇ]am[u]* → (*pā* is *aniṭ* by verse 1, 413) *pā* + *y[uk]* + *[ṇ]am[u]* → *pāyam* → (87) *pāyam* + *s[u]* → (259, 258) *pāyam* → (1037) *pāyam* + *pāyam* → (72) *pāyaṁ pāyam* (after drinking again and again)

In the other option, we get *smṛtvā smṛtvā* and so on.

➢ *smṛ* → (782) *smṛ* + *[k]tvā* → (*smṛ* is *aniṭ* by verse 1, 294) *smṛtvā* → (87) *smṛtvā* + *s[u]* → (259, 258) *smṛtvā* → (1037) *smṛtvā smṛtvā* (after remembering again and again)

AMṚTA—Because of the word *ca, [k]tvā* is also applied when repetition is to be expressed. The word *ktvārthe* indicates that the phrases *eka-kartṛkayoḥ* and *pūrva-kāla-stha-dhātoḥ* are to be understood here. The *ṇ* and *u* in *[ṇ]am[u]* are indicatory letters. The *ṇ* is for the sake of *vṛṣṇīndra,* and the *u* is used so the *m* of the *pratyaya* will remain.[155]

SAṀŚODHINĪ—The *Amṛta* to *Bṛhat* 1261 says that all the *kṛt pratyayas* which form *avyayas* are ordained in *bhāve prayoga.* Thus the *kartā* or *karma* is *anukta* by them, but is *ukta* only by the *pratyaya* that is applied after the main *kriyā* (*vṛtti* 645). Therefore, in the example *smāraṁ smāraṁ kṛṣṇaṁ namati,* the *kartā* is *ukta* only by the *ākhyāta pratyaya ti[p]* in *namati* and not by the *kṛt pratyaya [ṇ]am[u]* in *smāram.*

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155 Otherwise the *m* would have been considered an indicatory letter by *antya-viṣṇujanaś ca* (*vṛtti* 152).

७८३ । कृत्सूत्राद्यं सप्तम्यन्तं पूर्वपदम् ।

783. kṛt-sūtrādyaṁ saptamy-antaṁ pūrva-padam

kṛt-sūtra-ādyam—and which is situated at the beginning of a *sūtra* in the *kṛdanta-prakaraṇa* (from now on); *saptamī-antam*—a word which ends in a *saptamī viṣṇubhakti; pūrva-padam*—a *pūrva-pada.*

A word which ends in a *saptamī viṣṇubhakti* and is at the beginning of a *kṛt-sūtra* is called a *pūrva-pada.*

"upapadaṁ" prāñcaḥ. paribhāṣeyam.

VṚTTI—Earlier grammarians called it an *upapada.* This is a *paribhāṣā sūtra.*

७८४ । णमुः ।

784. ṇamuḥ

ṇamuḥ—the *kṛt pratyaya [ṇ]am[u].*

The word *ṇamuḥ* is to be added in the next *sūtras.*

vibhur ayam.

VṚTTI—This is a *vibhu adhikāra* (*vṛtti* 261).

SAṀŚODHINĪ—This *sūtra* blocks the application of *[k]tvā* in the following *sūtras.* Otherwise, *[k]tvā* would have also been applied due to the word *ca* in *ktvārthe ṇamuś cābhīkṣṇye* (782)

७८५ । अन्यथैवङ्कथमित्थंसु डुकृञस्तत्तन्मात्रार्थे ।

785. anyathaivaṅ-katham-itthaṁsu ḍukṛñas tat-tan-mātrārthe

anyathā-evam-katham-itthaṁsu—when *anyathā* (in another way), *evam* (in this way), *katham* (in which way?), or *ittham* (in this way) is the *pūrva-pada; ḍukṛñaḥ*—after the *dhātu [ḍu]kṛ[ñ]* (8U, to do, make); *tat-tat-mātra-arthe*—when it is used only in the sense of those words.

When *anyathā, evam, katham,* or *ittham* is the *pūrva-pada, [ṇ]am[u]* is applied after *[ḍu]kṛ[ñ],* provided *[ḍu]kṛ[ñ]* is used only in the sense of those words.

harim anyathā-kāram arcayati, anyathārcayatīty arthaḥ. evaṅ-kāram ity-ādi. kṛño 'rthe tu—vidhim anyathā kṛtvā harim arcayati.

VṚTTI—For example, *harim anyathā-kāram arcayati* (He worships Hari in another way) where *anyathā-kāram arcayati* just means *anyathārcayati* (He worships in another way). Other examples are *evaṅ-kāram* and so on.

➢ *anyathā + kṛ* → (785) *anyathā + kṛ + [ṇ]am[u]* → (*kṛ* is *aniṭ* by verse 1, 314) *anyathā + kāram* → (776) *anyathā-kāram* → (87) *anyathā-kāram + s[u]* → (259, 258) *anyathā-kāram* (in another way)

➢ *evam + kṛ* → (785) *evam + kṛ + [ṇ]am[u]* → (*kṛ* is *aniṭ* by verse 1, 314) *evam + kāram* → (776, 72, 73) *evaṅ-kāram* → (87) *evaṅ-kāram + s[u]* → (259, 258) *evaṅ-kāram* (in this way)

But when *[ḍu]kṛ[ñ]* is used in its own meaning, we get *vidhim anyathā kṛtvā harim arcayati* (Concocting a different kind of system, he worships Hari).

AMṚTA—This *sūtra* means *anyathādi-caturṣu pūrva-padeṣu tat-tan-mātrārthe vartamānād ḍukṛña uttare ṇamuḥ syāt* (When one of the four words beginning with *anyathā* is the *pūrva-pada, [ṇ]am[u]* is applied after *[ḍu]kṛ[ñ],* provided *[ḍu]kṛ[ñ]* is used only in the sense of those words). The four words beginning with *anyathā* are *avyayas. Tat-tan-mātrārthe* means *anyathādīnām evārthe* (only in the sense of *anyathā* and so on). In this regard, using *[ḍu] kṛ[ñ]* in its own meaning is excluded by the word *mātra.* Indeed, Jīva Gosvāmī gives the counterexample *vidhim anyathā kṛtvā harim arcayati* to show how *[ṇ]am[u]* is not applied when *[ḍu]kṛ[ñ]* is used in its own meaning. Here there is no *samāsa* of *anyathā* with *kṛtvā* because, even though *kṛtvā* is an *avyaya-kṛdanta,* it is not an *avyaya-kṛdanta* ending in *am* (*sūtra* 776).

७८६ । यावति विद्लृजीवाभ्याम् ।

786. yāvati (karmaṇi[156]) vidḷ-jīvābhyām

yāvati—when the word *yāvat* (as much as, as long as) is the *pūrva-pada*; *vidḷ-jīvābhyām*—after the *dhātus vid[ḷ] lābhe* (6U, to find, obtain) and *jīv[a] prāṇa-dhāraṇe* (1P, to live).

[Ṇ]am[u]* is applied after *vid[ḷ]* and *jīv[a]* when the word *yāvat* used as a *karma* is the *pūrva-pada.

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156 The word *karmaṇi* is carried forward here from *Bṛhat* 1278.

yāvad-vedaṁ bhuṅkte, tatra nāgrahaṁ karotīty arthaḥ. yāvaj-jīvaṁ hariṁ bhajati.

VṚTTI—For example, *yāvad-vedaṁ bhuṅkte* (he eats as much as he gets). The meaning is that he is not attached to eating. Similarly, *yāvaj-jīvaṁ hariṁ bhajati* (he worships Hari as long as he lives).

➢ *yāvat + vid* → (786) *yāvat + vid + [ṇ]am[u]* → (330, 333) *yāvat + vedam* → (776, 61) *yāvad-vedam* → (87) *yāvad-vedam + s[u]* → (259, 258) *yāvad-vedam* (as much as he gets)

➢ *yāvat + jīv* → (786) *yāvat + jīv + [ṇ]am[u]* → (330) *yāvat + jīvam* → (776, 66) *yāvaj-jīvam* → (87) *yāvaj-jīvam + s[u]* → (259, 258) *yāvaj-jīvam* (as longs as he lives)

AMṚTA—The meaning of *yāvad-vedaṁ bhuṅkte* is *yat parimitaṁ labhate tāvad eva bhuṅkte* (He eats only that amount which he obtains). The implied meaning is that it is a devotee's nature to accept sensory objects with detachment. This is understood from the statement *yadṛcchā-lābha-santuṣṭaḥ,* "Satisfied with whatever comes of its own accord" (*Bhagavad-gītā* 4.22). Regarding the example *yāvaj-jīvaṁ hariṁ bhajati, jīv[a] prāṇa-dhāraṇe* (1P, to live) is an *akarmaka dhātu,* but *yāvat* becomes its *karma* by *kāladhva-bhāva-deśānām* (*vṛtti* 641).

७८७ । इतो विकल्पेन समासः ।

787. ito vikalpena samāsaḥ

itaḥ—from now on; *vikalpena*—optionally; *samāsaḥ—samāsa.*

From now on, *samāsa* is optional.

vibhur ayam.

VṚTTI—This is a *vibhu adhikāra* (*vṛtti* 261).

AMṚTA—This *adhikāra* extends to the end of the section on *[ṇ]am[u].*

७८८ । सप्तमीतृतीययोर्धातुमात्रात्तु सन्निधानगतौ ।

788. saptamī-tṛtīyayor dhātu-mātrāt sannidhāna-gatau

saptamī-tṛtīyayoḥ—when a word ending in a *saptamī viṣṇubhakti* or *tṛtīyā viṣṇubhakti* is the *pūrva-pada; dhātu-mātrāt*—after any *dhātu; sannidhāna-gatau*—when motion involving closeness is understood.

When a word ending in a *saptamī viṣṇubhakti* or *tṛtīyā viṣṇubhakti* is the *pūrva-pada, [ṇ]am[u]* is applied after any *dhātu* if motion involving closeness is understood.

hasta-grāhaṁ nṛtyati rāse.

VṚTTI—For example, *hasta-grāhaṁ nṛtyati rāse,* "Taking [two *gopīs*] by their hands, he dances in the Rāsa dance."

➢ *hastayoḥ* or *hastābhyām + grah* → (788) *hastayoḥ* or *hastābhyām + grah + [ṇ]am[u]* → (330, 358) *hastayoḥ* or *hastābhyām + grāham* → (776, 601) *hasta-grāham* → (87) *hasta-grāham + s[u]* → (259, 258) *hasta-grāham*

AMṚTA—*Sannidhāna* means *nikaṭa* (closeness). In the example *hasta-grāhaṁ nṛtyati rāse* the word *gopyau* (two *gopīs*) has to be inserted and *hasta-grāham* means *hastābhyām gṛhītvā* or *hastayor gṛhītvā.* In the case that *samāsa* is not done, we get *hastābhyām grāham* and so on. Here motion involving closeness is understood.

७८९ । नामशब्दे कर्मण्यादिशिग्रहिभ्याम् ।

789. nāma-śabde karmaṇy ādiśi-grahibhyām

nāma-śabde—when the word *nāman* (name) is the *pūrva-pada; karmaṇi*—used as a *karma; ādiśi-grahibhyām*—after the *dhātus ā[ṅ] + diś[a] atisarjane* (6U, to give; to order; to tell) and *grah[a] upādāne* (9U, to accept, take).

[Ṇ]am[u]* is applied after *ā[ṅ] + diś[a]* and *grah[a]* when the word *nāman* used as a *karma* is the *pūrva-pada.

nāmādeśam ācaṣṭe. nāma-grāhaṁ stauti harim.

VṚTTI—Examples are *nāmādeśam ācaṣṭe harim* (He addresses Hari by speaking His names) and *nāma-grāhaṁ stauti harim* (He praises Hari by calling His names).

➢ *nāmāni + ā[ṅ] + diś* → (789) *nāmāni + ā[ṅ] + diś + [ṇ]am[u]* → (330, 333) *nāmāni + ādeśam* → (776, 601, 190) *nāma + ādeśam* → (42) *nāmādeśam* → (87) *nāmādeśam + s[u]* → (259, 258) *nāmādeśam.*

➢ *nāmāni + grah* → (789) *nāmāni + grah + [ṇ]am[u]* → (330, 358) *nāmāni + grāham* → (776, 601) *nāma-grāham* → (87) *nāma-grāham + s[u]* → (259, 258) *nāma-grāham.*

Amṛta—*Nāmādeśam ācaṣṭe* means *nāmāni gṛhītvācaṣṭe.* If *samāsa* is not done, we get *nāmāny ādeśam* and *nāmāni grāham* respectively.

७९० । तुमुणकौ तत्क्रियार्थत्वे ।

790. tumu-ṇakau tat-kriyārthatve

tumu-ṇakau—the *kṛt pratyayas tum[u]* and *[ṇ]aka; tat-kriyā-arthatve*—if the *kriyā* expressed by that *dhātu* is the purpose.

***Tum[u]* and *[ṇ]aka* are applied after a *dhātu* if the *kriyā* expressed by that *dhātu* is the purpose [of the main *kriyā*].**

kriyā dhātv-arthaḥ. u-ṇāv itau. yasmād dhātos tumu-ṇakau kriyete, tasyaiva dhātor artho yadi prayojanaṁ tadā tumu-ṇakau bhavataḥ. "tumun-ṇvulau" iti pāṇinīyāḥ (3.3.10). te hi vor akaṁ, yor anaṁ, jhasyāntam ādiśanti. draṣṭuṁ sevituṁ hariṁ vrajati, darśakaḥ sevako vrajati. darśanārthaṁ sevanārtham ity arthaḥ.

Vṛtti—*Kriyā* is the meaning of a *dhātu* (*vṛtti* 628). If the meaning of that *dhātu* which *tum[u]* and *[ṇ]aka* are applied after is the *prayojana* of the main *kriyā*, then *tum[u]* and *[ṇ]aka* are applied. The Pāṇinians say *tumun-ṇvulau* (*Aṣṭādhyāyī* 3.3.10), and they replace *vu* with *aka, yu* with *ana,* and *jha* with *anta* (*Aṣṭādhyāyī* 7.1.1 and 7.1.3). Examples are *draṣṭuṁ hariṁ vrajati* (He goes to see Hari) and *sevituṁ hariṁ vrajati* (He goes to serve Hari), and *darśako hariṁ vrajati* (He goes to see Hari) and *sevako hariṁ vrajati* (He goes to serve Hari) where *draṣṭum* and *darśakaḥ* mean *darśanārtham* (to see) and *sevitum* and *sevakaḥ* mean *sevanārtham* (to serve).

➢ *dṛś* → (790) *dṛś* + *tum[u]* → (*dṛś* is *aniṭ* by verse 7, 441, 160) *dṛ* + *a[m]* + *ś* + *tum[u]* → (52) *draś* + *tum* → (182) *draṣ*+ *tum* → (205) *draṣṭum* → (87) *draṣṭum* + *s[u]* → (259, 258) *draṣṭum*

➢ *ṣev* → (346) *sev* → (790) *sev* + *tum[u]* → (316) *sevitum* → (87) *sevitum* + *s[u]* → (259, 258) *sevitum*

➢ *dṛś* → (790) *dṛś* + *[ṇ]aka* → (*dṛś* is *aniṭ* by verse 7, 333) *darśaka* → (87) *darśaka* + *s[u]* → (93) *darśakaḥ* <1.1>

➢ *ṣev* → (346) *sev* → (790) *sev* + *[ṇ]aka* → (330) *sevaka* → (87) *sevaka* + *s[u]* → (93) *sevakaḥ* <1.1>

Amṛta—Both *tum[u]* and *[ṇ]aka* are applied in the future tense.[157]

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157 This is because their *kriyās* are the goal of the main *kriyā.* When the main *kriyā* is being done, the goal is not yet achieved. It is achieved only after the completion of the

Because it ends in *m, tum[u]* makes an *avyaya* (*sūtra* 259). Therefore *tum[u]* is ordained only in *bhāve prayoga* (*Amṛta* 645). *[Ṇ]aka,* however, is ordained in *kartari prayoga.* In *draṣṭuṁ hariṁ vrajati* (He goes to see Hari), seeing Kṛṣṇa is the *prayojana* of the activity of going, and in *sevituṁ hariṁ vrajati* (He goes to serve Hari), serving Kṛṣṇa is the *prayojana* of the activity of going. Likewise in the examples with *darśakaḥ* and *sevakaḥ.*

Bṛhat 963—*Ādhamarṇya-tumu-bhaviṣyad-artha-ṇaka-ṇinyor yoge na ṣaṣṭhī.*

The *karma* does not take a *ṣaṣṭhī viṣṇubhakti* if it is connected with the *kṛt pratyaya [ṇ]aka* which is ordained in the sense of *tum[u]*. [...]

Saṁśodhinī—As explained above, *[ṇ]aka* is ordained in *kartari prayoga.* Thus the word ending in *[ṇ]aka* will take the same *liṅga, viṣṇubhakti,* and *vacana* as the *kartā* (*sūtra* 219). Thus in the third verse of *Tattva-sandarbha* we see how the dual form *jñāpakau* is used to correspond to the *kartā yau:*

jayatāṁ mathurā-bhūmau śrīla-rūpa-sanātanau
yau vilekhayatas tattvaṁ jñāpakau pustikām imām

"Glory to Śrīla Rūpa and Śrīla Sanātana in the land of Mathurā. They are inspiring me to write this book to make the Truth known."

Here *tattvam* is the *karma* of *jñāpakau,* but it does not take a *ṣaṣṭhī viṣṇubhakti* by *kartṛ-karmaṇoḥ ṣaṣṭhī kṛd-yoge* (642) because the *ṣaṣṭhī viṣṇubhakti* is prohibited by *ādhamarṇya-tumu-bhaviṣyad-artha-ṇaka-ṇinyor yoge na ṣaṣṭhī* (*Bṛhat* 963). Thus a *dvitīyā viṣṇubhakti* is applied instead by *karmaṇi dvitīyā* (937).

७९१ । इच्छार्थे शक्यादौ कालादौ च योज्ये तुमुरेव ।

791. icchārthe śaky-ādau kālādau ca yojye tumur eva

icchā-arthe—when a *dhātu* that has the meaning of *icchā* (desire); *śaki-*[158] *ādau*—when a *śaky-ādi* (see the explanation below); *kāla-ādau*—when a

main *kriyā,* and thus it is future in regards to the main *kriyā.* For example, in *draṣṭuṁ hariṁ vrajati* (He goes to see Hari), seeing Hari is the goal of the activity of going, but the goal is not achieved until the person completes the activity of going by arriving at the destination where Hari is situated.

158 This is the *i[k]* form of the *dhātu śak[ḷ] śaktau* (5P, to be able). See *ik-śtipau dhātu-nirdeśe* (909).

kālādi (see the explanation below); *ca*—and; *yojye*—is connected; *tumuḥ*—*tum[u]; eva*—only.

Only *tum[u]* is applied after a *dhātu* when there is connection with a *śaky-ādi, kālādi,* or a *dhātu* that has the meaning of *icchā.*

yojya-grahaṇaṁ pūrva-padatva-nirāsārtham. draṣṭum icchati, vaṣṭi, vāñchati vā. tathā draṣṭuṁ śaknoti, dhṛṣṇotīty-ādi. śaka-dhṛṣa-jñā-glā-ghaṭa-rabha-labha-krama-saha-arha-sattārthaḥ śaky-ādiḥ. kālādau tu yojye darśanādi-dhātv-artho yadi kālādeḥ prayojanaṁ syāt, tadā tad-dhātos tumur mantavyaḥ. kālo 'yaṁ draṣṭuṁ, samayo velā vā. ādi-śabdān mantuṁ manaḥ, draṣṭuṁ cakṣuḥ, śrotuṁ śravaṇam ity-ādi. "vaktuṁ jaḍaḥ" iti ca "maśakārtho 'yaṁ dhūmaḥ" iti-vad dṛśyate.

Vṛtti—The word *yojya* is used here to exclude these words from being *pūrva-padas* by *sūtra* 783. Examples are *draṣṭum icchati, draṣṭuṁ vaṣṭi,* and *draṣṭum vāñchati* (He wants to see). Similarly, we get *draṣṭuṁ śaknoti* (He is able to see), *draṣṭuṁ dhṛṣṇoti* (He is bold to see), and so on.

The *saky-ādis* are as follows:

śak[ḷ] śaktau	5P	to be able
[ñi]dhṛṣ[ā] prāgalbhye	5P	to be bold, arrogant
jñā avabodhane	9P	to know
glai harṣa-kṣaye	1P	to be dejected, tired
ghaṭ[a] ceṣṭāyām	1A	to endeavor, strive for
rabh[a] rābhasye	1A	to long for, enjoy, embrace, act rashly
[ḍu]labh[aṣ] prāptau	1A	to obtain, possess
kram[u] pāda-vikṣepe	1P	to step, walk
ṣah[a] marṣaṇe	1A	to tolerate, conquer
arh[a] pūjāyām [1]	1P	to worship, honor
Dhātus [like *bhū* and *as[a]*] which have the meaning of *sattā* (being, existing)		

1 Sometimes this *dhātu* is listed as *arh[a] pūjāyāṁ yogyatve ca* (1P, to worship, honor; to be fit, to be able). It is in this sense of *yogyatva* (propriety, fitness, ability) that *arh[a]* is used with *tum[u].* There are several shades of meaning to *yogyatva* and thus *bhoktum arhati* could be translated as "he should eat," "he is fit to eat," or "he can eat." Moreover, when the *madhyama-puruṣa* is used, *arh[a]* often functions as a mild form of command. For example, *naḥ śaṁsitum arhasi* (Please explain to us) in *Bhāgavatam* 1.1.9.

However, when there is connection with the words *kāla* (time) and so on, *tum[u]* is applied after a *dhātu* only if the meaning of the *dhātu* such as *darśana* (seeing) and so on is the *prayojana* of the time and so on. Thus we get *kālo 'yaṁ draṣṭum, samayo 'yaṁ draṣṭum,* or *velāyaṁ draṣṭum* (This is the time to see). Due to the word *ādi* in *kālādi* we also get *mantuṁ manaḥ* (a mind for thinking), *draṣṭuṁ cakṣuḥ* (eyes for seeing), *śrotuṁ śravaṇam* (ears for hearing), and so on. *Vaktuṁ jaḍaḥ* (dullness for speaking) is also seen. It is like *maśakārtho 'yaṁ dhūmaḥ* (This smoke is for mosquitoes).

Amṛta—The word *eva* in this *sūtra* excludes *[ṇ]aka.* Jīva Gosvāmī himself explains the purpose of using the word *yojya* here by saying "The word *yojya* is used here so exclude these from being *pūrva-padas* by *sūtra* 783." Thus *tum[u]* is applied after a *dhātu* regardless of whether the *icchārtha* and *śaky-ādi dhātus* come before or after that *dhātu.* But one should know that this rule only applies when both *kriyās* have the same *kartā.* In this regard, *tum[u]* ends up having the meaning of a *dvitīyā viṣṇubhakti* when there is connection with an *icchārtha dhātu,* but it ends up having the meaning of a *caturthī viṣṇubhakti* when there is connection with a *śaky-ādi dhātu.* With the sentence beginning *kālādau,* Jīva Gosvāmī personally explains that, when there is connection with the *kālādis, tum[u]* is only applied if there is *tat-kriyā-arthatva* (*sūtra* 790). In the examples *kālo 'yam draṣṭum* and so on, seeing is the *prayojana* of the time. The implied meaning is "Seeing should be done at this time, because it is inappropriate at any other time." Similarly, thinking is the *prayojana* of the mind, seeing is the *prayojana* of the eyes, and hearing is the *prayojana* of the ears. Someone might argue, "Regarding *vaktuṁ jaḍaḥ,* speaking cannot be the *prayojana* of the dullness, so how come *tum[u]* is applied here?" In answer to this, Jīva Gosvāmī says *vaktuṁ jaḍaḥ* is like *maśakārtho 'yaṁ dhūmaḥ.* Here the word *maśaka* (mosquitoes) figuratively refers to *maśakābhāva* (the absence of mosquitoes). Thus the meaning is *maśaka-nivṛttaye dhūmaḥ* (smoke for the absence of mosquitoes). Similarly, the meaning of *vaktuṁ jaḍaḥ* is *vacanābhāvāya jaḍaḥ* (dullness for the absence of speaking).

Saṁśodhinī—Regarding the *śaky-ādis, rabh[a]* is always preceded by the *upendra ā[ṅ]* when used with *tum[u].* Similarly, *kram[u]* is always preceded by the *upendra pra* when used with *tum[u].* Thus we get *bhoktum ārabhate* (he begins to eat) and *bhoktuṁ prakramate* (he begins to eat). Likewise *ṣah[a]* is generally preceded by the *upendra ud* when used with *tum[u].* Thus we get *kathaṁ tāṁs tyaktum utsahe* (How can I give up such devotees?) in *Bhāgavatam* 9.4.65. Other *dhātus* which are synonyms of *śak[ḷ] śaktau* (5P, to be able) are also used with *tum[u].* In this regard, *Prayuktākhyāta-mañjarī*

says that *kṣam[ūṣ] sahane* (1A, to tolerate, forgive) and *pāra karma-samāptau* (10P, to finish) are also used in the sense of *sāmarthya* (to be able). Examples are *moktuṁ na kṣamate kadāpi yad ayaṁ vṛndāṭavī-kandaram* "Because he is unable to leave Vṛndāvana at any time" (*Lalita-mādhava*) and *na pāraye 'haṁ calitum* "I am unable to walk any further" (*Bhāgavatam* 10.30.37). Similarly, the *dhātu īś[a] aiśvarye* (2A, to be master of, to be able) is also a synonym and thus we see the example *bhagavān bhakta-janaṁ na moktum īṣṭe* "The Lord cannot abandon His devotee" (*Lalita-mādhava*).

७९२ । तथा समर्थपर्याये ।

792. tathā samartha-paryāye

tathā—likewise; *samartha-paryāye*—when a synonym of the word *samartha* (able).

Likewise, only *tum[u]* is applied when there is connection with a synonym of the word *samartha.*

samartho bhoktuṁ, paryāpto bhoktum, alaṁ bhoktum ity-ādi ca.

VṚTTI—For example, *samartho bhoktum* (able to eat), *paryāpto bhoktum* (able to eat), *alaṁ bhoktum* (able to eat), and so on.

SAṀŚODHINĪ—Although *Bāla* says this *sūtra* means *samartha-paryāye yojye 'pi tumur bhavati* (*Tum[u]* is also applied when there is connection with a synonym of the word *samartha*), it nonetheless says that the synonyms of the word *samartha* are covered by the word *ādi* in *kālādi. Amṛta,* on the other hand, says that the synonyms of the word *samartha* are covered by the *dhātu śak[l]* in the *śaky-ādis* since they have a similar meaning. Neither of these explanations, however, is satisfactory because the special use of a *saptamī viṣṇubhakti* in *samartha-paryāye* clearly indicates that this is another *sūtra.* Indeed, Pāṇini himself expresses this information in the form of the separate *sūtra: paryāpti-vacaneṣv alam-artheṣu* (3.4.66), and does not include the synonyms of *samartha* among the *kālādis* (*Aṣṭādhyāyī* 3.3.167) or the *śaky-ādis* (*Aṣṭādhyāyī* 3.4.65). Thus there is no doubt. Further examples are *likhitam api lalāṭe projjhitum kaḥ samarthaḥ* "Who is able to erase that which is written on his forehead[159]" (*Hitopadeśa* 21) and *lokān alaṁ dagdhum hi tat-tapaḥ* "His austerity is able to burn the worlds" (*Kumāra-sambhava* 2.56).

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159 The verb *bhavati* is understood here, the connection being *kaḥ samarthaḥ bhavati.* One's destiny is said to be written on one's forehead. Thus a person learned in the art can tell another's fate by examining the lines on his forehead just as a palmist can tell another's fate by examining the lines on his palms.

७९३ । कर्मण्यण्तुम्वर्थे ।
793. karmaṇy aṇ tumv-arthe

karmaṇi—when a *karma* is the *pūrva-pada; aṇ*—the *kṛt pratyaya a[ṇ]; tumu-arthe*—in the sense of *tum[u]* (*sūtra* 790).

When a *karma* is the *pūrva-pada, a[ṇ]* is applied after a *dhātu* in the same sense as *tum[u].*

kṛṣṇa-sevo yāti, kṛṣṇa-gāyo yāti.

VṚTTI—Examples are *kṛṣṇa-sevo yāti* (He goes to serve Kṛṣṇa) and *kṛṣṇa-gāyo yāti* (He goes to praise Kṛṣṇa).

➢ *kṛṣṇam + ṣev* → (346) *kṛṣṇam + sev* → (793) *kṛṣṇam + sev + a[ṇ]* → (330) *kṛṣṇam + seva* → (776, 601) *kṛṣṇa-seva* → (87) *kṛṣṇa-seva + s[u]* → (93) *kṛṣṇa-sevaḥ* <1.1>

➢ *kṛṣṇam + gai* → (412) *kṛṣṇam + gā* → (793) *kṛṣṇam + gā + a[ṇ]* → (330, 413) *kṛṣṇam + gāya* → (776, 601) *kṛṣṇa-gāya* → (87) *kṛṣṇa-gāya + s[u]* → (93) *kṛṣṇa-gāyaḥ* <1.1>

७९४ । प्रादिव्यवहितेऽपि कृच्छ्रार्थदुरि खल्भावकर्मणोः ।
794. prādi-vyavahite ’pi kṛcchrārtha-duri khal bhāva-karmaṇoḥ

pra-ādi-vyavahite—if it is separated by the *upendras pra* and so on; *api*—even; *kṛcchra-ārtha-duri*—when *dur* which has the meaning of *kṛcchra* (difficult) is the *pūrva-pada; khal*—the *kṛt pratyaya [kh]a[l]; bhāva-karmaṇoḥ*—in *bhāve prayoga* and *karmaṇi prayoga.*

***[Kh]a[l]* is applied after a *dhātu* in *bhāve prayoga* and *karmaṇi prayoga* when *dur* which has the meaning of “difficult” is the *pūrva-pada,* even if *pra* and so on intervene.**

७९५ । अकृच्छ्रार्थे ईषति सौ च ।
795. akṛcchrārthe īṣati sau ca

akṛcchra-arthe—which has the meaning of *akṛcchra* (easy); *īṣati*—when *īṣat* is the *pūrva-pada; sau*—when *su* is the *pūrva-pada;* ca—and.

***[Kh]a[l]* is applied after a *dhātu* in *bhāve prayoga* and *karmaṇi prayoga* when *īṣat* or *su* which have the meaning of “easy” are the *pūrva-pada,* even if *pra* and so on intervene.**

७९६ । उपेन्द्राल्लभेर्नुम्खल्घणोर्, न सुदुर्भ्यामन्योपेन्द्ररहिताभ्याम् ।

796. upendrāl labher num khal-ghaṇor, na su-durbhyām anyopendra-rahitābhyām

upendrāt—after an *upendra; labheḥ*—of the *dhātu [ḍu]labh[aṣ] prāptau* (1A, to obtain, possess); *num*—the *āgama n[um]; khal-ghaṇoḥ*—when the *[kh]a[l]* or *[gh]a[ṇ]* follows; *na*—not; *su-durbhyām*—after *su* and *dur; anya-upendra-rahitābhyām*—that are without another *upendra.*

[Ḍu]labh[aṣ]* takes *n[um]* when it comes after an *upendra* and *[kh]a[l]* or *[gh]a[ṇ]* follows, but not if the *upendra* is *su* or *dur* which are devoid of another *upendra.

kṛcchre—duṣpralambhaṁ, durlabhaṁ bhavatā. duṣpralambhaḥ, durlabhaḥ kṛṣṇo bhavatā. akṛcchre—īṣat-pralambham, īṣal-labham, su-pralambhaṁ, su-labhaṁ bhavatā. īṣat-pralambhaḥ, īṣal-labhaḥ, su-pralambhaḥ, su-labhaḥ kṛṣṇo bhaktimatā. anyopendra-rahitābhyām iti kim? atisulambhaḥ, atidurlambhaḥ. katham ati-sulabhaḥ ati-durlabhaḥ? paścād atinā samāsaḥ. anyeti kim? sudurlabhaḥ.

VṚTTI—Examples when the meaning is *kṛcchra* are *duṣpralambhaṁ bhavatā* (the obtaining is done with difficulty by you) and *durlabhaṁ bhavatā* (the obtaining is done with difficulty by you), and *duṣpralambhaḥ kṛṣṇo bhavatā* (Kṛṣṇa is difficult to be obtained by you) and *durlabhaḥ kṛṣṇo bhavatā* (Kṛṣṇa is difficult to be obtained by you).

➢ *dur + pra + labh* → (794) *dur + pra + labh + [kh]a[l]* → (330, 796, 160, 165, 73) *dur + pralambha* → (776, 93) *duḥ + pralambha* (1024) *duṣpralambha* → (87, 733) *duṣpralambha + s[u]* → (157) *duṣpralambha + am* → (94) *duṣpralambham* <1.1, *bhāve*>.

➢ *dur + labh* → (794) *dur + labh + [kh]a[l]* → (330) *dur + labha* → (776, 93, 83) *durlabha* → (87, 733) *durlabha + s[u]* → (157) *durlabha + am* → (94) *durlabham* <1.1, *bhāve*>.

➢ *dur + pra + labh* → (794) *dur + pra + labh + [kh]a[l]* → (330, 796, 160, 165, 73) *dur + pralambha* → (776, 93) *duḥ + pralambha* (1024) *duṣpralambha* → (87) *duṣpralambha + s[u]* → (93) *duṣpralambhaḥ* <1.1, *karmaṇi*>.

➢ *dur + labh* → (794) *dur + labh + [kh]a[l]* → (330) *dur + labha* → (776, 93, 83) *durlabha* → (87) *durlabha + s[u]* → (93) *durlabhaḥ* <1.1, *karmaṇi*>.

Examples when the meaning is *akṛcchra* are *īṣat-pralambhaṁ bhavatā* (the obtaining is done with ease by you) or *su-pralambhaṁ bhavatā* (the obtaining is done with ease by you), *īṣat-labhaṁ bhavatā* (the obtaining is done with ease by you) or *su-labhaṁ bhavatā* (the obtaining is done with ease by you), and *īṣat-pralambhaḥ kṛṣṇo bhaktimatā* (Kṛṣṇa is easily obtained by one who has *bhakti*) or *īṣal-labhaḥ kṛṣṇo bhaktimatā* (Kṛṣṇa is easily obtained by one who has *bhakti*) and *su-pralambhaḥ kṛṣṇo bhaktimatā* (Kṛṣṇa is easily obtained by one who has *bhakti*) or *su-labhaḥ kṛṣṇo bhaktimatā* (Kṛṣṇa is easily obtained by one who has *bhakti*).

➢ *īṣat + pra + labh* → (795) *īṣat + pra + labh + [kh]a[l]* → (330, 796, 160, 165, 73) *īṣat + pralambha* → (776, 63) *īṣat-pralambha* → (87, 733) *īṣat-pralambha + s[u]* → (157) *īṣat-pralambha + am* → (94) *īṣat-pralambham* <1.1, *bhāve*>.

➢ *su + pra + labh* → (795) *su + pra + labh + [kh]a[l]* → (330, 796, 160, 165, 73) *su + pralambha* → (776) *su-pralambha* → (87, 733) *su-pralambha + s[u]* → (157) *su-pralambha + am* → (94) *su-pralambham* <1.1, *bhāve*>.

➢ *īṣat + labh* → (795) *īṣat + labh + [kh]a[l]* → (330) *īṣat + labha* → (776, 66) *īṣal-labha* → (87, 733) *īṣal-labha + s[u]* → (157) *īṣal-labha + am* → (94) *īṣal-labham* <1.1, *bhāve*>.

➢ *su + labh* → (795) *su + labh + [kh]a[l]* → (330) *su + labha* → (776) *su-labha* → (87, 733) *su-labha + s[u]* → (157) *su-labha + am* → (94) *su-labham* <1.1, *bhāve*>.

➢ *īṣat + pra + labh* → (795) *īṣat + pra + labh + [kh]a[l]* → (330, 796, 160, 165, 73) *īṣat + pralambha* → (776, 63) *īṣat-pralambha* → (87) *īṣat-pralambha + s[u]* → (93) *īṣat-pralambhaḥ* <1.1, *karmaṇi*>.

➢ *su + pra + labh* → (795) *su + pra + labh + [kh]a[l]* → (330, 796, 160, 165, 73) *su + pralambha* → (776) *su-pralambha* → (87) *su-pralambha + s[u]* → (93) *su-pralambhaḥ* <1.1, *karmaṇi*>.

➢ *īṣat + labh* → (795) *īṣat + labh + [kh]a[l]* → (330) *īṣat + labha* → (776, 66) *īṣal-labha* → (87) *īṣal-labha + s[u]* → (93) *īṣal-labhaḥ* <1.1, *karmaṇi*>.

➢ *su + labh* → (795) *su + labh + [kh]a[l]* → (330) *su + labha* → (776) *su-labha* → (87) *su-labha + s[u]* → (93) *su-labhaḥ* <1.1, *karmaṇi*>.

Why do we say "which are devoid of another *upendra*"? Consider *atisulambhaḥ* <1.1, *karmaṇi*> and *atidurlambhaḥ* <1.1, *karmaṇi*>. Well how is there *ati-sulabhaḥ* <1.1, *karmaṇi*> and *ati-durlabhaḥ* <1.1, *karmaṇi*>? Here the *samāsa* with *ati* was done later. Why do we say "another"? Consider *sudurlabhaḥ* <1.1, *karmaṇi*>.

Amṛta—In *duṣpralambham, [kh]a[l]* is applied even though *pra* intervenes. In *durlabham, [du]labh[aṣ]* doesn't take *n[um]* because it comes after *dur* which is by itself, and in *atisulambhaḥ, [du]labh[aṣ]* does take *n[um]* because it comes after *su* which is accompanied by another *upendra.* In this regard, being devoid of another *upendra* means being devoid of an *upendra* other than *su* or *dur.* Thus, with the counterexample *sudurlabhaḥ,* Jīva Gosvāmī shows how *n[um]* isn't applied when *su* and *dur* are combined with one another.

Saṁśodhinī—This *sūtra* limits *rabhi-labhor nuṁ śab-adhokṣaja-varjita-sarveśvare* (457) such that, when *[kh]a[l]* or *[gh]a[ṇ]* follows, it applies only when *[ḍu]labh[aṣ]* comes after an *upendra.*

७९७ । आरामादनः खलर्थे, न तु खल् ।

797. ā-rāmād anaḥ khal-arthe, na tu khal

ā-rāmāt—after a *dhātu* ending in *ā-rāma; anaḥ*—the *kṛt pratyaya ana; khal-arthe*—in the sense of *[kh]a[l]; na*—not; *tu*—but; *khal—[kh]a[l].*

Ana* is applied in the same sense as *[kh]a[l]* after *dhātus* which end in *ā-rāma,* but *[kh]a[l]* itself cannot be applied after such *dhātus.

duryāṇaṁ hari-padaṁ bhavatā.

Vṛtti—For example, *duryāṇaṁ hari-padaṁ bhavatā* (The abode of Hari is difficult to be gone to by you).

➢ *dur + yā* → (797) *dur + yā + ana* → (330, 42) *dur + yāna* → (776, 93, 83, 734) *duryāṇa* → (87) *duryāṇa + s[u]* → (157) *duryāṇa + am* → (94) *duryāṇam* <1.1, *karmaṇi*>.

Amṛta—*Khal-arthe* means *kṛcchrākṛcchārthe* (in the senses of "difficult" and "easy"). The example *duryāṇaṁ hari-padaṁ bhavatā* means *golokādi harer dhāma kṛcchreṇa yāyate bhavatā* (The abode of Hari such as Goloka is gone to with difficulty by you).

Saṁśodhinī—Further examples are *īṣad-dāno gaur bhavatā* or *su-dāno gaur bhavatā* (The cow is easily given by you) and *dur-dāno gaur bhavatā* (The cow is given with difficulty by you).

७९८ । शासियुधिदृशिधृषिमृषिभ्यश्चानो वा खलर्थे ।

798. śāsi-yudhi-dṛśi-dhṛṣi-mṛṣibhyaś cāno vā khal-arthe

śāsi-yudhi-dṛśi-dhṛṣi-mṛṣibhyaḥ—after the *dhātus śās[u] anuśiṣṭau* (2P, to instruct, punish, rule), *yudh[a] samprahāre* (4A, to fight), *dṛś[ir] prekṣaṇe* (1P, to see), *[ñi]dhṛṣ[ā] prāgalbhye* (5P, to be bold, arrogant), and *mṛṣ[a] kṣamāyām* (4U, to tolerate); *ca*—also; *anaḥ*—the *kṛt pratyaya ana; vā*—optionally; *khal-arthe*—in the sense of *[kh]a[l].*

Instead of *[kh]a[l], ana* is optionally applied in the same sense as *[kh]a[l]* after *śās[u], yudh[a], dṛś[ir], [ñi]dhṛṣ[ā],* and *mṛṣ[a]* also.

duḥśāsanaḥ, duryodhanaḥ ity-ādi.

VṚTTI—Examples are *duḥśāsanaḥ* (one who is difficult to be controlled), *duryodhanaḥ* (one who is difficult to fight), and so on.

➢ *dur + śās* → (798) *dur + śās + ana* → (330) *dur + śāsana* → (776, 93) *duḥśāsana* → (87) *duḥśāsana + s[u]* → (93) *duḥśāsanaḥ* <1.1, *karmaṇi*>.

➢ *dur + yudh* → (798) *dur + yudh + ana* → (330, 333) *dur + yodhana* → (776, 93, 83) *duryodhana* → (87) *duryodhana + s[u]* → (93) *duryodhanaḥ* <1.1, *karmaṇi*>.

AMṚTA—Due to the words "and so on," we also get *durdarśanaḥ, durdharṣaṇaḥ,* and *durmarṣaṇaḥ.* But in the case that *[kh]a[l]* is applied, we get *duḥśāsaḥ, duryodhaḥ, durdarśaḥ, durdharṣaḥ,* and *durmarṣaḥ.* Similarly, we get *su-śāsanaḥ, su-yodhanaḥ,* and so on and *īṣac-chāsanaḥ* and so on. The *bhāve prayoga* examples should be inferred in the same way.

७९९ । विध्याद्यर्थे तव्यानीययत्क्यप्ण्यत्केलिमा विष्णुकृत्यसंज्ञा भावकर्मणोः ।

799. vidhy-ādy-arthe tavyānīya-yat-kyap-ṇyat-kelimā viṣṇukṛtya-saṁjñā bhāva-karmaṇoḥ

vidhi-ādi-arthe—in the senses of *vidhi* (command) and so on; *tavya-anīya-yat-kyap-ṇyat-kelimāḥ*—the *kṛt pratyayas tavya, anīya, ya[t], [k]ya[p], [ṇ]ya[t],* and *[k]elima; viṣṇukṛtya-saṁjñāḥ*—called *viṣṇukṛtyas* (the activities of Viṣṇu); *bhāva-karmaṇoḥ*—in *bhāve prayoga* and *karmaṇi prayoga.*

Tavya, anīya, ya[t], [k]ya[p], [ṇ]ya[t],* and *[k]elima* are applied in *bhāve prayoga* and *karmaṇi prayoga* in the senses of *vidhi* and so on and are called *viṣṇukṛtyas.

kṛtya-saṁjñā iti prāñcaḥ. praiṣātisargety-ādi, arha-śaktyor ity-ādi.

VṚTTI—Earlier grammarians called them *kṛtyas.* [*Vidhy-ādy-arthe* here refers to the meanings already specified in] the *sūtras* beginning *praiṣātisarga* and *arha-śaktyor* (*sūtras* 715 and 716).

BĀLA—Having said *vidhy-ādy-arthe,* he clarifies that by quoting two *sūtras* that were mentioned in the section dealing with the meanings of the *viṣṇubhaktis. Praiṣātisargety-ādi* and *arha-śaktyor ity-ādi* refer to the two *sūtras praiṣātisarga-prāpta-kālatveṣu vidhātṛ-viṣṇukṛtyau* (715) and *arha-śaktyor vidhi-viṣṇukṛtya-tṛlaḥ* (716).

SAṀŚODHINĪ—*Amṛta* proposes that the word *ādi* in *vidhy-ādi* first of all includes all the meanings mentioned in *vidhi-nimantraṇāmantraṇādhīṣṭi-sampraśna-prārthaneṣu ca vidhi-vidhātārau* (714) and then it includes all the other meanings mentioned by Jīva Gosvāmī in the *vṛtti.* This proposal, however, is not based on any authoritative work. One should not jump to conclusions just by seeing the word *vidhi* here, because as explained previously in the discussion of *sūtras* 714 and 715 the words *vidhi* and *praiṣa* are synonyms. If the *viṣṇukṛtyas* were actually used in the extra senses of *nimantraṇa* and so on, then they should have been ordained right there in *sūtra* 714 just as they were clearly ordained in *sūtras* 715 and 716. But the fact that they are ordained neither there nor in the equivalent Pāṇinian *sūtra, Aṣṭādhyāyī* 3.3.61, and the fact that Jīva Gosvāmī, *Siddhānta-kaumudī,* and *Bāla* don't say that the *viṣṇukṛtyas* are used in the senses of *nimantraṇa* and so on makes this proposal unacceptable. In the *vṛtti,* Jīva Gosvāmī himself has clearly stated the senses that the *viṣṇukṛtyas* are used in. These senses were already ordained in the *Kāraka-prakaraṇa.* This rule does not ordain any new senses.

८०० । तव्यानीयौ ।

800. tavyānīyau

tavya-anīyau—the *kṛt pratyayas tavya* and *anīya.*

***Tavya* and *anīya* are applied after any *dhātu.*[160]**

etau sāmānyau. edhitavyam, edhanīyaṁ vaiṣṇavena. bhaktavyo, bhajanīyas tvayā kṛṣṇaḥ.

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160 The word *dhātoḥ* is carried forward here from the *adhikāra sūtra: dhātoḥ kṛd bahulaṁ kartari* (728)

Vṛtti—These two are generic. Examples are *edhitavyam vaiṣṇavena* or *edhanīyaṁ vaiṣṇavena* (Flourishing should be [done] by the Vaiṣṇava) and *bhaktavyas tvayā kṛṣṇaḥ* or *bhajanīyas tvayā kṛṣṇaḥ* (Kṛṣṇa should be worshiped by You).

➢ *edh* → (800) *edh* + *tavya* → (316) *edhitavya* → (87, 733) *edhitavya* + *s[u]* → (157) *edhitavya* + *am* → (94) *edhitavyam* <1.1, *bhāve*>.

➢ *edh* → (800) *edh* + *anīya* → (330) *edhanīya* → (87, 733) *edhanīya* + *s[u]* → (157) *edhanīya* + *am* → (94) *edhanīyam* <1.1, *bhāve*>.

➢ *bhaj* → (800) *bhaj* + *tavya* → (*bhaj* is *aniṭ* by verse 3, 177) *bhag* + *tavya* → (63) *bhaktavya* → (87) *bhaktavya* + *s[u]* → (93) *bhaktavyaḥ* <1.1, *karmaṇi*>.

➢ *bhaj* → (800) *bhaj* + *anīya* → (*bhaj* is *aniṭ* by verse 3) *bhajanīya* → (87) *bhajanīya* + *s[u]* → (93) *bhajanīyaḥ* <1.1, *karmaṇi*>.

Amṛta—The words *etau sāmānyau,* in effect, mean that these two are applied after a *dhātu* in general. In other words, they can be applied after all *dhātus.* The other *viṣṇukṛtyas,* however, are limited to more specific cases which will be described in the upcoming *sūtras.*

Saṁśodhinī—In the printed editions of *Hari-nāmāmṛta* this *sūtra* appears in the *vṛtti.* But it is actually meant to be a separate *sūtra* because it is Jīva Gosvāmī's equivalent for the Pāṇinian *sūtra tavyat-tavyānīyaraḥ* (*Aṣṭādhyāyī* 3.1.96) which like this *sūtra* has no extra words in it other than the *pratyayas* themselves. Without this *sūtra, tavya* and *anīya* wouldn't be ordained after a *dhātu* as the previous *sūtra* just called them *viṣṇukṛtyas* and said that that they are applied in *bhāve prayoga* and *karmaṇi prayoga.* In the Haridāsa, Purīdāsa, and GM editions, *tavyānīyau* and *etau sāmānyau* are listed together as the one sentence *tavyānīyau etau sāmānyau.* This of course makes no sense, as there is no need to use the pronoun *etau* in the same sentence if the noun *tavyānīyau* is already there. The Kṛṣṇadāsa edition, however, though listing everything in the *vṛtti,* at least lists *tavyānīyau* and *etau sāmānyau* as two separate sentences, which is the correct reading supported by both commentaries.

Often the *viṣṇukṛtya* is just used in the sense of simple *vartamāna* (present tense). Although this is not officially ordained, it is indicated by Jīva Gosvāmī when he explains *kṛṣṇa-vadyā* to mean *kṛṣṇenodyante* (*vṛtti* 812), *bhavyaḥ* to mean *bhavati* (*vṛtti* 816), and so on. Thus *bhajanīyas tvayā kṛṣṇaḥ* could also be translated as "Kṛṣṇa is worshiped by You." One simply has to judge from the context which sense best fits.

This shows how to translate the different senses of the *viṣṇukṛtyas,* using the example *bhajanīyas tvayā kṛṣṇaḥ:*

praiṣa (*vidhi*)	*bhajanīyas tvayā kṛṣṇaḥ* (Kṛṣṇa should be worshiped by You)
atisarga	*bhajanīyas tvayā kṛṣṇaḥ* (Kṛṣṇa may be worshiped by You as you desire)
prāpta-kālatva	*bhajanīyas tvayā kṛṣṇaḥ* (It is time that Kṛṣṇa be worshiped by You)
arha	*bhajanīyas tvayā kṛṣṇaḥ* (You are fit to worship Kṛṣṇa)
śakti	*bhajanīyas tvayā kṛṣṇaḥ* (You are able to worship Kṛṣṇa)

८०१ । सर्वेश्वरान्तधातोर्यत् ।

801. sarveśvarānta-dhātor yat

sarveśvara-anta-dhātoḥ—after a *dhātu* which ends in a *sarveśvara; yat*—the *kṛt pratyaya ya[t].*

Ya[t]* is applied after *dhātus* which end in a *sarveśvara.

ceyā bhaktis tvayā hareḥ.

Vṛtti—For example, *ceyā bhaktis tvayā hareḥ* (Devotional service to Hari should be accumulated by you).[161]

➢ *ci* → (801) *ci* + *ya[t]* → (*ci* is *aniṭ* by verse 1, 289) *ceya* → (87, 1081) *ceya* + *ā[p]* → (1053) *ceyā* → (87) *ceyā* + *s[u]* → (138) *ceyā* <1.1, *karmaṇi*>.

८०२ । वासरूपोऽस्त्रियाम् ।

802. vāsarūpo ’striyām

vā—optionally; *asarūpaḥ*—a *kṛt pratyaya* which does not have the same form; *astriyām*—and which is not ordained in the feminine gender.

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161 This example and the next two examples in *Bṛhat vṛtti* 1347 are Jīva Gosvāmī’s transcendental alternatives to Vopadeva’s examples *ceyam puṇyam, cetavyam puṇyam,* and *cayanīyam puṇyam* (Pious merit should be accumulated). By giving these examples, Jīva Gosvāmī simultaneously alludes to the proper meaning of *kṛta-puṇya-puñjāḥ* (*Bhāgavatam* 10.12.11).

A *kṛt pratyaya* which doesn't have the same form and which is not ordained in the feminine gender can optionally be applied.

astriyāṁ vihito 'sarūpo bhinnākārāvaśeṣa utsargāpavāda-nyāyena bādhyo 'pi kṛd vā syāt.

VṚTTI—A *kṛt pratyaya* which isn't ordained in the feminine gender and which has a different remainder form can optionally be applied, even though it is blocked by the *utsargāpavāda-nyāya* (*vṛtti* 42).

AMṚTA—The *vigraha* of the word *sarūpa* is *samānaṁ rūpaṁ yasya saḥ* (that which has the same form). *Asarūpa* is that which is not *sarūpa.* Jīva Gosvāmī personally explains the meaning of this *sūtra* in the *vṛtti.* The meaning of *asarūpaḥ* is *bhinnākārāvaśeṣaḥ.* If, after dropping all the indicatory letters, the portion of the *kṛt pratyaya* that remains has a different form (*bhinnākāra*) than the *kṛt pratyaya* which is an *apavāda,* then that *kṛt pratyaya* can optionally be applied, even though it is a general *pratyaya* and thus blocked by the *kṛt pratyaya* which is an *apavāda.* Out of an *utsarga* and an *apavāda,* the *apavāda* is always stronger (*vṛtti* 42), Thus the *utsarga* cannot be applied within the realm of the *apavāda.* This is the nature of an *utsarga.* However, some *kṛt pratyayas* which are *utsargas* are applied even within the realm of the *apavāda.* But such application cannot take place without a special injunction, and thus this rule is made for the sake of such application. But this rule has its exceptions as indicated by Jīva Gosvāmī in the following *Bṛhat sūtra.*

BṚHAT 1347—*kta-ana-tumu-khal-artheṣu tu vāsarūpa-vidhir neti vācyam.*

But the rule of *vāsarūpa* does not apply in the scope of *[k]ta, ana, tum[u],* and *kṛt pratyayas* which have the meaning of *[kh]a[l].*

atas tavyādayo 'pi. cetavyā.

VṚTTI FOR BṚHAT 1347—Therefore *tavya* and so on can also be applied. Thus we also get *cetavyā bhaktis tvayā hareḥ* and *cayanīyā bhaktis tvayā hareḥ* (Devotional service to Hari should be accumulated by you).

➢ *ci* → (800) *ci* + *tavya* → (*ci* is *aniṭ* by verse 1, 289) *cetavya* → (87, 1081) *cetavya* + *ā[p]* → (1053) *cetavyā* → (87) *cetavyā* + *s[u]* → (138) *cetavyā* <1.1, *karmaṇi*>.

➢ *ci* → (800) *ci* + *anīya* → (*ci* is *aniṭ* by verse 1, 289) *ce* + *anīya* → (54) *cayanīya* → (87, 1081) *cayanīya* + *ā[p]* → (1053) *cayanīyā* → (87) *cayanīyā* + *s[u]* → (138) *cayanīyā* <1.1, *karmaṇi*>.

Amṛta on Bṛhat 1347—*[K]ta, tum[u],* and the *kṛt pratyayas* which have the meaning of *[kh]a[l]* were described previously, and it will be described later that *ana* is applied in *bhāve prayoga* (*sūtra* 910). But the rule of *vāsarūpa* doesn't apply in the realm of such *pratyayas,* rather only the actual *pratyaya* (*[k]ta, tum[u], [kh]a[l],* or *ana*) can be applied in these cases.

Jīva Gosvāmī describes the result of the *paribhāṣā vāsarūpo 'striyām* (802) with the sentence "Therefore *tavya* and so on can also be applied." It was described previously that *tavya* and *anīya* are generic since they are ordained after a *dhātu* in general. *Ya[t]* on the other hand is specific because it it is applied only after *dhātus* ending in a *sarveśvara.* But the result of the *paribhāṣā vāsarūpo 'striyām* (802) is that *tavya* and *anīya* can optionally be applied even within the realm of *ya[t],* because they have a different remainder form. Similarly, it will be described that *ana* is applied in *kartari prayoga* after the *nandy-ādis* (*sūtra* 820). But, even though *ana* is specific, the generic *pratyayas [ṇ]aka* and *tṛ[l]* can still optionally be applied in the realm of *ana,* due to the *paribhāṣā vāsarūpo 'striyām* (802).[162] Thus we get *nandanaḥ* <1.1>, *nandakaḥ* <1.1>, or *nandayitā* <1.1>.

Why do we say "a *kṛt pratyaya* which doesn't have the same form"? Consider, for example, the *kṛt pratyaya [ṇ]ya[t]* which will be ordained after a *dhātu* ending in *ṛ-dvaya* or a *viṣṇujana* (*sūtra* 808). *Ya[t]* is more of a general *pratyaya* than *[ṇ]ya[t]* and since both *ya[t]* and *[ṇ]ya[t]* have the same remainder form *ya, ya[t]* cannot be applied in the realm of *[ṇ]ya[t],* rather only *[ṇ]ya[t]* can be applied since it is stronger on account of being more specific (*vṛtti* 42). Thus we only get *kāryam* <1.1>. Similarly, when *[k]a* is applied by *karmaṇy anupendrād ā-rāmāt kaḥ* (828) and we get *mukti-daḥ* <1.1>, the general *pratyaya a[ṇ]* cannot be applied by *karmaṇy aṇ* (827), because both *[k]a* and *a[ṇ]* have the same remainder form *a.* Why do we say "which is not ordained in the feminine gender"? Consider, for example, the *kṛt pratyaya [ṅ]ā[p]* which is ordained in the feminine gender in *bhāve prayoga* by *viṣṇuniṣṭhā-seṭka-gurumad-viṣṇujanāntāt pratyayāntāc ca bhāve lakṣmyāṁ ṅāp* (904). By applying *[ṅ]ā[p]* we get *īhā* <1.1>, *cikīrṣā* <1.1>, and so on. But the general *pratyaya [k]ti* which is ordained by *ktir lakṣmyāṁ bhāve* (900) cannot be applied in these cases.

162 When all the indicatory letters are dropped, the remainder forms of *tavya, anīya,* and *ya[t]* are *tavya, anīya,* and *ya* respectively. Thus, since the remainder froms *tavya* and *anīya* are different than the remainder form *ya, tavya* and *anīya* can optionally be applied in the realm of *ya[t].* Similarly, the remainder forms of *[ṇ]aka, tṛ[l],* and *ana* are *aka, tṛ,* and *ana* respectively. Thus, since the remainder forms *aka* and *tṛ* are different than the remainder form *ana, [ṇ]aka* and *tṛ[l]* can optionally be applied in the realm of *ana.*

Now, the rule of *vāsarūpa* does not apply in the realm of *[k]ta, ana, tum[u],* and *kṛt pratyayas* which have the meaning of *[kh]a[l].* In these cases only the general or specific *pratyaya* itself is applied according to how it is ordained [in a *sūtra*]. For example, *[k]ta* is applied in *bhāve prayoga* and *karmaṇi prayoga.* However, in *bhāve prayoga,* it is applied only in the neuter gender. But the *kṛt pratyaya [gh]a[ṇ]* which is applied in *bhāve prayoga* (*sūtra* 887) cannot be applied in the realm of *[k]ta,* because it is applied only in the masculine gender. Therefore, just to make this *paribhāṣā* (*Bṛhat* 1347) successful, the special rule *ghaṇṇ-al-athu-kayaḥ puṁsi* (884) will be ordained. Similarly, the *kṛt pratyaya [ṇ]aka* which is ordained by *tat-kriyārthatve tumu-ṇakau* (790) cannot be applied in the realm of *tum[u]* when there is connection with a *śaky-ādi, kālādi,* or a *dhātu* that has the meaning of *icchā.* Therefore the word *eva* was used in *sūtra* 791 just to exclude *[ṇ]aka.* In the same way, only *ana* is applied in the sense of *[kh]a[l]* after *dhātus* ending in *ā-rāma,* and not *[kh]a[l]* itself. Therefore, just to strengthen this *paribhāṣā* (the current *sūtra*), the phrase *na tu khal* was included in *sūtra* 797.

In this *sūtra,* only the *kṛt pratyayas [k]ta* and *ana* which are ordained in *bhāve prayoga* and *karmaṇi prayoga* are accepted, since *[k]ta* and *ana* are listed alongside *tum[u]* and *[kh]a[l].* Thus it should be understood that this prohibition does not apply to *[k]ta* and *ana* which are ordained in *kartari prayoga* and so on.[163] Moreover, *Paribhāṣendu-śekhara* says the rule of *vāsarūpa* also does not apply in the realm of the specific *kṛt pratyayas* that will be ordained in *kartari prayoga* in the senses of *tācchīlya* and so on (*sūtras* 865 to 873). Thus the generic *pratyaya [k]vi[p]* which is ordained after a *dhātu* in general (*sūtra* 850) is never blocked by any other specific *pratyaya* ordained in *kartari prayoga,* just as the generic *pratyaya ana* which is applied in *bhāve prayoga* by *ano bhāve* (910) is never blocked by any other specific *pratyaya* ordained in *bhāve prayoga.*

८०३ । आ ए यति ।

803. ā e yati

ā—of *ā-rāma; e*—the replacement *e-rāma; yati*—when *ya[t]* follows.

***Ā* becomes *e* when *ya[t]* follows.**

deyam, geyam.

163 Thus, earlier in the commentary, *Amṛta* showed how we get *nandanaḥ* <1.1>, *nandakaḥ* <1.1>, or *nandayitā* <1.1>, because the generic *pratyayas [ṇ]aka* and *tṛ[l]* can still optionally be applied in the realm of *ana,* due to the *paribhāṣā vāsarūpo 'striyām* (802).

Vṛtti—➢ *dā* → (801) *dā* + *ya[t]* → (*dā* is *aniṭ* by verse 1, 803) *deya* → (87, 733) *deya* + *s[u]* → (157) *deya* + *am* → (94) *deyam* (giving should be [done]) <1.1, *bhāve*>.

➢ *gai* → (412) *gā* → (801) *gā* + *ya[t]* → (*gā* is *aniṭ* by verse 1, 803) *geya* → (87, 733) *geya* + *s[u]* → (157) *geya* + *am* → (94) *geyam* (singing should be [done]) <1.1, *bhāve*>.

Amṛta—The word *ā* in this *sūtra* is a word whose *ṣaṣṭhī viṣṇubhakti* has been deleted and the word *e* is a word whose *prathamā viṣṇubhakti* has been deleted (*vṛtti* 97).

८०४ । शकादिभ्यश्च यत् ।

804. śak-ādibhyaś ca yat

śak-ādibhyaḥ—after the *śak-ādis* (the *dhātus* mentioned below in the *vṛtti*); *ca*—also; *yat*—*ya[t]*.

Ya[t]* is also applied after the *śak-ādis.

vakṣyamāṇa-ṇyad-apavādo 'yam. śakyaṁ, janyaṁ, śasyaṁ, yatyaṁ, sahyam.

Vṛtti—This is an *apavāda* of the *kṛt pratyaya [ṇ]ya[t]* which will be mentioned in *sūtra* 808.

➢ *śak* → (804) *śak* + *ya[t]* → (*śak* is *aniṭ* by verse 2) *śakya* → (87, 733) *śakya* + *s[u]* → (157) *śakya* + *am* → (94) *śakyam* (see below) <1.1, *bhāve*>.
➢ *jan* → (804) *jan* + *ya[t]* → (330) *janya* → (87, 733) *janya* + *s[u]* → (157) *janya* + *am* → (94) *janyam* (taking birth should be [done]) <1.1, *bhāve*>.
➢ *śas* → (804) *śas* + *ya[t]* → (330) *śasya* → (87, 733) *śasya* + *s[u]* → (157) *śasya* + *am* → (94) *śasyam* (killing should be [done]) <1.1, *bhāve*>.
➢ *yat* → (804) *yat* + *ya[t]* → (330) *yatya* → (87, 733) *yatya* + *s[u]* → (157) *yatya* + *am* → (94) *yatyam* (endeavoring should be [done]) <1.1, *bhāve*>.
➢ *ṣah* → (346) *sah* → (804) *sah* + *ya[t]* → (330) *sahya* → (87, 733) *sahya* + *s[u]* → (157) *sahya* + *am* → (94) *sahyam* (tolerating should be [done]) <1.1, *bhāve*>.

Saṁśodhinī—One might think that, since *śak[ḷ]* is an *akarmaka dhātu, ya[t]* cannot be applied after it in *karmaṇi prayoga.* But actually the rules are bent and the word *śakya* (*śak[ḷ]* + *ya[t]*) is commonly used in *karmaṇi prayoga* in connection with a word ending in the *kṛt pratyaya tum[u].* For example, in *śakyo vārayituṁ jalena huta-bhuk* "Fire can be checked by water" (*Nīti-*

śataka 11), the *karma huta-bhuk,* which really belongs to the *kriyā vārayitum,* is *ukta* by the *kṛt pratyaya ya[t]* in *śakyaḥ* and the *kartā jala* is *anukta.* This was explained previously—"The *karma* of the *kṛt pratyayas ktvā* and *tum[u]* is *ukta* by the other *pratyaya*" (*vṛtti* 645). Here *śakyaḥ* is translated as "can." One could also translate this as "Fire is able to be checked by water." Other examples are *na sā śakyā netum balāt* (She cannot be led by force) and *tan mayā śakyam pratipattum* (That is able to be acquired by me). Moreover, sometimes the form *śakyam* <1.1 *bhāve*> is used with a word which ends in a *prathamā viṣṇubhakti* which is in a different gender or number. Examples are *śakyaṁ śva-māṁsādibhir api kṣut pratihantum* "Hunger can be appeased even by dog's flesh and so on" (ref. Vāmana's *Kāvyālaṅkāra-vṛtti* 5.2.25) and *na hi deha-bhṛtā śakyaṁ tyaktuṁ karmāṇy aśeṣataḥ* "Activities cannot completely be given up by an embodied being" (*Bhagavad-gītā* 18.11). In the first example there is a mismatch of gender since *śakyam* is neuter and *kṣut* is feminine, and in the second example there is a mismatch of number since *śakyam* is singular and *karmāṇi* is plural. This is all covered by the *sūtras kecic chabdā viśeṣaṇatve 'pi sva-liṅgaṁ na tyajanti* (221) and *kvacid bahūnāṁ viśeṣaṇatve 'py ekatvam* (222).

The *dhātus jan[ī]* and *yat[ī]* are also *akarmaka dhātus,* but, unlike *śak[ḷ],* they are not used with *ya[t]* in *karmaṇi prayoga.* The *dhātu jan[ī]* however is sometimes used with *ya[t]* in *kartari prayoga,* but this is by the special rule *bhavya-geya-pravacanīyopasthānīya-janyāplāvyāpātyāḥ kartari ca* (816).

८०५ । हनो यद्वा तस्य वधश्च ।

805. hano yad vā tasya vadhaś ca

hanaḥ—after the *dhātu han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go, move); *yat*—*ya[t]; vā*—optionally; *tasya*—of that (the *dhātu han[a]*); *vadhaḥ*—the replacement *vadha; ca*—and.

Ya[t]* is optionally applied after *han[a]* and, in the case that it is, *han[a]* is replaced by *vadha.

vadhyam. pakṣe ṇyad vakṣyate.

Vṛtti—➢ *han* → (805) *han* + *ya[t]* → (*han* is *aniṭ* by verse 5, 805) *vadha* + *ya[t]* → (393) *vadhya* → (87, 733) *vadhya* + *s[u]* → (157) *vadhya* + *am* → (94) *vadhyam* <1.1, *bhāve*>.

It will be described that *[ṇ]ya[t]* is applied in the other option (*sūtra* 808).

८०६ । पवर्गान्ताद्यत् ।

806. pa-vargāntād yat

pa-varga-antāt—after a *dhātu* ending in *pa-varga; yat—ya[t].*

Ya[t]* is applied after *dhātus* ending in *pa-varga.

japyaṁ, kopyam.

Vṛtti—➢ *jap* → (806) *jap + ya[t]* → (330) *japya* → (87, 733) *japya + s[u]* → (157) *japya + am* → (94) *japyam* <1.1, *bhāve*>.
➢ *kup* → (806) *kup + ya[t]* → (330, 333) *kopya* → (87, 733) *kopya + s[u]* → (157) *kopya + am* → (94) *kopyam* <1.1, *bhāve*>.

Amṛta—This is also an *apavāda* of the *kṛt pratyaya [ṇ]ya[t]* which will be mentioned in *sūtra* 808.

८०७ । नञ्पूर्वस्य वदेरवद्यं गर्ह्ये, वृङ्वृञोर्वर्या प्रतिबन्धं विना स्वीकार्यायाम् ।

807. nañ-pūrvasya vader avadyaṁ garhye, vṛṅ-vṛñor varyā pratibandhaṁ vinā svī-kāryāyām

nañ-pūrvasya—which is preceded by *na[ñ]; vadeḥ*—of the *dhātu vad[a] vyaktāyāṁ vāci* (1P, to speak, say, tell); *avadyam—avadyam; garhye*—in the sense of *garhya* (to be condemned, condemnable); *vṛṅ-vṛñoh*—of the *dhātus vṛ[ñ] varaṇe* (5U, to choose, ask for) and *vṛ[ṅ] sambhaktau* (9A, to serve, worship); *varyā—varyā; pratibandham*—interference; *vinā*—without; *svī-kāryāyām*—in the sense of *svī-kāryā* (a women who can be married).

***Avadya* is the *nipāta* of *na[ñ] + vad[a] + ya[t]* in the special meaning of *garhya,* and *varyā* is the *nipāta* of *vṛ[ṅ]* or *vṛ[ñ] + ya[t]* in the special meaning of *pratibandhaṁ vinā svī-kāryā.*[164]**

"patiṁ-varāyām" ity eke. āb-anto 'yaṁ yat-pratyayaḥ. pratibandhe tu vṛñ varaṇe kyap vakṣyate—vṛtyā kanyā. lakṣmī-nirdeśaḥ kim? vṛṅ sambhaktau ṇyad vakṣyate—vāryā ṛtvijaḥ. vyabhicarati ca—"sugrīvo nāma varyo 'sau bhavatā cāru-vikramaḥ" ity atra (bhaṭṭiḥ 6.50). mukhye 'pi dṛśyate—"vṛṣṇi-varyaḥ" ity-ādau ca.

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164 In other words, *avadya* means *garhya* (reproachable) and *varyā* means *pratibandhaṁ vinā svī-kāryā* (a women who can be married without interference).

VṚTTI—Some say *patiṁ-varāyām* (in the sense of *patiṁ-varā* (A woman who chooses her husband by herself)). The *kṛt pratyaya ya[t]* in *varyā* is followed by *ā[p]*. When there is interference, however, the upcoming *pratyaya [k]ya[p]* is applied after *vṛ[ñ] varaṇe* (5U, to choose, ask for) and we get *vṛtyā kanyā* (a woman who can be asked in marriage). Why is the feminine form *varyā* mentioned here? Because in another sense the upcoming *pratyaya [ṇ]ya[t]* is applied after *vṛ[ṅ] sambhaktau* (9A, to serve, worship) and we get *vāryā ṛtvijaḥ* (the priests are to be honored). But deviation from this rule is also seen in *sugrīvo nāma varyo 'sau bhavatā cāru-vikramaḥ* (*Bhaṭṭi-kāvya* 6.50). In *vṛṣṇi-varyaḥ* (the best of the Vṛṣṇis) and so on, it is seen that *ya[t]* is applied even when the sense is *mukhya* (the best).

AMṚTA—Regarding *patiṁ-varāyām,* a woman who chooses her husband by herself is called a *svayaṁ-varā* or a *patiṁ-varā.* According to *Amara-koṣa,* the words *svayaṁ-varā, patiṁ-varā,* and *varyā* are synonyms. Regarding *vṛtyā, [k]ya[p]* is applied by *eti-stu-śāsu-vṛñ-dṛ-juṣaḥ kyap* (813) and then *vāmanāt tuk pṛthau* (777) is applied, Regarding *vāryāḥ, [ṇ]ya[t]* is applied by *ṛ-dvaya-viṣṇujanābhyām ṇyat* (808) and then *vṛṣṇīndra* is done. What Jīva Gosvāmī intends to say when he says "but deviation from this rule is also seen" is that *varya* is also used in a gender other than the feminine, in the general sense of *varaṇa* (choosing, asking). The complete verse that Jīva Gosvāmī quoted from *Bhaṭṭi-kāvya* is: *ṛṣyamūke 'navadyo 'sti paṇya-bhrātṛ-vadhaḥ kapiḥ / sugrīvo nāma varyo 'sau bhavatā cāru-vikramaḥ.* This is Kabandha speaking to Rāma. The meaning is "In the Ṛṣyamūka mountain there is one irreproachable (*anavadya*) monkey of great strength named Sugrīva. He should be asked (*varya*) by you [for help]." Here *varya* is used in the general sense of *varaṇa* (choosing, asking). Why do we say "in the special meaning of *garhya*"? Because otherwise *[k]ya[p]* is applied by *sūtra* 812 and we get *anudyam* which means *akathyam* (not to be spoken). The word *mukhya* here means *śreṣṭha* (the best).

८०८ । ऋद्वयविष्णुजनाभ्यां ण्यत् ।

808. ṛ-dvaya-viṣṇujanābhyāṁ ṇyat

ṛ-dvaya-viṣṇujanābhyām—after a *dhātus* that end in *ṛ-dvaya* or a *viṣṇujana; ṇyat*—the *kṛt pratyaya [ṇ]ya[t].*

[Ṇ]ya[t]* is applied after *dhātus* that end in *ṛ-dvaya* or a *viṣṇujana.

kāryam, vāhyam. hano hasya ghaḥ, hantes taḥ—ghātyam.

Vṛtti—➢ *kṛ* → (808) *kṛ + [ṇ]ya[t]* → (*kṛ* is *aniṭ* by verse 1, 314) *kārya* → (87, 733) *kārya + s[u]* → (157) *kārya + am* → (94) *kāryam* <1.1, *bhāve*>.

➢ *vah* → (808) *vah + [ṇ]ya[t]* → (*vah* is *aniṭ* by verse 8, 358) *vāhya* → (87, 733) *vāhya + s[u]* → (157) *vāhya + am* → (94) *vāhyam* <1.1, *bhāve*>.

***Hano hasya gho ṇin-nayoḥ* (197) and *hantes to nṛsiṁhe 'n-iṇ-adhokṣaje* (577) are applied and we get *ghātyam* <1.1 *bhāve*>.**

➢ *han* → (808) *han + [ṇ]ya[t]* → (*han* is *aniṭ* by verse 5, 197) *ghan + [ṇ]ya[t]* → (358) *ghān + [ṇ]ya[t]* → (577) *ghātya* → (87, 733) *ghātya + s[u]* → (157) *ghātya + am* → (94) *ghātyam* <1.1, *bhāve*>.

८०९ । चजोः कगौ घिण्ण्यतोरजवजव्रजकवर्गादिवर्जम् ।

809. ca-joḥ ka-gau ghiṇ-ṇyator aja-vaja-vraja-ka-vargādi-varjam

ca-joḥ—of *ca-rāma* and *ja-rāma; ka-gau*—the replacements *ka-rāma* and *ga-rāma; ghit-ṇyatoḥ*—when *[ṇ]ya[t]* or a *pratyaya* which has the indicatory letter *gh* follows; *aja-vaja-vraja-ka-varga-ādi-varjam*—with the exception of *aj[a] gatau kṣepaṇe ca* (1P, to go, move; to drive), *vaj[a] gatau* (1P, to go, move), *vraj[a] gatau* (1P, to go, move), and *dhātus* beginning in *ka-varga.*

C* and *j* change to *k* and *g* respectively when *[ṇ]ya[t]* or a *pratyaya* which has the indicatory letter *gh* follows. But not in the case of *aj[a], vaj[a], vraj[a],* and *dhātus* beginning in *ka-varga.

pākyaṁ, rogyam. neha—vājyaṁ, vrājyaṁ, garjyam. ajer vī-bhāvāt ṇyati nodāharaṇam.

Vṛtti—➢ *pac* → (808) *pac + [ṇ]ya[t]* → (*pac* is *aniṭ* by verse 2, 358) *pāc + [ṇ]ya[t]* → (809) *pākya* → (87, 733) *pākya + s[u]* → (157) *pākya + am* → (94) *pākyam* <1.1, *bhāve*>.

➢ *ruj* → (808) *ruj + [ṇ]ya[t]* → (*ruj* is *aniṭ* by verse 2, 333) *roj + [ṇ]ya[t]* → (809) *rogya* → (87, 733) *rogya + s[u]* → (157) *rogya + am* → (94) *rogyam* <1.1, *bhāve*>.

But the rule does not apply as regards *vājyam* <1.1 *bhāve*>, *vrājyam* <1.1 *bhāve*>, and *garjyam* <1.1 *bhāve*>. There is no counterexample as regards *aj[a],* because *aj[a]* becomes *vī* when *[ṇ]ya[t]* follows (*sūtra* 379).

Amṛta—In *garjyam,* the *j* of the *dhātu garj[a] śabde* (1P, to sound, roar) does not change to *g,* because *garj[a]* is a *dhātu* beginning in *ka-varga.*

Examples when *[gh]a[ṇ],* a *pratyaya* which has the indicatory letter *gh,* follows are: *śokaḥ* <1.1, *bhāve*>, *tyāgaḥ* <1.1, *bhāve*>, and so on. But *aj[a]* does not become *vī* when *[gh]a[ṇ]* follows, and so the prohibition *aja-vaja-vraja-ka-vargādi-varjam* blocks the change to *g* in that case and we get *ājaḥ* <1.1, *bhāve*>.

८१० । मोच्यरोच्यशोच्ययाच्यत्याज्ययाज्यवर्ज्यार्च्यपूज्याः साधवः ।

810. mocya-rocya-śocya-yācya-tyājya-yājya-varjyārcya-pūjyāḥ sādhavaḥ

mocya-rocya-śocya-yācya-tyājya-yājya-varjya-arcya-pūjyāḥ—mocya, rocya, śocya, yācya, tyājya, yājya, varjya, arcya, and *pūjya; sādhavaḥ*—are the proper forms.

Mocya* is the *nipāta* of *muc[ḷ] + [ṇ]ya[t], rocya* is the *nipāta* of *ruc[a] + [ṇ]ya[t], śocya* is the *nipāta* of *śuc[a] + [ṇ]ya[t], yācya* is the *nipāta* of *[ṭu]yāc[ṛ] + [ṇ]ya[t], tyājya* is the *nipāta* of *tyaj[a] + [ṇ]ya[t], yājya* is the *nipāta* of *yaj[a] + [ṇ]ya[t], varjya* is the *nipāta* of *vṛj[ī] + [ṇ]ya[t], arcya* is the *nipāta* of *arc[a] + [ṇ]ya[t],* and *pūjya* is the *nipāta* of *pūj[a] + [ṇ]ya[t].

AMṚTA—In *mocya, rocya, śocya, yācya,* and *arcya,* the result of the *nipāta* is that the change to *k* by *sūtra* 809 doesn't take place, and in *tyājya, yājya, varjya,* and *pūjya,* the result of the *nipāta* is that the change to *g* by *sūtra* 809 doesn't take place.

८११ । प्रयोज्यनियोज्यौ शक्यार्थे, वञ्च्याञ्च्यौ गतौ, वाच्यमपदसङ्घाते, भोज्यं भक्ष्ये निपात्यन्ते ।

811. prayojya-niyojyau śakyārthe, vañcyāñcyau gatau, vācyam apada-saṅghāte, bhojyaṁ bhakṣye nipātyante

prayojya-niyojyau—prayojya and *niyojya; śakya-arthe*—in the sense of *śakya* (able); *vañcya-añcyau—vañcya* and *añcya; gatau*—when the meaning is *gati* (going); *vācyam—vācya; apada-saṅghāte*—when something other than a combination (*saṅghāta*) of words (*padas*) is to be expressed; *bhojyam—bhojya; bhakṣye*—when an eatable is to be expressed; *nipātyante*—are made as *nipātas.*

Prayojya* and *niyojya* are the *nipātas* of *pra + yuj[ir] + [ṇ]ya[t]* and *ni + yuj[ir] + [ṇ]ya[t]* in the sense of *śakya.*[165] *Vañcya* and *añcya* are the *nipātas

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165 This limits *prayojya* and *niyojya* to the sense of *śakti* ordained in *arha-śaktyor vidhi-viṣṇukṛtya-tṛlaḥ* (716). In senses other than *śakti* the forms are *prayogya* and *niyogya.*

of *vañc[u] + [ṇ]ya[t]* and *añc[u] + [ṇ]ya[t]* when the meaning is *gati.*[166] *Vācya* is the *nipāta* of *vac[a] + [ṇ]ya[t]* when something other than a combination of words is to be expressed. And *bhojya* is the *nipāta* of *bhuj[a]* when an eatable is to be expressed.

anyatra prayogya ity-ādiṣu yathā-svaṁ ka-gau.

Vṛtti—In other meanings, the change to *k* or *g* is done according to what fits, as in *prayogya* and so on.

Amṛta—*Prayojya* and *niyojya* are made as *nipātas* in the sense of *śakya*. Thus *prayojyaḥ* means *prayoktuṁ śakyaḥ* (able to be engaged) and *niyojyaḥ* means *niyoktuṁ śakyaḥ* (able to be ordered). In this way, both *prayojya* and *niyojya* refer to a *bhṛtya* (servant). In *vañcya, añcya,* and *vācya,* the result of the *nipāta* is that the change to *k* by *sūtra* 809 doesn't take place, and in *prayojya, niyojya,* and *bhojya,* the result of the *nipāta* is that the change to *g* by *sūtra* 809 doesn't take place. Due to the words "and so on," we also get *vaṅkya, aṅkya, vākya,* and *bhogya. Prayogya* and *niyogya* are used just in the sense of *preraṇīya* (to be impelled), *vaṅkya* means *vañcanīya* (to be cheated), *aṅkya* means *pūjya* (to be worshiped), *vākya* means a combination of words (a sentence), and *bhogya* means wealth and so on.

८१२ । अनुपेन्द्रे वदो यत्क्यपौ , भुवः क्यप्भावे , हनस्तश्च ।

812. anupendre vado yat-kyapau, bhuvaḥ kyap bhāve, hanas taś ca

an-upendre—when something which is not an *upendra* is the *pūrva-pada; vadaḥ*—after the *dhātu vad[a] vyaktāyāṁ vāci* (1P, to speak, say, tell); *yat-kyapau*—the *kṛt pratyayas ya[t]* and *[k]ya[p]; bhuvaḥ*—after the *dhātu bhū sattāyām* (1P, to be, become, exist); *kyap*—the *kṛt pratyaya [k]ya[p]; bhāve*—in *bhāve prayoga; hanaḥ*—after the *dhātu han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go, move); *taḥ*—the change to *ta-rāma; ca*—also.

Ya[t]* or *[k]ya[p]* is applied after *vad[a]* when something which is not an *upendra* is the *pūrva-pada.* Similarly, when something which is not an *upendra* is the *pūrva-pada, [k]ya[p]* is applied after *bhū* and *han[a]* in *bhāve prayoga* and the *n* of *han[a]* changes to *t.

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166 Thus, from *vañc[u] gatau* (1P, to go, move), be get *vañcya,* but from *vañc[u] pralambhane* (10A, to cheat), we get *vaṅkya.* Similarly, from *añc[u] gati-pūjanayoḥ* (1P, to go, move; to worship), when the meaning is *gati,* we get *añcya,* but when the meaning is *pūjana,* we get *aṅkya.*

kṛṣṇenodyante—kṛṣṇa-vadyā gītāḥ, kṛṣṇodyāḥ. bāhulyāt kartari ca—satya-vadyo raghūttamaḥ. brahmaṇo bhāvaḥ brahma-bhūyam. brahmaṇo hananaṁ brahma-hatyā, strītvam abhidhānāt.

VṚTTI—For example, *kṛṣṇa-vadyā gītāḥ* or *kṛṣṇodyāḥ gītāḥ* (The Gītās, which are spoken by Kṛṣṇa) where *kṛṣṇa-vadyāḥ* and *kṛṣṇodyāḥ* mean *kṛṣṇenodyante* (spoken by Kṛṣṇa).

➢ *kṛṣṇena* <3.1> + *vad* → (812) *kṛṣṇena* <3.1> + *vad* + *ya[t]* → (330) *kṛṣṇena* <3.1> + *vadya* → (776, 601) *kṛṣṇa-vadya* → (87) *kṛṣṇa-vadya* + *[j]as* → (42) *kṛṣṇa-vadyās* → (93) *kṛṣṇa-vadyāḥ* <1.3, *karmaṇi*>.

➢ *kṛṣṇena* <3.1> + *vad* → (812) *kṛṣṇena* <3.1> + *vad* + *[k]ya[p]* → (330, 471) *kṛṣṇena* <3.1> + *udya* → (776, 601) *kṛṣṇa* + *udya* → (44) *kṛṣṇodya* → (87) *kṛṣṇodya* + *[j]as* → (42) *kṛṣṇodyās* → (93) *kṛṣṇodyāḥ* <1.3, *karmaṇi*>.

Because the *kṛt pratyayas* are applied variously (*sūtra* 728), we also get *satya-vadyo raghūttamaḥ* (The best of the Raghus, who speaks the truth) where *ya[t]* is applied in *kartari prayoga.* The other examples are *brahma-bhūyam*, which means *brahmaṇo bhāvaḥ*[167] (the state of being Brahman), and *brahma-hatyā,* which means *brahmaṇo hananam*[168] (killing a *brāhmaṇa*). *Hatyā* is feminine on account of common usage.

➢ *brahmaṇaḥ* <6.1> + *bhū* → (812) *brahmaṇaḥ* <6.1> + *bhū* + *[k]ya[p]* → (330, 294) *brahmaṇaḥ* <6.1> + *bhūya* → (776, 601) *brahman* + *bhūya* → (190) *brahma-bhūya* → (87, 733) *brahma-bhūya* + *s[u]* → (157) *brahma-bhūya* + *am* → (94) *brahma-bhūyam* <1.1, *bhāve*>.

➢ *brahmaṇaḥ* <6.1> + *han* → (812) *brahmaṇaḥ* <6.1> + *han* + *[k]ya[p]* → (*han* is *aniṭ* by verse 5, 812) *brahmaṇaḥ* <6.1> + *hatya* → (776, 601) *brahman* + *hatya* → (190) *brahma-hatya* → (87, 1081) *brahma-hatya* + *ā[p]* → (1053) *brahma-hatyā* → (87) *brahma-hatyā* + *s[u]* → (138) *brahma-hatyā* <1.1, *bhāve*>.

AMṚTA—*Ya[t]* and *[k]ya[p]* are applied after *vad[a]* in *bhāve prayoga* and *karmaṇi prayoga,* but *[k]ya[p]* is only applied after *bhū* and *han[a]* in *bhāve prayoga.* This rule ordains *ya[t]* where it would have otherwise been unobtained when there is a *pūrva-pada.*

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167 The word *brahmaṇaḥ* here is made by applying a *ṣaṣṭhī viṣṇubhakti* after *brahman* by *kartṛ-karmaṇoḥ ṣaṣṭhī kṛd-yoge* (642), because *brahman* is the *anukta-kartā* of *bhāvaḥ* here.

168 Likewise *brahman* takes a *ṣaṣṭhī viṣṇubhakti* because it is the *anukta-karma* of *hananam* here.

Satya-vadyaḥ is the usage of Bhaṭṭi. It means *satyaṁ vadati* (He speaks the truth). *Brahma-bhūyam* means *brahmatvam* (the state of being Brahman). Why do we say *anupendre*? Because when an *upendra* is the *pūrva-pada, [ṇ]ya[t]* is applied and we get *pravādyaḥ.*

८१३ । एतिस्तुशासुवृञ्दृजुषः क्यप् ।

813. eti-stu-śāsu-vṛñ-dṛ-juṣaḥ kyap

eti-stu-śāsu-vṛñ-dṛ-juṣaḥ—after the *dhātus i[ṇ] gatau* (2P, to go, move), *ṣṭu[ñ] stutau* (2U, to praise), *śās[u] anuśiṣṭau* (2P, to instruct, punish, rule), *vṛ[ñ] varaṇe* (5U, to choose, ask for), *dṛ[ṅ] ādare* (6A, to respect), and *juṣ[ī] prīti-sevanayoḥ* (6A, to be pleased, to like; to serve, visit, dwell); *kyap*—the *kṛt pratyaya [k]ya[p].*

[K]ya[p]* is applied after *i[ṇ], ṣṭu[ñ], śās[u], vṛ[ñ], dṛ[ṅ],* and *juṣ[ī].

vāmanāt tuk—ityaḥ, stutyaḥ. śāṣaḥ śiṣ, śiṣyaḥ. vṛtyaḥ, ādṛtyaḥ, juṣyaḥ. āṅaḥ śāsv ity-āder ākhyāta-darśitatvān na śiṣ-ādeśaḥ—āśāsyam.

VṚTTI—*Vāmanāt tuk pṛthau* (777) is applied, and we get *ityaḥ* <1.1 *karmaṇi*> and *stutyaḥ* <1.1 *karmaṇi*>.

➢ *i* → (813) *i + [k]ya[p]* → (*i* is *aniṭ* by verse 1, 294, 777) *itya* → (87) *itya + s[u]* → (93) *ityaḥ* (to be gone to) <1.1, *karmaṇi*>.

➢ *ṣṭu* → (346) *stu* → (813) *stu + [k]ya[p]* → (*stu* is *aniṭ* by verse 1, 294, 777) *stutya* → (87) *stutya + s[u]* → (93) *stutyaḥ* (to be praised, praiseworthy) <1.1, *karmaṇi*>.

➢ *śās* → (813) *śās + [k]ya[p]* → (330, 294, 509) *śiṣya* → (87) *śiṣya + s[u]* → (93) *śiṣyaḥ* (to be instructed, a disciple) <1.1, *karmaṇi*>.

➢ *vṛ* → (813) *vṛ + [k]ya[p]* → (330, 294, 777) *vṛtya* → (87) *vṛtya + s[u]* → (93) *vṛtyaḥ* (to be chosen) <1.1, *karmaṇi*>.

➢ *ā[ṅ] + dṛ* → (813) *ā[ṅ] + dṛ + [k]ya[p]* → (*dṛ* is *aniṭ* by verse 1, 294, 777) *ādṛtya* → (87) *ādṛtya + s[u]* → (93) *ādṛtyaḥ* (to be respected, respectable) <1.1, *karmaṇi*>.

➢ *juṣ* → (813) *juṣ + [k]ya[p]* → (330, 294) *juṣya* → (87) *juṣya + s[u]* → (93) *juṣyaḥ* (to be served) <1.1, *karmaṇi*>.

As explained in the *Ākhyāta-prakaraṇa,* the *dhātu ā[ṅ] + śās[u] icchāyām* (2A, to desire) does not undergo the change to *śiṣ* (509). Thus we get *āśāsyam* <1.1 *bhāve*>.

Amṛta—In the case of *itya* and *stutya, [k]ya[p]* is an *apavāda* of *ya[t].* But in the case of *śiṣya, vṛtya, ādṛtya,* and *juṣya,* it is an *apavāda* of *[ṇ]ya[t].* Since *vṛ[ñ]* is mentioned here along with the indicatory letter *ñ, vṛ[ṅ] sambhaktau* (9A, to serve, worship) is excluded.

८१४ । शंसिदुहिगुहिभ्यो वा क्यप् ।

814. śaṁsi-duhi-guhibhyo vā kyap

śaṁsi-duhi-guhibhyaḥ—after the *dhātus śans[u] hiṁsāyāṁ stutau ca* (1P, to hurt; to praise), *duh[a] prapūraṇe* (2U, to milk, extract), and *guh[ū] saṁvaraṇe* (1U, to cover, hide); *vā*—optionally; *kyap—[k]ya[p].*

[K]ya[p]* is optionally applied after *śans[u], duh[a],* and *guh[ū].

śasyaṁ, śaṁsyam. duhyaṁ, dohyam.

Vṛtti—➢ *śans* → (two options by 814):
1) (*[k]ya[p]* is applied) *śans* + *[k]ya[p]* → (330, 343) *śasya* → (87, 733) *śasya* + *s[u]* → (157) *śasya* + *am* → (94) *śasyam* <1.1, *bhāve*>.
2) (*[k]ya[p]* isn't applied, 808) *śans* + *[ṇ]ya[t]* → (330, 165) *śaṁsya* → (87, 733) *śaṁsya* + *s[u]* → (157) *śaṁsya* + *am* → (94) *śaṁsyam* <1.1, *bhāve*>.

➢ *duh* → (two options by 814):
1) (*[k]ya[p]* is applied) *duh* + *[k]ya[p]* → (*duh* is *aniṭ* by verse 8, 294) *duhya* → (87, 733) *duhya* + *s[u]* → (157) *duhya* + *am* → (94) *duhyam* <1.1, *bhāve*>.
2) (*[k]ya[p]* isn't applied, 808) *duh* + *[ṇ]ya[t]* → (*duh* is *aniṭ* by verse 8, 333) *dohya* → (87, 733) *dohya* + *s[u]* → (157) *dohya* + *am* → (94) *dohyam* <1.1, *bhāve*>.

Amṛta—In the case that *[k]ya[p]* isn't applied, *[ṇ]ya[t]* is applied by *ṛ-dvaya-viṣṇujanābhyāṁ ṇyat* (808). Likewise we get *guhyam* <1.1, *bhāve*> or *gohyam* <1.1, *bhāve*>.

८१५ । भृञः क्यप्न तु पत्न्यां, सम्भृञो वा, कृवृषिभ्यां च ।

815. bhṛñaḥ kyap na tu patnyāṁ, sambhṛño vā, kṛ-vṛṣibhyāṁ ca

bhṛñaḥ—after the *dhātu [ḍu]bhṛ[ñ] dhāraṇa-poṣaṇayoḥ* (3U, to hold, bear; to support, nourish); *kyap—[k]ya[p]; na*—not; *tu*—but; *patnyām*—when a *patnī* (wife) is to be expressed; *sambhṛñaḥ*—after *sam* + *[ḍu]bhṛ[ñ]; vā*—optionally; *kṛ-vṛṣibhyām*—after the *dhātus [ḍu]kṛ[ñ] karaṇe* (8U, to do, make) and *vṛṣ[u] secane* (1P, to rain); *ca*—also.

***[K]ya[p]* is applied after *[ḍu]bhṛ[ñ],* provided a wife isn't being expressed, but it is only optionally applied after *sam* + *[ḍu]bhṛ[ñ]*. Similarly, *[k]ya[p]* is optionally applied after *[ḍu]kṛ[ñ]* and *vṛṣ[u]*.**

bhṛtyaḥ. sambhṛtyaḥ sambhāryaḥ. kṛtyaṁ kāryam. vṛṣyaṁ varṣyam. patnyāṁ tu—bhāryā.

Vṛtti—➢ *bhṛ* → (815) *bhṛ* + *[k]ya[p]* → (*[ḍu]bhṛ[ñ]* is *aniṭ* by verse 1, 294, 777) *bhṛtya* → (87) *bhṛtya* + *s[u]* → (93) *bhṛtyaḥ* (to be maintained, a servant) <1.1, *karmaṇi*>.

➢ *sam* + *bhṛ* → (two options by 815):

1) (*[k]ya[p]* is applied) *sam* + *bhṛ* + *[k]ya[p]* → (*[ḍu]bhṛ[ñ]* is *aniṭ* by verse 1, 294, 777) *sam* + *bhṛtya* → (72, 73) *sambhṛtya* → (87) *sambhṛtya* + *s[u]* → (93) *sambhṛtyaḥ* <1.1, *karmaṇi*>.

2) (*[k]ya[p]* isn't applied, 808) *sam* + *bhṛ* + *[ṇ]ya[t]* → (*[ḍu] bhṛ[ñ]* is *aniṭ* by verse 1, 314) *sam* + *bhārya* → (72, 73) *sambhārya* → (87) *sambhārya* + *s[u]* → (93) *sambhāryaḥ* <1.1, *karmaṇi*>.

➢ *kṛ* → (two options by 815):

1) (*[k]ya[p]* is applied) *kṛ* + *[k]ya[p]* → (*[ḍu]kṛ[ñ]* is *aniṭ* by verse 1, 294, 777) *kṛtya* → (87, 733) *kṛtya* + *s[u]* → (157) *kṛtya* + *am* → (94) *kṛtyam* (action, what ought to be done, duty, purpose) <1.1, *bhāve*>.

2) (*[k]ya[p]* isn't applied, 808) *kṛ* + *[ṇ]ya[t]* → (*[ḍu]kṛ[ñ]* is *aniṭ* by verse 1, 314) *kārya* → (87) *kārya* + *s[u]* → (157) *kārya* + *am* → (94) *kāryam* (action, what ought to be done, duty, result, purpose) <1.1, *bhāve*>.

➢ *vṛṣ* → (two options by 815):

1) (*[k]ya[p]* is applied) *vṛṣ* + *[k]ya[p]* → (330, 294) *vṛṣya* → (87, 733) *vṛṣya* + *s[u]* → (157) *vṛṣya* + *am* → (94) *vṛṣyam* (raining should be [done]) <1.1, *bhāve*>.

2) (*[k]ya[p]* isn't applied, 808) *vṛṣ* + *[ṇ]ya[t]* → (330, 333) *varṣya* → (87) *varṣya* + *s[u]* → (157) *varṣya* + *am* → (94) *varṣyam* (raining should be [done]) <1.1, *bhāve*>.

But when a wife is to be expressed, we get *bhāryā* (a wife).

➢ *bhṛ* → (808) *bhṛ* + *[ṇ]ya[t]* → (*[ḍu]bhṛ[ñ]* is *aniṭ* by verse 1, 314) *bhārya* → (87, 1081) *bhārya* + *ā[p]* → (1053) *bhāryā* → (87) *bhāryā* + *s[u]* → (138) *bhāryā* (a wife) <1.1, *karmaṇi*>.

Amṛta—*Amara-koṣa* says *patnī pāṇi-gṛhītī ca dvitīyā saha-dharmiṇī bhāryā jāyā* (The words *patnī pāṇi-gṛhītī, dvitīyā, saha-dharminī, bhāryā,* and *jāyā* are all synonyms [of "wife"])

८१६ । भव्यगेयप्रवचनीयोपस्थानीयजन्याप्लाव्यापात्याः कर्तरि च ।

816. bhavya-geya-pravacanīyopasthānīya-janyāplāvyāpātyāḥ kartari ca

bhavya-geya-pravacanīya-upasthānīya-janya-āplāvya-āpātyāḥ—bhavya, geya, pravacanīya, upasthānīya, janya, āplāvya, and *āpātya; kartari*—in *kartari prayoga; ca*—also.

Bhavya, geya, pravacanīya, upasthānīya, janya, āplāvya,* and *āpātya* are also used in *kartari prayoga.

vaiṣṇavo mathurāyāṁ bhavyaḥ, bhavatīty artha ity-ādi. harer geyaḥ, hariṁ gāyatīty arthaḥ. pakṣe mathurāyāṁ bhavyam ity-ādi.

Vṛtti—Examples are *vaiṣṇavo mathurāyāṁ bhavyaḥ* (The Vaiṣṇava is in Mathurā) where *bhavyaḥ* means *bhavati* and *harer geyaḥ* which means *hariṁ gāyati* (He praises Hari). In the other case, we get *mathurāyāṁ bhavyam* (being in Mathurā) and so on.

Amṛta—Due to the word *ca,* they are also used in *bhāve prayoga* and *karmaṇi prayoga.* In *harer geyaḥ, hari* is the *anukta-karma* and thus it takes a *ṣaṣṭhī viṣṇubhakti* by *sūtra* 642. The *kartā bhaktaḥ* should be understood here. Other examples are *pravacanīyo guruḥ śrī-bhāgavatasya* (The *guru* explains the *Bhāgavatam*), *upasthānīyaḥ śiṣyo guroḥ* (The disciple serves the *guru*), *asau janyaḥ* (He takes birth), *asau āplāvyaḥ* (He bathes), *asau āpātyaḥ* (He rushes towards). The word *pakṣe* here means "in *bhāve prayoga* and *karmaṇi prayoga.*" Due to the words "and so on," we get *harir geyo bhaktena* (Hari is praised by the devotee), *pravacanīyaṁ bhāgavataṁ guruṇā* (The *Bhāgavatam* is explained by the *guru*), *upasthānīyo guruḥ śiṣyeṇa* (The *guru* is served by the disciple), *anena janyam* (taking birth should be [done] by him), *anena āplāvyam* (bathing should be [done] by him), and *anena āpātyam* (rushing towards should be [done] by him).

Saṁśodhinī—*Bhavya* and *geya* are formed by applying *ya[t]* by *sarveśvarānta-dhātor yat* (801), *pravacanīya* and *upasthānīya* are formed by applying *anīya* by *tavyānīyau* (800), *janya* is formed by applying *ya[t]* by *śak-ādibhyaś ca yat* (804), and *āplāvya* and *āpātya* are formed by applying *[ṇ]ya[t]* by *u-dvayāṇ ṇyad āvaśyake* (*Bṛhat* 1366) and *ṛ-dvaya-viṣṇujanābhyāṁ ṇyat* (808).

८१७ । बाहुल्यात्करणादौ च ते ।
817. bāhulyāt karaṇādau ca te

bāhulyāt—because the *kṛt pratyayas* are applied variously; *karaṇa-ādau*—when the *karaṇa* and so is to be expressed; *ca*—also; *te*—they (the *viṣṇukṛtyas*).

Because the *kṛt pratyayas* are applied variously, the *viṣṇukṛtyas* are also applied in *karaṇe prayoga* and so on.[169]

snāyate yena tat—snānīyam āmalaky-ādi. dīyate yasmai saḥ—dānīyo vipraḥ. āpatati yasmāt saḥ—āpātyo bhṛguḥ. ramyate yasmin tat—ramaṇīyaṁ vṛndāvanam.

VṚTTI—Examples are *snānīyam āmalaky-ādi* (*āmalakī* and so on with which to bathe) where *snānīyam* means *snāyate yena tat* (that with which bathing is [done]), *dānīyo vipraḥ* (A *vipra* unto whom [a donation] is given) where *dānīyaḥ* means *dīyate yasmai saḥ* (he unto whom giving is [done]), *āpatyo bhṛguḥ* (the cliff from which people fall) where *āpātyaḥ* means *āpatati yasmāt saḥ* (that from which one falls), and *ramaṇīyaṁ vṛndāvanam* (Vṛndāvana in which [the mind] delights, charming Vṛndāvana) where *ramaṇīyam* means *ramyate yasmin tat* (the place where enjoying is [done]).

AMṚTA—The word *te* here refers to the *viṣṇukṛtyas. Snānīyam* is formed by applying *anīya* in *karaṇe prayoga, dānīyaḥ* is formed by applying *anīya* in *sampradāne prayoga, āpātyaḥ* is formed by applying *[ṇ]ya[t]* in *apādāne prayoga,* and *ramaṇīyam* is formed by applying *anīya* in *adhikaraṇe prayoga.* In these *kṛt pratyayas* (the *viṣṇukṛtyas*) all the *kārakas* are seen to be *ukta.* For example, first the *viṣṇukṛtyas* were ordained in *bhāve prayoga* and *karmaṇi prayoga* (*sūtra* 799), then they were ordained in *kartari prayoga* (*sūtra* 816), and now they are ordained in *karaṇe prayoga* and so on. In this regard, because the *viṣṇukṛtya pratyayas* are ordained in *kartari prayoga* and so on, the *kartā* and so on is *ukta* by those *pratyayas.*

८१८ । कर्तरि ।
818. kartari

kartari—in *kartari prayoga.*

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169 In *karaṇe prayoga,* the *karaṇa* is *ukta* by the *pratyaya.* Similarly, in *sampradāne prayoga,* the *sampradāna* is *ukta,* and so on (*sūtra* 629).

The word *kartari* is to be added in the next *sūtras*.

prabhur ayam.

VṚTTI—This is a *prabhu adhikāra*.

AMṚTA—The *adhikāra kartari* is mentioned again[170] to remove the *anuvṛtti* of *bhāva-karmaṇoḥ*.

८१९ । णकतृलौ ।

819. ṇaka-tṛlau

ṇaka-tṛlau—the *kṛt pratyayas [ṇ]aka* and *tṛ[l]*.

***[Ṇ]aka* and *tṛ[l]* are applied after a *dhātu* in *kartari prayoga*.**

"ṇvul-tṛcau" pāṇiniḥ. karotīti kārakaḥ, kartā jagataḥ. vaha—voḍhā. hana—ghātakaḥ. ḍudāñ—dāyakaḥ.

VṚTTI—Pāṇini called them *[ṇ]vu[l]* and *tṛ[c]* (3.1.133). Examples are *jagataḥ kārakaḥ* and *jagataḥ kartā* (one who creates the universe, the creator of the universe) where *kārakaḥ* and *kartā* mean *karoti* (one who creates).

➢ *kṛ* → (819) *kṛ* + *[ṇ]aka* → (*kṛ* is *aniṭ* by verse 1, 314) *kāraka* → (87) *kāraka* + *s[u]* → (93) *kārakaḥ* (one who does, a doer) <1.1>.

➢ *kṛ* → (819) *kṛ* + *tṛ[l]* → (*kṛ* is *aniṭ* by verse 1, 289) *kartṛ* → (87) *kartṛ* + *s[u]* → (127) *kartṛ* + *ā[c]* → (124) *kartā* (one who does, a doer) <1.1>.

From *vah[a] prāpaṇe* (1U, to bear, lead, carry) we get *voḍhā* <1.1>.

➢ *vah* → (819) *vah* + *tṛ[l]* → (*vah* is *aniṭ* by verse 8, 211) *vaḍh* + *tṛ* → (354) *vaḍh* + *dhṛ* → (205) *vaḍh* + *ḍhṛ* → (411) *va* + *ḍhṛ* → (465) *voḍhṛ* → (87) *voḍhṛ* + *s[u]* → (127) *voḍhṛ* + *ā[c]* → (124) *voḍhā* (one who carries, a carrier) <1.1>.

From *han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go, move), we get *ghātakaḥ* <1.1>.

➢ *han* → (819) *han* + *[ṇ]aka* → (*han* is *aniṭ* by verse 5, 197) *ghan*

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170 The word *kartari* was aleady established as a *vāsudeva adhikāra* by *dhātoḥ kṛd bahulaṁ kartari* (728).

+ *[ṇ]aka* → (358) *ghān* + *[ṇ]aka* → (577) *ghātaka* → (87) *ghātaka* + *s[u]* → (93) *ghātakaḥ* (one who kills, a killer) <1.1>.

From *[ḍu]dā[ñ] dāne* (3U, to give), we get *dāyakaḥ* <1.1>.

➢ *dā* → (819) *dā* + *[ṇ]aka* → (*dā* is *aniṭ* by verse 1, 413) *dāyaka* → (87) *dāyaka* + *s[u]* → (93) *dāyakaḥ* (one who gives, a giver) <1.1>.

Amṛta—It was explained in *vṛtti* 790 that the Pāṇinians replace *vu* with *aka.* Thus *[ṇ]vu[l]* and *[ṇ]aka* are in effect the same. *Jagataḥ* is the *anukta-karma* here and thus it takes a *ṣaṣṭhī viṣṇubhakti* by *sūtra* 642.

Saṁśodhinī—As shown above, *kartari prayoga kṛdantas* can either be translated using the formula "one who ..." or using the English suffix "er" (or the suffix "or"). Thus *pālakaḥ* can be translated as "one who protects" or as "protector". Because *kṛdantas* are by nature *viśeṣaṇas* they require a *viśeṣya.* If the *viśeṣya* is mentioned in the sentence, then the *viśeṣya* is mentioned in place of the word "one" in "one who..." For example, in the sentence *tadā harir bhaktānāṁ pālakaḥ avatīrṇaḥ* (Then Hari who protects His devotees descended) Hari is mentioned in place of the word "one". But if no *viśeṣya* is seen in the sentence, then the word *janaḥ* (a person, i.e. one) has to be implied. Thus, because Jīva Gosvāmī does not mention any *viśeṣya* in his examples, we have implied the *viśeṣya janaḥ* and have thus translated *kārakaḥ* and so on as "a person who does, i.e. one who does" and so on. Otherwise a *viśeṣya* would be expected, since by themselves words such as *kārakaḥ* just mean "a doer" and so on.

८२० । नन्द्यादेरनः ।

820. nandy-āder anaḥ

nandi-ādeḥ—after the *nandy-ādis* (the *dhātus [ṭu]nad[i] samṛddhau* (1P, to be pleased, glad) + *[ṇ]i* and so on); *anaḥ*—the *kṛt pratyaya ana.*

Ana* is applied after the *nandy-ādis* in *kartari prayoga.

"lyuḥ" pāṇiniḥ. nandanaḥ, janārdanaḥ, madhusūdanaḥ, madanaḥ, tapanaḥ, patanaḥ, virocanaḥ, darpaṇaḥ, saṅkrandanaḥ, saṅkarṣaṇaḥ, pavanaḥ, vibhīṣaṇaḥ, ramaṇaḥ. "lyur ayaṁ saṁjñāyām" iti kāśikā. tatra ca "lyuḥ kartari" iti puṁstva-vidhāv amaraḥ. tatra ca "nandy-āder lyuḥ" iti sarvāpi taṭ-ṭīkā, kintu "nandanaṁ vanam" ity atra nandayatīti lyur iti kṣīrasvāmī. nandanāni munīndrāṇāṁ ramaṇāni vanaukasām—iti nandy-ādi-prakaraṇe bhaṭṭiḥ.

VṚTTI—Pāṇini called it *[l]yu* (*Aṣṭādhyāyī* 3.1.134).

➢ *nad[i]* → (344, 160) *nand* → (569) *nand* + *[ṇ]i* → *nandi* → (820) *nandi* + *ana* → (330, 449) *nandana* → (87) *nandana* + *s[u]* → (93) *nandanaḥ* (one who gladdens, a son) <1.1>

➢ *janam* <2.1> + *ard* → (820) *janam* <2.1> + *ard* + *ana* → (330) *janam* <2.1> + *ardana* → (776, 601) *jana-ardana* → (42) *janārdana* → (87) *janārdana* + *s[u]* → (93) *janārdanaḥ* (name of Kṛṣṇa) <1.1>

➢ *madhum* <2.1> + *ṣūd* → (346) *madhum* <2.1> + *sūd* → (820) *madhum* <2.1> + *sūd* + *ana* → (330) *madhum* <2.1> + *sūdana* → (776, 601) *madhusūdana* → (87) *madhusūdana* + *s[u]* → (93) *madhusūdanaḥ* (a bee, name of Kṛṣṇa) <1.1>

➢ *mad* → (569) *mad* + *[ṇ]i* → (358) *mād* + *[ṇ]i* → (570) *madi* → (820) *madi* + *ana* → (330, 449) *madana* → (87) *madana* + *s[u]* → (93) *madanaḥ* (that which causes one to be delighted / mad, name of cupid) <1.1>

➢ *tap* → (820) *tap* + *ana* → (330) *tapana* → (87) *tapana* + *s[u]* → (93) *tapanaḥ* (that which burns, name of the sun) <1.1>

➢ *pat* → (820) *pat* + *ana* → (330) *patana* → (87) *patana* + *s[u]* → (93) *patanaḥ* (that which flies / falls) <1.1>

➢ *vi* + *ruc* → (820) *vi* + *ruc* + *ana* → (330, 333) *virocana* → (87) *virocana* + *s[u]* → (93) *virocanaḥ* (that which shines brightly, name of the sun) <1.1>

➢ *dṛp* → (569) *dṛp* + *[ṇ]i* → (333) *darpi* → (820) *darpi* + *ana* → (330, 449) *darpana* → (734) *darpaṇa* → (87) *darpaṇa* + *s[u]* → (93) *darpaṇaḥ* (that which causes one to be proud, a mirror) <1.1>

➢ *sam* + *krad[i]* → (344) *sam* + *krand* → (569) *sam* + *krand* + *[ṇ]i* → *sam* + *krandi* → (820) *sam* + *krandi* + *ana* → (330, 449, 72, 73) *saṅkrandana* → (87) *saṅkrandana* + *s[u]* → (93) *saṅkrandanaḥ* (a name of Indra) <1.1>

➢ *sam* + *kṛṣ* → (820) *sam* + *kṛṣ* + *ana* → (330, 333) *sam* + *karṣana* → (72, 73) *saṅkarṣana* (734) *saṅkarṣaṇa* → (87) *saṅkarṣaṇa* + *s[u]* → (93) *saṅkarṣaṇaḥ* (name of Balarāma) <1.1>

➢ *pū* → (820) *pū* + *ana* → (330, 289) *po* + *ana* → (55) *pavana* → (87) *pavana* + *s[u]* → (93) *pavanaḥ* (that which purifies, name of the wind) <1.1>

➢ *vi* + *bhī* → (569) *vi* + *bhī* + *[ṇ]i* → (574) *vi* + *bhīṣ* + *[ṇ]i* → *vi* + *bhīṣi* → (820) *vi* + *bhīṣi* + *ana* → (330, 449) *vibhīṣana* → (734) *vibhīṣaṇa* → (87) *vibhīṣaṇa* + *s[u]* → (93) *vibhīṣaṇaḥ* (one who causes fear, name of Rāvaṇa's younger brother) <1.1>

➢ *ram* → (569) *ram* + *[ṇ]i* → (358) *rām* + *[ṇ]i* → (570) *rami* → (820) *rami* + *ana* → (330, 449) *ramana* → (111) *ramaṇa* → (87) *ramaṇa* + *s[u]* → (93) *ramaṇaḥ* (one who caresses / enjoys carnally, a husband) <1.1>.

Kāśikā **(3.1.134) states:** ***lyur ayaṁ saṁjñāyām*** **(This** ***[l]yu*** **(*ana*) is applied when the sense is a name). And, in this regard, in the section dealing with the rules of masculinity,** ***Amara-koṣa*** **(3.5.15) says** ***lyuḥ kartari*** **(*[l]yu* is applied in** ***kartari prayoga*****). And, in this regard, all the commentaries on** ***Amara-koṣa*** **say** ***nandy-āder lyuḥ*** **(*[l]yu* here refers to the** ***[l]yu*** **that is applied after the** ***nandy-ādis*****). Nonetheless,** ***Amara-koṣa*** **(1.1.45) says** ***nandanaṁ vanam*** **(*Nandana* is the name of the gardens in the heavenly planets) and Kṣīra-svāmī, commenting on this, says** ***nandayatīti lyuḥ*** **(*Nandanam* <1.1> is formed by applying** ***[l]yu*** **in the sense of** ***nandayati*** **(that which causes one to be pleased)). Likewise Bhaṭṭi, in his section on the** ***nandy-ādis,*** **says** ***nandanāni munīndrāṇāṁ ramaṇāni vanaukasām*** **(*Bhaṭṭi-kāvya* 6.13).**

Amṛta—The *nandy-ādis* are a *gaṇa* that is not mentioned in the *Dhātu-pāṭha,*[171] rather the *prakṛtis* (*dhātus*) have to be acertained by extracting them from the *prātipadikas* (*nāmas*) such as *nandana, vāśana,* and so on. The intention is that *ana* is applied after the *nandy-ādis* when the sense is that of a name, but *[ṇ]aka* and *tṛ[l]* are applied after the *nandy-ādis* when the sense is not that of a name. According to *Mahābhārata,* which says *ānando nandano nandaḥ, nandana* refers to Viṣṇu. *Medinī-koṣa,* however, says *nandanaḥ sutaḥ* (*Nandana* means *suta* (a son)). *Janārdana* refers to Kṛṣṇa and means *jana-nāmānam asuram ardayate sma* (he who killed the demon named Jana) or, if it is made from the *dhātu ard[a] gatau yācane ca* (1P, to go, move; to beg), it means *janān śaraṇāgatān ardate yācate sevaka-rūpeṇa svāntike icchati* (one who desires (*ardate = yācate = icchati*) the surrendered souls (*jana = śaraṇāgata-jana*) in His presence as servitors), *Madhusūdana* can refer to Kṛṣṇa or to a bee. When it refers to Kṛṣṇa it means *madhu-nāmānaṁ daityaṁ sūdate hinasti* (one who kills (*sūdate = hinasti*) the demon named Madhu) and when it refers to a bee it means *madhu makarandaṁ sūdate* (one who destroys the nectar of flowers (*madhu = makaranda*)). *Saṅkrandana* refers to Indra and means *saṅkrandayati ripu-strīḥ* (one who causes the wifes of his enemies to cry). *Saṅkarṣaṇa* refers to Baladeva and means *samyak karṣati* (he who perfectly attracts). *Vāśanaḥ, dūṣaṇaḥ, sādhanaḥ, vardhanaḥ, śobhanaḥ, sahanaḥ, damanaḥ, jalpanaḥ,* and *lavaṇaḥ* are also listed among the *nandy-ādis.*

By saying *lyur ayaṁ saṁjñāyām, Kāśikā* establishes that *[l]yu* is applied in *kartari prayoga,* but only when the sense is that of a name. But the gender of *[l]yu* is not mentioned by *Kāśikā.* However, in the section on masculinity in the analysis of genders, *Amara-koṣa* reads: *lyuḥ saṁjñāyāṁ kartarīmanic,*

171 The *nandy-ādis* are listed in their finished forms in the *Gaṇa-pāṭha.*

and all the commentaries say that this is the *[l]yu* that is applied after the *nandy-ādis* in *kartari prayoga.* Thus they all agree that *[l]yu* is applied in the masculine gender. Nonetheless, deviation from this rule is also seen, becuase in the *svarga* section of *Amara-koṣa* we find the statement *sūto mātalir nandanaṁ vanam* where the word *nandana* is mentioned in a neuter form in reference to the heavenly gardens of Lord Indra, and Kṣīra-svāmī, in his commentary to this, says *nandy-āder lyuḥ.* Thus it is his opinion that the *[l]yu* that is applied after the *nandy-ādis* can also be be applied in the neuter gender. To prove that this is valid, Jīva Gosvāmī quotes the example *nandanāni munīndrāṇāṁ ramaṇāni vanaukasām* from *Bhaṭṭi-kāvya.* This shows that there is also deviation from the opinion that *[l]yu* is only applied when the sense is that of a name. For example, in his commentary to this verse of Bhaṭṭi, Mallinātha says *nandanāni nandakāni, ramaṇāni mano-harāṇi* (*Nandanāni* means *nandakāni* and *ramaṇāṇi* means *mano-harāṇi*). Thus it should be understood that it is also Jīva Gosvāmī's opinion that *ana* is applied after the *nandy-ādis* even when the sense is not a name.

८२१ । पचादेरत् ।

821. pacāder at

pacādeḥ—after the *pacādis* (the *dhātus [ḍu]pac[aṣ] pāke* (1U, to cook, ripen) and so on)[172]; *at*—the *kṛt pratyaya a[t].*

A[t]* is applied after the *pacādis* in *kartari prayoga.

"ac" pāṇiniḥ. pacaḥ, devaḥ, meṣaḥ, sevaḥ, caraḥ, vadaḥ, calaḥ, pataḥ, hanaḥ.

Vṛtti—Pāṇini called it *a[c]* (*Aṣṭādhyāyī* 3.1.134).

➢ *pac* → (821) *pac* + *a[t]* → (330) *paca* → (87) *paca* + *s[u]* → (93) *pacaḥ* (one who cooks) <1.1>

➢ *div* → (821) *div* + *a[t]* → (330, 333) *deva* → (87) *deva* + *s[u]* → (93) *devaḥ* (one who shines / plays, a god) <1.1>

Similarly, we get *meṣaḥ*[173] (one who challenges [by headbutting], a ram / sheep), *sevaḥ* (one who serves, a servant), *caraḥ* (one who wanders), *vadaḥ* (one who speaks), *calaḥ* (one who moves), *pataḥ* (one who flies / falls), and *hanaḥ* (one who kills, a killer).

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172 The *pacādis* are listed in their finished forms in the *Gaṇa-pāṭha.*

173 The *dhātu* here is *miṣ[a] spardhāyām* (to vie with, challenge). This *dhātu* is in the Pāṇinian *Dhātu-pāṭha,* but it is not in our *Dhātu-pāṭha.*

AMṚTA—*Vapaḥ, tapaḥ, nadaḥ, vasaḥ, bhaṣaḥ, plavaḥ, garaḥ, taraḥ, jaraḥ, maraḥ, kṣamaḥ, kopaḥ, vraṇaḥ, nartaḥ, darśaḥ, sarpaḥ, darpaḥ, dambhaḥ, jāraḥ, bharaḥ,* and *śva-pacaḥ* are also listed among the *pacādis.* Many people say the *pacādis* are an *ākṛti-gaṇa.*[174]

८२२ । गवादौ विन्दतेः शः संज्ञायाम् ।

822. gav-ādau vindateḥ śaḥ saṁjñāyām

govindaḥ, aravindam.

go-ādau—when *go* (cow) and so on is the *pūrva-pada; vindateḥ*—after the *dhātu vid[l̥] lābhe* (6U, to find, obtain); *śaḥ— [ś]a; saṁjñāyām*—in the sense of a *saṁjñā* (proper name).

***[Ś]a* is applied after *vid[l̥]* in *kartari prayoga* when *go* and so on is the *pūrva-pada* and a name is to be expressed.**

VṚTTI—➢ *gām* <2.1> or *gāḥ* <2.3> + *vid* → (822) *gām* <2.1> or *gāḥ* <2.3> + *vid* + *[ś]a* → (330, 546, 160, 165, 73) *gām* <2.1> or *gāḥ* <2.3> + *vinda* → (776, 601) *go-vinda* → (87) *govinda* + *s[u]* → (93) *govindaḥ* (Govinda) <1.1>.

➢ *aram* <2.1> or *arān* <2.3> + *vid* → (822) *aram* <2.1> or *arān* <2.3> + *vid* + *[ś]a* → (330, 546, 160, 165, 73) *aram* <2.1> or *arān* <2.3> + *vinda* → (776, 601) *ara-vinda* → (87) *aravinda* + *s[u]* → (157) *aravinda* + *am* → (94) *aravindam* (a lotus) <1.1>.

AMṚTA—The name Govinda refers to Kṛṣṇa. The etymology of the name Govinda is *gāṁ pṛthivīṁ vindati uddharatīti govindaḥ* (Govinda is so named because He extricates (*vindati* = *uddharati*) the earth (*gām* = *pṛthivīm*))[175] or *govardhana-giri-dhāraṇena gāḥ vindate paritrāyata iti govindaḥ* (Govinda is so named because He protects (*vindate* = *paritrāyate*) the cows (*gāḥ*) by lifting Govardhana hill). An alternate etymology will be given in the *Samāsa-prakaraṇa* (*vṛtti* 1032): *gavām indro govindaḥ* (Govinda is so named because He is the Lord (*indra*) of the cows (*gavām*)). The name Aravinda denotes a lotus. The etymology of the name Aravinda is: *araṁ śīghraṁ vindati*

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174 An *ākṛti-gaṇa* is a list of specimens, an inexhaustive collection of words that follow a particular grammatical rule. Whereas a simple *gaṇa* includes all the words which follow a particular rule, an *ākṛti-gaṇa* only gives a few samples and leaves the group open for other words that follow the same pattern. Thus the number of words in an *ākṛti-gaṇa* is potentially unlimited, one simply has to recognize the common pattern to see which words qualify for the *gaṇa.*

175 This alludes to the Lord's appearance as Varāha.

prasphuṭatīti aravindam (An *aravinda* is so named because it blooms (*vindati = prasphuṭitā*) quickly (*aram = śīghram*)) or *arān kāla-cakrāṁśān vindatīti aravindam* (An *aravinda* is so named because it finds (*vindati*) the spokes (*arān*) of the wheel of time, i.e. it finds the rays of the sun).

८२३ । नृतिखन्योष्टकः शिल्पिनि , रञ्जेश्च ।

823. nṛti-khanyoṣ ṭakaḥ śilpini, ranjeś ca

nṛti-khanyoḥ—of the *dhātus nṛt[ī] gātra-vikṣepe* (4P, to dance) and *khan[u] avadāraṇe* (1U, to dig); *ṭakaḥ*—the *kṛt pratyaya [ṭ]aka; śilpini*—when a *śilpin* (an artisan) is to be expressed; *ranjeḥ*—of the *dhātu ranj[a] rāge* (1U or 4U, to be colored, delighted, to love, be attached); *ca*—and.

***[Ṭ]aka* is applied after *nṛt[ī], khan[u],* and *ranj[a]* in *kartari prayoga* when an artisan is to expressed.**

"ṣvun" pāṇini. nartakaḥ, khanakaḥ.

VṚTTI—Pāṇini called it *[ṣ]vu[n]* (*Aṣṭādhyāyī* 3.1.145).

➢ *nṛt* → (823) *nṛt* + *[ṭ]aka* → (330, 333) *nartaka* → (87) *nartaka* + *s[u]* → (93) *nartakaḥ* (a dancer) <1.1>.

➢ *khan* → (823) *khan* + *[ṭ]aka* → (330) *khanaka* → (87) *khanaka* + *s[u]* → (93) *khanakaḥ* (a miner) <1.1>.

AMṚTA—A *nartaka* is one who earns his livelihood by dancing. Similarly a *khanaka* is one who earns his livelihood by mining. Due to the indicatory letter *ṭ, ī[p]* is applied in the feminine and we get the feminine forms *nartakī* and *khanakī.*

SAṀŚODHINĪ—*Siddhānta-kaumudī* explains the equivalent Pāṇinian *sūtra śilpini ṣvun* (*Aṣṭādhyāyī* 3.1.145) by saying *kriyā-kauśalaṁ śilpaṁ tadvat-kartari ṣvun syāt* (Skilfulness in a particular action is called *śilpa. [Ṣ]vu[n]* is applied when a *kartā* that has *śilpa* is being expressed).

८२४ । रञ्जेर्नस्य हरः असि अके अने घिनुणि च ।

824. ranjer nasya haraḥ asi ake ane ghinuṇi ca

ranjeḥ—of the *dhātu ranj[a] rāge* (1U or 4U, to be colored, delighted, to love, be attached); *nasya*—of the *na-rāma; haraḥ*—deletion; *asi*—when the *kṛt*

pratyaya as[i] follows (*sūtra* 852); *ake*—when the *kṛt pratyaya [ṭ]aka* follows; *ane*—when the *kṛt pratyaya [ṭ]ana* follows (*sūtra* 924); *ghinuṇi*—when the *kṛt pratyaya [gh]in[uṇ]* follows; *ca*—and.

The *n* of *ranj[a]* is deleted when *as[i], [ṭ]aka, [ṭ]ana,* or *[gh]in[uṇ]* follows.

rajakaḥ. aśilpini tu—nartitā, gātā ity-ādi.

Vṛtti—➢ *ranj* → (823) *ranj + [ṭ]aka* → (*ranj* is *aniṭ* by verse 3, 824) *rajaka* → (87) *rajaka + s[u]* → (93) *rajakaḥ* (a washerman) <1.1>.

But when something other than an artisan is being expressed, we get *nartitā* <1.1> and so on.

➢ *nṛt* → (819) *nṛt + tṛ[l]* → (316) *nṛt + i[ṭ] + tṛ[l]* → (333) *nartitṛ* → (87) *nartitṛ + s[u]* → (127) *nartitṛ + ā[c]* → (124) *nartitā* (one who dances) <1.1>.

Amṛta—A *rajaka* is one who earns his livelihood by washing clothes. Due to the indicatory letter *ṭ, ī[p]* is applied and we get the feminine form *rajakī.* When *as[i]* is applied, we get *rajaḥ* (dirt, the mode of passion) <1.1>. When *[ṭ]ana* is applied, we get *rajanaḥ* (that with which something is colored) <1.1>. When *[gh]in[uṇ]* follows, we get *rāgī* (one who is colored / loving / attached) <1.1>.

८२५ । ईशोद्धवकिरतिप्रीणातिगॄज्ञाभ्यः कः ।

825. īśoddhava-kirati-prīṇāti-gṝ-jñābhyaḥ kaḥ

īśa-uddhava—after *dhātus* whose *uddhava* is an *īśa; kirati-prīṇāti-gṝ-jñābhyaḥ*—and after the *dhātus kṝ vikṣepe* (6P, to scatter, throw), *prī[ñ] tarpaṇe icchāyāṁ ca* (9U, to please; to desire), *gṝ nigaraṇe* (6P, to swallow), and *jñā avabodhane* (9P, to know); *kaḥ*—the *kṛt pratyaya [k]a.*

[K]a* is applied in *kartari prayoga* after *kṝ, prī[ñ], gṝ, jñā,* and *dhātus* which have an *īśa* as their *uddhava.

kṣipaḥ, budhaḥ, bhū-ruhaḥ, kiraḥ, priyaḥ, giraḥ, jñaḥ. bāhulyāt kṣepakaḥ, kṣeptā.

Vṛtti—➢ *kṣip* → (825) *kṣip + [k]a* → (330, 294) *kṣipa* → (87) *kṣipa + s[u]* → (93) *kṣipaḥ* (one who throws, a thrower) <1.1>.

➢ *budh* → (825) *budh + [k]a* → (*budh* is *aniṭ* by verse 5, 294) *budha* → (87) *budha + s[u]* → (93) *budhaḥ* (one who knows, a wise man) <1.1>.

➢ *ruh* → (825) *ruh + [k]a* → (*ruh* is *aniṭ* by verse 8, 294) *ruha* → (87) *ruha + s[u]* → (93) *ruhaḥ* → *bhuvi* <7.1> + *ruhaḥ* → (601) *bhū-ruhaḥ* → (that which grows in the earth, a tree) <1.1>.

➢ *kṝ* → (825) *kṝ + [k]a* → (330, 294, 439) *kira* → (87) *kira + s[u]* → (93) *kiraḥ* (one who scatters) <1.1>.

➢ *prī* → (825) *prī + [k]a* → (*prī* is *aniṭ* by verse 1, 294, 381) *priya* → (87) *priya + s[u]* → (93) *priyaḥ* (one who pleases, a dear one, a lover) <1.1>.

➢ *jñā* → (825) *jñā + [k]a* → (*jñā* is *aniṭ* by verse 1, 415) *jña* → (87) *jña + s[u]* → (93) *jñaḥ* (one who knows, a knower) <1.1>.

Because the *kṛt pratyayas* are applied variously, we also get *kṣepakaḥ* <1.1> and *kṣeptā* <1.1>.

Amṛta—The word *budha* refers to a learned man (*paṇḍita*) or to the particular planet called *budha* (mercury). The word *bhū-ruha* refers to a tree, the meaning being *bhuvi rohati* (it grows in the earth). The implied meaning of the clause "because the *kṛt pratyayas* are applied variously" is that the general *pratyayas [ṇ]aka* and *tṛ[l]* are also applied by *vāsarūpo 'striyām* (802).

८२६ । उपेन्द्रे आरामान्तात्कः ।

826. upendre ā-rāmāntāt kaḥ

upendre—when an *upendra* is the *pūrva-pada; ā-rāma-antāt*—after a *dhātu* which ends in *ā-rāma; kaḥ—[k]a.*

When an *upendra* is the *pūrva-pada, [k]a* is applied in *kartari prayoga* after a *dhātu* which ends in *ā-rāma.*

suglaḥ, prajñaḥ. bāhulyāt gaur hanyate yasmai saḥ—go-ghno 'tithiḥ.

Vṛtti—➢ *su + glai* → (412) *su + glā* → (826) *su + glā + [k]a* → (*glā* is *aniṭ* by verse 1, 415) *sugla* → (87) *sugla + s[u]* → (93) *suglaḥ* (one who is very tired) <1.1>.

➢ *pra + jñā* → (826) *pra + jñā + [k]a* → (*jñā* is *aniṭ* by verse 1, 415) *prajña* → (87) *prajña + s[u]* → (93) *prajñaḥ* (one who is very learned) <1.1>.

Because the *kṛt pratyayas* are applied variously, we get *go-ghno 'tithiḥ* (A guest for whom a cow is driven) where *go-ghnaḥ* means *gaur hanyate yasmai saḥ* (one for whom a cow is driven).

➢ *gauḥ* <1.1> + *han* → (728, 826) *gauḥ* <1.1> + *han* + *[k]a* → (*han* is *aniṭ* by verse 5, 437) *gauḥ* <1.1> + *hn* + *a* → (197) *gauḥ* <1.1> + *ghna* → (776, 601) *go-ghna* → (87) *go-ghna* + *s[u]* → (93) *go-ghnaḥ* (one for whom a cow is driven) <1.1>.

Amṛta—*Suglaḥ* means *suṣṭhu glāyati* (one who is very tired) and *prajñaḥ* means *prakṛṣṭaṁ jānāti* (one who is very learned).

Saṁśodhinī—*Go-ghnaḥ* is irregularly formed by applying *[k]a* after *han[a]* in *sampradāne prayoga.* This formation is covered by the Pāṇinian *sūtra dāśa-goghnau sampradāne* (*Aṣṭādhyāyī* 3.4.73). Here the *dhātu han[a]* is used in the sense of *gati* (moving), not in the sense of *hiṁsā* (killing).

८२७ । कर्मण्यण्, ह्वेञ्वेञ्माभ्यश्च ।

827. karmaṇy aṇ, hveñ-veñ-mābhyaś ca

karmaṇi—when a *karma* is the *pūrva-pada; aṇ*—the *kṛt pratyaya a[ṇ]; hveñ-veñ-mābhyaḥ*—after the *dhātus hve[ñ] spardhāyāṁ śabde ca* (1U, to vie with, challenge; to call), *ve[ñ] tantu-santāne* (1U, to weave, sew, compose), and *mā māne* (2P, to measure), *mā[ṅ] māne* (3A or 4A, to measure), or *me[ṅ] pratidāne* (1A, to exchange, barter); *ca*—also.

When a *karma* is the *pūrva-pada, a[ṇ]* is applied after a *dhātu* in *kartari prayoga.* Similarly, when a *karma* is the *pūrva-pada, a[ṇ]* is applied after *hve[ñ], ve[ñ], mā, mā[ṅ],* and *me[ṅ]* in *kartari prayoga.*

upendrety-ādinā samāsaḥ. viśva-kāraḥ. kṛṣṇaṁ śṛṇoti, gacchati, paśyatīty-ādau bāhulyān na, sāpekṣatve 'pi na—mahāntaṁ ghaṭaṁ karoti. kṛṣṇa-hvāyaḥ, tantra-vāyaḥ, viśva-māyaḥ.

Vṛtti—*Samāsa* is done by the *sūtra* beginning *upendra* (776) and we get *viśva-kāraḥ.*

➢ *viśvam* <2.1> + *kṛ* → (827) *viśvam* <2.1> + *kṛ* + *a[ṇ]* → (*kṛ* is *aniṭ* by verse 1, 314) *viśvam* <2.1> + *kāra* → (776, 601) *viśva-kāra* → (87) *viśva-kāra* + *s[u]* → (93) *viśva-kāraḥ* (one who creates all, the creator of the universe) <1.1>.

But, because the *kṛt pratyayas* are applied variously, *a[ṇ]* cannot be applied when we have *kṛṣṇaṁ śṛṇoti* (one who hears Kṛṣṇa), *kṛṣṇaṁ gacchati* (one who goes to Kṛṣṇa), *kṛṣṇaṁ paśyati* (one who sees Kṛṣṇa), and so on.

Furthermore, *a[ṇ]* cannot be applied when there is dependence on another word, as in the case of *mahāntaṁ ghaṭam karoti* (one who makes a large pot).

Other examples are *kṛṣṇa-hvāyaḥ, tantra-vāyaḥ,* and *viśva-māyaḥ.*

➢ *kṛṣṇam* <2.1> + *hve* → (412) *kṛṣṇam* <2.1> + *hvā* → (827) *kṛṣṇam* <2.1> + *hvā* + *a[ṇ]* → (*hvā* is *aniṭ* by verse 1, 413) *kṛṣṇam* <2.1> + *hvāya* → (776, 601) *kṛṣṇa-hvāya* → (87) *kṛṣṇa-hvāya* + *s[u]* → (93) *kṛṣṇa-hvāyaḥ* (one who calls Kṛṣṇa) <1.1>.

➢ *tantram* <2.1> + *ve* → (412) *tantram* <2.1> + *vā* → (827) *tantram* <2.1> + *vā* + *a[ṇ]* → (*vā* is *aniṭ* by verse 1, 413) *tantram* <2.1> + *vāya* → (776, 601) *tantra-vāya* → (87) *tantra-vāya* + *s[u]* → (93) *tantra-vāyaḥ* (a weaver, a spider) <1.1>.

➢ *viśvam* <2.1> + *mā* or *me* → (412 in the case of *me*) *viśvam* <2.1> + *mā* → (827) *viśvam* <2.1> + *mā* + *a[ṇ]* → (*mā* is *aniṭ* by verse 1, 413) *viśvam* <2.1> + *māya* → (776, 601) *viśva-māya* → (87) *viśva-māya* + *s[u]* → (93) *viśva-māyaḥ* (one who measures all or one who exchanges[176] all) <1.1>.

Amṛta—The separate mention of *hve[ñ], ve[ñ], mā, mā[ṅ],* and *me[ṅ]* is so that *a[ṇ]* will be applied after these *dhātus* instead of the *kṛt pratyaya [k]a* that would have otherwise been applied by *sūtra* 828. Thus *hveñ-veñ-mābhyaś ca* (750) is an *apavāda* of *karmaṇy anupendrād ā-rāmāt kaḥ* (828).

Viśva-kāraḥ <1.1> means *viśvaṁ karoti* (one who creates all). The implied meaning of the sentence "But, because the *kṛt pratyayas* are applied variously, *a[ṇ]* cannot be applied when we have *kṛṣṇaṁ śṛṇoti* (one who hears Kṛṣṇa), *kṛṣṇaṁ gacchati* (one who goes to Kṛṣṇa), *kṛṣṇaṁ paśyati* (one who sees Kṛṣṇa), and so on" is that *a[ṇ]* is not applied when a *prāpya-karma* or a *tyājya-karma* is the *pūrva-pada* (*vṛtti* 636). In *viśva-kāraḥ,* however, an *utpādya-karma* is the *pūrva-pada.* In *candana-lāvaḥ* (one who chops down a *candana* tree), a *vikārya-karma* is the *pūrva-pada.* In *vaiṣṇava-kāraḥ* (one who makes a Vaiṣṇava) a *saṁskārya-karma* is the *pūrva-pada.*

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176 As an example of *me[ṅ],* MW lists *dhānya-māyaḥ* (a corn-dealer).

८२८ । कर्मण्यनुपेन्द्रादारामात्कः ।

828. karmaṇy anupendrād ā-rāmāt kaḥ

karmaṇi—when a *karma* is the *pūrva-pada; an-upendrāt*—which is without an *upendra; ā-rāmāt*—after a *dhātu* which ends in *ā-rāma; kaḥ*—the *kṛt pratyaya [k]a.*

When a *karma* is the *pūrva-pada, [k]a* is applied in *kartari prayoga* after a *dhātu* which ends in *ā-rāma,* provided it is without an *upendra.*

mukti-daḥ. traiṅ pālane—bhakta-traḥ. neha—bhakti-sampradāyaḥ.

Vṛtti—➢ *muktim* <2.1> + *dā* → (828) *muktim* <2.1> + *dā* + *[k]a* → (*dā* is *aniṭ* by verse 1, 415) *muktim* <2.1> + *da* → (776, 601) *mukti-da* → (87) *mukti-da* + *s[u]* → (93) *mukti-daḥ* (one who gives liberation) <1.1>.

From the *dhātu trai[ṅ] pālane* (1A, to protect, save), we get *bhakta-traḥ.*

➢ *bhaktān* <2.3> + *trai* → (412) *bhaktān* <2.3> + *trā* → (828) *bhaktān* <2.3> + *trā* + *[k]a* → (*trā* is *aniṭ* by verse 1, 415) *bhaktān* <2.3> + *tra* → (776, 601) *bhakta-tra* → (87) *bhakta-tra* + *s[u]* → (93) *bhakta-traḥ* (one who saves His devotees) <1.1>.

But *[k]a* is not applied in *bhakti-sampradāyaḥ.*

➢ *bhaktim* <2.1> + *sam* + *pra* + *dā* → (827) *bhaktim* <2.1> + *sam* + *pra* + *dā* + *a[ṇ]* → (*dā* is *aniṭ* by verse 1, 413, 72, 73) *bhaktim* <2.1> + *sampradāya* → (776, 601) *bhakti-sampradāya* → (87) *bhakti-sampradāya* + *s[u]* → (93) *bhakti-sampradāyaḥ* (one who bestows devotional service) <1.1>.

Amṛta—Since *a[ṇ]* and *[k]a* have the same form, they have the relationship of *utsarga* and *apavāda.*[177] *Mukti-daḥ* means *muktiṁ dadāti* (one who gives liberation), *bhakta-traḥ* means *bhaktān trāyate* (one who saves His devotees) and *bhakti-sampradāyaḥ* means *bhaktiṁ sampradadāti* (one who bestows devotional service). Here *[k]a* is not applied, because the *dhātu* is preceded by *upendras,* rather *a[ṇ]* is applied instead.

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177 In this regard, *Siddhānta-kaumudī* says *[k]a* is the *apavāda* and *a[ṇ]* is the *utsarga.* However, *a[ṇ]* is an *apavāda* of *[k]a* in the case of *hve[ñ], ve[ñ], mā, mā[ṅ],* and *me[ṅ]* (*sūtra* 827).

८२९ । अकर्मण्यारामात्कः , स्थो भावे तु पुंसि ।

829. akarmaṇy ā-rāmāt kaḥ, stho bhāve tu puṁsi

akarmaṇi—when something other than a *karma* is the *pūrva-pada; ā-rāmāt*—after a *dhātu* ending in *ā-rāma; kaḥ—[k]a; sthaḥ*—after the *dhātu ṣṭhā gati-nivṛttau* (1P, to stand, remain); *bhāve*—in *bhāve prayoga; tu*—but; *puṁsi*—in the masculine gender.

When something other than a *karma* is the *pūrva-pada, [k]a* is applied in *kartari prayoga* after a *dhātu* which ends in *ā-rāma,* and it is also applied in *bhāve prayoga* after *ṣṭhā,* but then the masculine gender is used instead.

pāda-paḥ vṛndāvana-sthaḥ darī-mukhotthena. tathā vaiṣṇavānām utthānaṁ—vaiṣṇavottho vartate. pāda-paḥ vṛndāvana-sthaḥ. "darī-mukhotthena samīraṇena" (kumāra-sambhava 1.8). tathā vaiṣṇavānām utthānaṁ—vaiṣṇavottho vartate. go-ṣṭhaḥ iti bhāve, gavāṁ sthānam ity arthaḥ. ➲kṛd-abhihito bhāvo dravya-vat prakāśate➲ iti gāvas tiṣṭhanty atreti nirgalitārthaḥ. "go-ṣṭhaṁ go-sthānakaṁ tat tu" ity amara-śāsanāt (2.1.13). "lyuḥ kartarīmanij bhāve kaḥ" (3.5.15) ity atra "bhāve ka-pratyayāntaḥ puṁsi" iti hi kṣīrasvāmī. "ākhūttha-śalabhotthādi tad-utthāne 'sti, na dvayoḥ" iti tu śabdārṇavaḥ.

VṚTTI—Examples of the first part are *pāda-paḥ* (that which drinks through its foot, a tree), *vṛndāvana-sthaḥ* (one who stays in Vṛndāvana), and, in *Kumāra-sambhava* 1.8, *darī-mukhotthena samīraṇena* (by a breeze arising from the mouth of a cave).

➢ *pādena* <3.1> + *pā* → (829) *pādena* <3.1> + *pā* + *[k]a* → (*pā* is *aniṭ* by verse 1, 415) *pādena* <3.1> + *pa* → (776, 601) *pāda-pa* → (87) *pāda-pa* + *s[u]* → (93) *pāda-paḥ* (that which drinks through its foot, a tree) <1.1>.

➢ *vṛndāvane* <7.1> + *ṣṭhā* → (346) *vṛndāvane* <7.1> + *sthā* → (829) *vṛndāvane* <7.1> + *sthā* + *[k]a* → (*sthā* is *aniṭ* by verse 1, 415) *vṛndāvane* <7.1> + *stha* → (776, 601) *vṛndāvana-stha* → (87) *vṛndāvana-stha* + *s[u]* → (93) *vṛndāvana-sthaḥ* (one who stays in Vṛndāvana) <1.1>.

➢ *darī-mukhāt* <5.1> + *ud* + *ṣṭhā* → (346) *darī-mukhāt* <5.1> + *ud* + *sthā* → (829) *darī-mukhāt* <5.1> + *ud* + *sthā* + *[k]a* → (*sthā* is *aniṭ* by verse 1, 415) *darī-mukhāt* <5.1> + *ud* + *stha* → (421) *darī-mukhāt* <5.1> + *ud* + *tha* → (63) *darī-mukhāt* <5.1> + *uttha* → (776, 601) *darī-mukha-uttha* → (44) *darī-mukhottha* → (87) *darī-mukhottha* + *[ṭ]ā* → (97) *darī-mukhottha* + *ina* → (43) *darī-mukhotthena* <3.1>.

An example of the second part is *vaiṣṇavottho vartate* (The appearance of Vaiṣṇavas takes place) where *vaiṣṇavotthaḥ* means *vaiṣṇavānām utthānam* (the appearance of Vaiṣṇavas).

➢ *vaiṣṇavānām* <6.1> + *ud* + *ṣṭhā* → (346) *vaiṣṇavānām* <6.1> + *ud* + *sthā* → (829) *vaiṣṇavānām* <6.1> + *ud* + *sthā* + *[k]a* → (*sthā* is *aniṭ* by verse 1, 415) *vaiṣṇavānām* <6.1> + *ud* + *stha* → (421) *vaiṣṇavānām* <6.1> + *ud* + *tha* → (63) *vaiṣṇavānām* <6.1> + *uttha* → (776, 601) *vaiṣṇava-uttha* → (44) *vaiṣṇavottha* → (87) *vaiṣṇavottha* + *s[u]* → (93) *vaiṣṇavotthaḥ* <1.1, *bhāve*>.

***Go-ṣṭhaḥ* is likewise formed by applying *[k]a* in *bhāve prayoga,* and it literally means *gavāṁ sthānam* (the staying of the cows).[178] But, since a *bhāva* which is expressed by a *kṛt pratyaya* acts like a *dravya* (*kṛd-abhihito bhāvo dravya-vat prakāśate*), the resultant meaning is *gāvas tiṣṭhanty atra* (the place where the cows stay) as confirmed by the following statement of *Amara-koṣa: goṣṭhaṁ go-sthānakaṁ tat tu* "*Goṣṭha* means *go-sthānaka* (a cow shed)." (*Amara-koṣa* 2.1.13). Commenting on *lyuḥ kartarīmanij bhāve kaḥ* "*[l]yu* is applied in *kartari prayoga,* and *iman[ic]* and *[k]a* are applied in *bhāve prayoga.*" (*Amara-koṣa* 3.5.15), Kṣīrasvāmī says *bhāve ka-pratyayāntaḥ puṁsi* (A word ending in the *pratyaya [k]a* is used in *bhāve prayoga* in the masculine gender). *Śabdārṇava,* however, says *ākhūttha-śalabhotthādi tad-utthāne 'sti, na dvayoḥ* (The words *ākhūttha, śalabhottha,* and so on mean *ākhūtthāna* (the appearance of rats), *śalabotthāna* (the appearance of locusts), and so on. These words are not used in the masculine and feminine genders).**

Amṛta—The meaning of this *sūtra* is *karma-bhinne pūrva-pade sati ā-rāmāntād dhātoḥ kaḥ syāt, karma-bhinne pūrva-pade sthā-dhātoḥ kartari kaḥ syāt, tathā bhāve tasmāt puṁsy eva ka-pratyayo bhavati* (When something other than a *karma* is the *pūrva-pada, [k]a* is applied in *kartari prayoga* after a *dhātu* which ends in *ā-rāma.* When something other than a *karma* is the *pūrva-pada, [k]a* is applied in *kartari prayoga* after the *dhātu ṣṭhā,* and it is also applied in *bhāve prayoga* after the *dhātu ṣṭhā,* but then only the masculine gender is used). Normally a *kṛt pratyaya* ordained in *bhāve prayoga* is used in the neuter gender (*sūtra* 733), but this rule ordains the masculine gender instead.

In *pāda-paḥ,* which means *pādena pibati* (that which drinks through its foot) and which thus refers to a tree, a *karaṇa* is the *pūrva-pada.*

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178 The irregular change to *ṣ* in *go-ṣṭhaḥ* is achieved by *goṣṭhaṁ vraje* (*Bṛhat* 1670).

In *vṛndāvana-sthaḥ* <1.1>, which means *vṛndāvane tiṣṭhati* (one who stays in Vṛndāvana), an *adhikaraṇa* is the *pūrva-pada.* In *darī-mukhotthena,* which means *darī-mukhāt uttiṣṭhati* (that which arises from the mouth of a cave), an *apādāna* is the *pūrva-pada.*

In these examples, *[k]a* has been applied in *kartari prayoga.* But in *vaiṣṇavotthaḥ* and *go-ṣṭhaḥ, [k]a* has been applied in *bhāve prayoga.* Someone might argue, "If *go-ṣṭhaḥ* is formed by applying *[k]a* in *bhāve prayoga,* then *go-ṣṭhaḥ* can only be understood to mean *gavāṁ sthitiḥ* (the staying of the cows), how then can it express a cow shed?" In answer to this, Jīva Gosvāmī speaks the maxim beginning *kṛd-abhihita.* He then confirms the meaning *gāvas tiṣṭhanty atra* by quoting Amara's statement *goṣṭhaṁ go-sthānakam.* Someone might argue, "Since the word *goṣṭha* is seen to be neuter in Amara's statement, why is it shown here in the masculine gender?" Thus Jīva Gosvāmī establishes the propriety of using the masculine gender with the sentence beginning *lyuḥ kartari.* Kṣīrasvāmī, commenting on Amara's statement *lyuḥ kartarīmanij bhāve kaḥ*, says *bhāve ka-pratyayāntaḥ puṁsi* (A word ending in the *pratyaya [k]a* is used in *bhāve prayoga* in the masculine gender). Therefore, in *bhāve prayoga, [k]a* is applied even in the masculine gender.

Someone might wonder, "How then can the neuter gender used by Amara in the statement *goṣṭhaṁ go-sthānakam* be considered valid?" In answer to this, Jīva Gosvāmī establishes the propriety of using the neuter gender by quoting the statement of the *Śabdārṇava-koṣa* beginning *ākhūttha.* The meaning of this statement is that the words *ākhūttha* and so on mean *ākhūtthāna* (the appearance of rats) and so on and they are not used in the two genders, namely the feminine and masculine genders, rather they are only using in the neuter gender. Thus, the neuter gender used for expressing a *bhāva* is also established for the word *goṣṭha* since it is included by the word *ādi* in *ākhūttha-śalabhotthādi.*

The conclusion is that since the word *goṣṭha* is found to be used both in the masculine gender and neuter gender, both genders are fine, and no one should consider either of them to be a mistake.

८३० । कर्मणि प्रपूर्वाभ्यां दाज्ञाभ्यां कः ।

830. karmaṇi pra-pūrvābhyāṁ dā-jñābhyāṁ kaḥ

karmaṇi—when a *karma* is the *pūrva-pada; pra-pūrvābhyām*—which are preceded by the *upendra pra; dā-jñābhyām*—after the *dhātus [ḍu]dā[ñ] dāne* (3U, to give) and *jñā avabodhane* (9P, to know); *kaḥ—[k]a.*

When a *karma* is the *pūrva-pada, [k]a* is applied in *kartari prayoga* after *pra* + *[ḍu]dā[ñ]* and *pra* + *jñā.*

kṛṣṇa-pradaḥ, bhakti-prajñaḥ.

Vṛtti—➢ *kṛṣṇam* <2.1> + *pra* + *dā* → (830) *kṛṣṇam* <2.1> + *pra* + *dā* + *[k]a* → (*dā* is *aniṭ* by verse 1, 415) *kṛṣṇam* <2.1> + *prada* → (776, 601) *kṛṣṇa-prada* → (87) *kṛṣṇa-prada* + *s[u]* → (93) *kṛṣṇa-pradaḥ* (one who gives Kṛṣṇa) <1.1>.

➢ *bhaktim* <2.1> + *pra* + *jñā* → (830) *bhaktim* <2.1> + *pra* + *jñā* + *[k]a* → (*jñā* is *aniṭ* by verse 1, 415) *bhaktim* <2.1> + *prajña* → (776, 601) *bhakti-prajña* → (87) *bhakti-prajña* + *s[u]* → (93) *bhakti-prajñaḥ* (one who knows about devotional service) <1.1>.

Amṛta—*[K]a* was already applicable after *dhātus* ending in *ā-rāma* that don't come after an *upendra,* provided there is a *karma-pūrva-pada* (*sūtra* 828), but the current rule is made so that there can be an *upendra* in addition to the *karma-pūrva-pada.* Why do we say *pra-pūrvābhyām*? Consider *bhakti-sandāyaḥ* (one who bestows devotional service) which is formed by applying *a[ṇ].* When a *pītāmbara-samāsa* is made, the *ā* of *saṁjñā* becomes *vāmana* by *sūtra* 939 and we get *vṛṣṇi-saṁjñaḥ* (he whose name is Vṛṣṇi) <1.1>.

In this regard it should be stated that ➲*duhaḥ ko hasya ghaś ca*➲ (*[K]a* is applied after the *duh[a],* and the *h* of *duh[a]* changes to *gh*). Thus we get *kāma-dugha* (that which yields whatever one desires) which refers to a *kalpa-druma* (desire tree), *kāma-dughā* (that which yields whatever one desires) which refers to a *dhenu* (cow), and *artha-dughā* (that which yields meanings) which refers to *vidyā* (knowledge). Pāṇini formulates this as the *sūtra duhaḥ kab ghaś ca* (*Aṣṭādhyāyī* 3.2.70).[179]

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179 Commenting on this *sūtra, Kāśikā* says the words *supy upapade* (when there is an *upapada* (*pūrva-pada*) which ends in a *sup* (*sv-ādi*)) are understood here.

८३१ । कर्मणि हरतेरदनुत्क्षेपे वयसि च, आङस्तु ताच्छील्ये ।
831. karmaṇi harater ad anutkṣepe vayasi ca, āṅas tu tācchīlye

karmaṇi—when a *karma* is the *pūrva-pada; harateḥ*—after the *dhātu hṛ[ñ] haraṇe* (1U, to take, remove, steal); *at*—the *kṛt pratyaya a[t]; anutkṣepe*—which isn't used in the sense of *utkṣepa* (lifting up, carrying, wearing); *vayasi*—when *vayas* (age) is understood; *ca*—and; *āṅaḥ*—after the *upendra ā[ṅ]; tu*—but; *tācchīlye*—when *tācchīlya* (habit) is understood.

When a *karma* is the *pūrva-pada, a[t]* is applied after *hṛ[ñ]* in *kartari prayoga,* provided *hṛ[ñ]* doesn't mean "to carry or wear." Similarly, when a *karma* is the *pūrva-pada, a[t]* is applied after *hṛ[ñ]* in *kartari prayoga* when age is understood and after *ā[ṅ] + hṛ[ñ]* when habit is understood.

saṁsāra-haraḥ. tathā—kavaca-haraḥ samājagāma rāmaḥ, kavaca-dhāraṇa-yogya-vayā ity arthaḥ. tathā kṛṣṇocchiṣṭāharaḥ, tat-svabhāva ity arthaḥ. utkṣepe tu—bhāra-hāraḥ.

VṚTTI—An example of the first part is *saṁsāra-haraḥ* (one who removes material existence). An example of the second part is *kavaca-haraḥ samājagāma rāmaḥ* (Wearing armor, Rāma approached) which means Rāma is of a suitable age for wearing armor. An example of the third kind is *kṛṣṇocchiṣṭāharaḥ* (one who eats Kṛṣṇa's remnants) which means it is his habit to eat Kṛṣṇa's remnants.

➢ *saṁsāram* <2.1> + *hṛ* → (831) *saṁsāram* <2.1> + *hṛ* + *a[t]* → (*hṛ* is *aniṭ* by verse 1, 289) *saṁsāram* <2.1> + *hara* → (776, 601) *saṁsāra-hara* → (87) *saṁsāra-hara* + *s[u]* → (93) *saṁsāra-haraḥ* (one who removes material existence) <1.1>.

➢ *kavacam* <2.1> + *hṛ* → (831) *kavacam* <2.1> + *hṛ* + *a[t]* → (*hṛ* is *aniṭ* by verse 1, 289) *kavacam* <2.1> + *hara* → (776, 601) *kavaca-hara* → (87) *kavaca-hara* + *s[u]* → (93) *kavaca-haraḥ* (one who wears armor) <1.1>.

➢ *kṛṣṇocchiṣṭam* <2.1> + *ā[ṅ]* + *hṛ* → (831) *kṛṣṇocchiṣṭam* <2.1> + *ā[ṅ]* + *hṛ* + *a[t]* → (*hṛ* is *aniṭ* by verse 1, 289) *kṛṣṇocchiṣṭam* <2.1> + *āhara* → (776, 601) *kṛṣṇocchiṣṭa* + *āhara* → (42) *kṛṣṇocchiṣṭāhara* (87) *kṛṣṇocchiṣṭāhara* + *s[u]* → (93) *kṛṣṇocchiṣṭāharaḥ* (one who eats Kṛṣṇa's remnants) <1.1>.

But when *hṛ[ñ]* means "to carry," we get *bhāra-hāraḥ* (one who carries a load).

➢ *bhāram* <2.1> + *hṛ* → (827) *bhāram* <2.1> + *hṛ* + *a[ṇ]* → (*hṛ* is *aniṭ* by verse 1, 314) *bhāra-hāra* → (776, 601) *bhāra-hāra* → (87) *bhāra-hāra* + *s[u]* → (93) *bhāra-hāraḥ* (one who carries a load) <1.1>.

Saṁśodhinī—*A[t]* is an *apavāda* of *a[ṇ]*. Thus when *a[t]* is not applied, the general *pratyaya a[ṇ]* is applied instead, as in the case of *bhāra-hāraḥ*. Commenting on the *sūtra vayasi ca* (*Aṣṭādhyāyī* 3.2.10), which comes after the *sūtra harater anudyamane 'c* (*Aṣṭādhyāyī* 3.2.9), *Siddhānta-kaumudī* says *udyamanārtham sūtram* (This *sūtra* is so that *a[c]* (*a[t]*) can be applied even when *hṛ[ñ]* is used in the sense of *udyamana* (*utkṣepa*)). Thus, in *kavaca-haraḥ, a[t]* is applied even though *hṛ[ñ]* means "to wear."

८३२ । शक्त्यादिषु कर्मसु ग्रहेरत् ।

832. śakty-ādiṣu karmasu graher at

śakty-ādiṣu—when the words *śakti* (spear) and so on; *karmasu*—are the *karma-pūrva-padas; graheḥ*—after the *dhātu grah[a] upādāne* (9U, to accept, take); *at—a[t].*

When the words *śakti* and so on are the *karma-pūrva-padas, a[t]* is applied after *grah[a]* in *kartari prayoga.*

śakti-grahaḥ, lāṅgala-grahaḥ. evam aṅkuśa-yaṣṭi-tomara-ghaṭa-ghaṭī-dhanuḥṣu.

Vṛtti—Thus we get *śakti-grahaḥ* (one who holds a spear, a spearman) and *lāṅgala-grahaḥ* (one who holds a plough, a ploughman). Likewise with the words *aṅkuśa* (a goad), *yaṣṭi* (a staff), *tomara* (a club), *ghaṭa* (a jar), *ghaṭī* (a small jar), and *dhanus* (a bow).

➢ *śaktim* <2.1> + *grah* → (832) *śaktim* <2.1> + *grah* + *a[t]* → (330) *śaktim* <2.1> + *graha* → (776, 601) *śakti-graha* → (87) *śakti-graha* + *s[u]* → (93) *śakti-grahaḥ* (one who holds a spear) <1.1>.

➢ *lāṅgalam* <2.1> + *grah* → (832) *lāṅgalam* <2.1> + *grah* + *a[t]* → (330) *lāṅgalam* <2.1> + *graha* → (776, 601) *lāṅgala-graha* → (87) *lāṅgala-graha* + *s[u]* → (93) *lāṅgala-grahaḥ* (one who holds a plough) <1.1>.

Amṛta—*A[t]* is an *apavāda* of *a[ṇ]. Śakti-grahaḥ* means *śaktiṁ gṛhṇāti* (one who holds a spear). The word *lāṅgala-grahaḥ* (one who holds a plough) refers to Balarāma. Jīva Gosvāmī specifies what the word *ādi* stands for with the sentence beginning "likewise with the words *aṅkuśa.*" Why do we say *śakty-ādiṣu*? Consider *kara-grāhaḥ* which means *vivāha-bandhaḥ* (one who takes the hand [of the bride], a bridegroom).

८३३ । कर्मण्यर्हतेरत् ।

833. karmaṇy arhater at

karmaṇi—when a *karma* is the *pūrva-pada; arhateḥ*—after the *dhātu arh[a] pūjāyām* (1P, to worship, honor); *at—a[t].*

When a *karma* is the *pūrva-pada, a[t]* is applied after *arh[a]* in *kartari prayoga.*

kṛṣṇārhaḥ. kṛṣṇārhā.

Vṛtti—For example, *kṛṣṇārhaḥ* (one who worships Kṛṣṇa) and *kṛṣṇārhā* (one (feminine) who worships Kṛṣṇa).

➢ *kṛṣṇam* <2.1> + *arh* → (833) *kṛṣṇam* <2.1> + *arh* + *a[t]* → (330) *kṛṣṇam* <2.1> + *arha* → (776, 601) *kṛṣṇa-arha* → (42) *kṛṣṇārha* → (87) *kṛṣṇārha* + *s[u]* → (93) *kṛṣṇārhaḥ* (one who worships Kṛṣṇa) <1.1>.

Amṛta—The word *kṛṣṇārhā* here refers to Rukmiṇī. Because *a[t]* doesn't have the indicatory letter *ṭ, ā[p]* is applied in the feminine. Many examples are also seen where *arh[a]* is used in the sense of *yogya* (fit for).[180] For example *kṛṣṇārhaṁ mālyam* (A garland which is fit for Kṛṣṇa), *kṛṣṇārhā tulasī* (Tulasī which is fit for Kṛṣṇa), and so on.

८३४ । शस्त्रे कर्मणि धृञोऽत्, न तु सूत्रदण्डयोः ।

834. śastre karmaṇi dhṛño 't, na tu sūtra-daṇḍayoḥ

śastre—when a *śastra* (weapon); *karmaṇi*—is the *karma-pūrva-pada; dhṛñaḥ*—after the *dhātu dhṛ[ñ] dhāraṇe* (1U, to hold, support); *at—a[t]; na*—not; *tu*—but; *sūtra-daṇḍayoḥ*—when *sūtra* (a thread) or *daṇḍa* (a rod) is the *karma-pūrva-pada.*

When a weapon is the *karma-pūrva-pada, a[t]* is applied after *dhṛ[ñ]* in *kartari prayoga,* but not if *sūtra* or *daṇḍa* is the *karma-pūrva-pada.*

cakra-dharaḥ. neha—sūtra-dhāraḥ, daṇḍa-dhāraḥ. sūtra-niṣedhād aśastre 'pi—bhū-dharaḥ.

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180 In this regard, one should remember that *arh[a] pūjāyām* is sometimes listed as *arh[a] pūjāyāṁ yogyatve ca* (1P, to worship, honor; to be fit, to be able). When *arh[a]* is used in the sense of *yogyatva,* it is *akarmaka,* and thus there is no question of having a *karma-pūrva-pada.* But *Amṛta* points out that many times *a[t]* is applied anyway.

Vṛtti—Thus we get *cakra-dharaḥ* (He who holds the *cakra*: Viṣṇu).

➢ *cakram* <2.1> + *dhṛ* → (834) *cakram* <2.1> + *dhṛ* + *a[t]* → (*dhṛ* is *aniṭ* by verse 1, 289) *cakram* <2.1> + *dhara* → (776, 601) *cakra-dhara* → (87) *cakra-dhara* + *s[u]* → (93) *cakra-dharaḥ* (one who bears a *cakra,* Lord Viṣṇu) <1.1>.

But *a[t]* is not applied in *sūtra-dhāraḥ* (one who holds a thread, an architect, or the master of ceremonies in the case of a play) and *daṇḍa-dhāraḥ* (one who bears the rod, Yamarāja). Due to the prohibition of the word *sūtra* here, *a[t]* is applied even when something other than a weapon is the *karma-pūrva-pada.* Thus we get *bhū-dharaḥ* (one who supports the earth, a mountain).

Amṛta—*A[t]* is an *apavāda* of *a[ṇ]*. But *a[t]* is not applied if *sūtra* or *daṇḍa* is the *karma-pūrva-pada,* rather *a[ṇ]* is applied instead. *Cakra-dharaḥ* refers to Vāsudeva and means *cakraṁ sudarśanākhyaṁ dharati* (one who holds the *cakra* called *sudarśana*). Likewise *śūla-dharaḥ* refers to Lord Śiva, and so on. Regarding the phrase "due to the prohibition of the word *sūtra,*" the fact that the word *sūtra* was prohibited here, even though a *sūtra* is not a weapon, suggests that *a[t]* is also applied after *dhṛ[ñ]* when something other than a weapon is the *karma-pūrva-pada,* otherwise if it was already impossible to use the word *sūtra,* there would have been no need to prohibit it. Thus *bhū-dharaḥ, payo-dharaḥ,* and so on are also achieved. One should understand, however, that the word *daṇḍa-dharaḥ* found in Amara's statement *kālo daṇḍa-dharaḥ* "[Yamarāja is called] *kāla* and *daṇḍa-dhara.*" (*Amara-koṣa* 1.1.138), is formed by *paścāt-samāsa* with the word *dhara* which is formed by applying *a[t]* by *sūtra* 821.

८३५ । अधिकरणे शेतेरत्, करणे पार्श्वादौ च ।

835. adhikaraṇe śeter at, karaṇe pārśvādau ca

adhikaraṇe—when an *adhikaraṇa* is the *pūrva-pada; śeteḥ*—after the *dhātu śī[ṅ] svapne* (2A, to sleep, lie down); *at—a[t]; karaṇe*—are the *karaṇa-pūrva-padas; pārśva-ādau*—when the words *pārśva* (side) and so on; *ca*—and.

A[t]* is applied in *kartari prayoga* after *śī[ṅ]* when an *adhikaraṇa* is the *pūrva-pada* or when the words *pārśva* and so on are the *karaṇa-pūrva-padas.

kṣīroda-śayaḥ. tathā pārśvābhyāṁ śete—pārśva-śayaḥ. udara-śayaḥ, pṛṣṭha-śayaḥ.

Vṛtti—An example of the first part is *kṣīroda-śayaḥ* (one who lies on the milk ocean). An example of the second part is *pārśva-śayaḥ* which means *pārśvābhyāṁ śete* (one who lies on[181] his sides).

➢ *kṣīrode* <7.1> + *śī* → (835) *kṣīrode* <7.1> + *śī* + *a[t]* → (330, 289) *kṣīrode* <7.1> + *śe* + *a[t]* → (54) *kṣīrode* <7.1> + *śaya* → (776, 601) *kṣīroda-śaya* → (87) *kṣīroda-śaya* + *s[u]* → (93) *kṣīroda-śayaḥ* (one who lies on the milk ocean) <1.1>.

➢ *pārśvābhyām* <3.2> + *śī* → (835) *pārśvābhyām* <3.2> + *śī* + *a[t]* → (330, 289) *pārśvābhyām* <3.2> + *śe* + *a[t]* → (54) *pārśvābhyām* <3.2> + *śaya* → (776, 601) *pārśva-śaya* → (87) *pārśva-śaya* + *s[u]* → (93) *pārśva-śayaḥ* (one who lies on his sides) <1.1>.

Other examples of the second part are *udara-śayaḥ* (one who lies on his stomach) and *pṛṣṭha-śayaḥ* (one who lies on his back).

Amṛta—*Kṣīroda-śayaḥ* means *kṣīra-samudre śete* (one who lies on the milk ocean) which refers to the Viṣṇu who is the supersoul of the living entities. Likewise we get *jala-śayaḥ* (one who lies on the water, Viṣṇu) and *bila-śayaḥ* (that which lies in a hole, a snake). *Udara-śayaḥ* means *udareṇa śete* (one who lies on his stomach).

८३६ । गिरौ तु गिरिशः साधुः ।

836. girau tu giri-śaḥ sādhuḥ

girau—when the word *giri* (mountain) is the *pūrva-pada; tu*—but; *giri-śaḥ*—*giri-śa; sādhuḥ*—is the proper form.

But when *giri* is the *pūrva-pada, giri-śa* is the proper form.

Amṛta—When *giri* is the *pūrva-pada, giri-śa* is the proper form achieved by applying *a[t]* after *śī[ṅ].* The result of the *nipāta* here is the deletion of *ī-rāma. Giri-śaḥ* <1.1> refers to Śiva and means *girau śete* (one who lies on the mountain).

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181 Although in these examples the sides, the belly, and the back are *karaṇas,* it is idiomatic in English to say "on his sides" rather than "with his sides" and so on. With the examples *udara-śayaḥ* and *pṛṣṭha-śayaḥ,* Jīva Gosvāmī shows what is included by the word *ādi* in *pārśvādau.*

८३७ । अधिकरणे भिक्षासेनादायेषु च चरेष्टः ।

837. adhikaraṇe bhikṣā-senādāyeṣu ca careṣ ṭaḥ

adhikaraṇe—when an *adhikaraṇa* is the *pūrva-pada; bhikṣā-senā-ādāyeṣu*—when *bhikṣā* (begging), *senā* (army), and *ādāya* (having taken) are the *pūrva-padas; ca*—and; *careḥ*—after the *dhātu car[a] gatau* (1P, to go, move); *ṭaḥ*—the *kṛt pratyaya [ṭ]a.*

When an *adhikaraṇa* is the *pūrva-pada* or when *bhikṣā, senā,* or *ādāya* is the *pūrva-pada, [ṭ]a* is applied after *car[a]* in *kartari prayoga.*

vṛndāvane carati—vṛndāvana-caraḥ. bhikṣāṁ carati—bhikṣā-caraḥ. senāṁ carati—senā-cara ity-ādi. "kathaṁ saha-carīti? cintyam" iti puruṣottamaḥ. kālika-viśeṣa-paratvāt saha ekasmin kāle caratīti cintanīyam.

VṚTTI—Thus we get *vṛndāvana-caraḥ* which means (one who wanders in the Vṛndāvana forest), *bhikṣā-caraḥ* (one who goes about begging), *senā-caraḥ* which means *senāṁ carati* (one who follows the army, a soldier), and so on.

➢ *vṛndāvane* <7.1> + *car* → (837) *vṛndāvane* <7.1> + *car* + *[ṭ]a* → (330) *vṛndāvane* <7.1> + *cara* → (776, 601) *vṛndāvana-cara* → (87) *vṛndāvana-cara* + *s[u]* → (93) *vṛndāvana-caraḥ* (one who wanders in the Vṛndāvana forest) <1.1>.

➢ *bhikṣām* <2.1> + *car* → (837) *bhikṣām* <2.1> + *car* + *[ṭ]a* → (330) *bhikṣām* <2.1> + *cara* → (776, 601) *bhikṣā-cara* → (87) *bhikṣā-cara* + *s[u]* → (93) *bhikṣā-caraḥ* (one who goes about begging) <1.1>.

➢ *senām* <2.1> + *car* → (837) *senām* <2.1> + *car* + *[ṭ]a* → (330) *senām* <2.1> + *cara* → (776, 601) *senā-cara* → (87) *senā-cara* + *s[u]* → (93) *senā-caraḥ* (one who follows the army, a soldier) <1.1>.

In *Bhāṣā-vṛtti* (3.2.16), Puruṣottama says *kathaṁ saha-carīti? cintyam* (Why do we get *saha-carī*? It is questionable). It should be considered that the word *saha* refers to a particular time and thus *saha-carī* means *ekasmin kāle carati* (one (feminine) who moves at the same time, a wife).

AMṚTA—The separate mention of the words *bhikṣā* and so on is so that *[ṭ]a* will be applied, even thought these words are not *adhikaraṇa-pūrva-padas.* Due to the indicatory letter *ṭ, ī[p]* is applied in the feminine and we get *vṛndāvana-carī gopī* (The *gopī* who wanders in the Vṛndāvana forest).

Likewise we get *kuru-caraḥ* <1.1> and *kuru-carī* <1.1> which mean *kuruṣu carati* (one who moves among the Kurus). Since the understanding is that *bhikṣā* and so on are not *adhikaraṇa-pūrva-padas,* they are shown in the *vṛtti* as *karma-pūrva-padas.* But there is no rule that they can only be *karma-pūrva-padas.* Thus *[ṭ]a* is applied even when these words are *karaṇas* as in the case of *bhikṣayā carati, senayā carati,* and so on.

By the words "and so on" we get *ādāya-caraḥ* (one who goes after having taken) which means *svayaṅ-grāhī* (one who takes for himself (without permission)). Bhaṭṭi's example is *dviṣan vane-carāgryāṇāṁ tvam ādāya-caro vane* (*Bhaṭṭi-kāvya* 5.97). *Ādāya* is formed by applying *[k]tvā* after *ā[ṅ]* + *[ḍu]dā[ñ]* and then replacing *[k]tvā* with *ya[p]* by *sūtra* 775. Even though *ādāya* is *sa-karmaka,* there is no problem in making a *samāsa,* because there is no dependence on another word since there is no desire to express a karma here. *Prasāda,* the major commentary on *Prakriyā-kaumudī,* says that, even when there is dependence on another word, the *pratyaya [ṭ]a* is applied on the strength of this rule. What Puruṣottama means to say when he says "it is questionable" is that the application of *ī[p]* is questionable, because the *pratyaya [ṭ]a* isn't applicable since *saha* is not mentioned among the word *bhikṣā* and so on. Jīva Gosvāmī personally reconciles this by establishing that the word *saha* is an *adhikaraṇa,* since it refers to a particular time. Thus there is no contradiction.

Saṁśodhinī—Commenting on the equivalent Pāṇinian *sūtra* 3.2.17, *Siddhānta-kaumudī* gives an alternate explanation of *saha-carī.* It says that among the *pacādis* is *cara[ṭ],* a word which takes *ī[p]* in the feminine due to having the indicatory letter *ṭ.* Thus we get the feminine form *carī. Saha-carī* is the *paścāt-samāsa* of *carī* with *saha.*

८३८ । शब्दश्लोककलहगाथावैरचाटुसूत्रमन्त्रपदवर्जं कर्मणि डुकृञष्टो हेतुताच्छील्यानुलोम्येषु ।

838. śabda-śloka-kalaha-gāthā-vaira-cāṭu-sūtra-mantra-pada-varjaṁ karmaṇi ḍukṛñaṣ ṭo hetu-tācchīlyānulomyeṣu

śabda-śloka-kalaha-gāthā-vaira-cāṭu-sūtra-mantra-pada-varjam—excepts the words *śabda* (sound), *śloka* (verse), *kalaha* (quarrel), *gāthā* (song), *vaira* (enmity), *cāṭu* (flattery), *sūtra* (*sūtra* or thread), *mantra* (hymn), and *pada* (word); *karmaṇi*—when a *karma* is the *pūrva-pada; ḍukṛñah*—after the *dhātu [ḍu]kṛ[ñ] karaṇe* (8U, to do, make); *ṭaḥ—[ṭ]a; hetu-tācchīlya-ānulomyeṣu*—in the senses of *hetu* (cause), *tācchīlya* (habit), *ānulomya* (favorableness).

When any *karma* except *śabda, śloka, kalaha, gāthā, vaira, cāṭu, sūtra, mantra,* or *pada* is the *pūrva-pada, [ṭ]a* is applied after *[ḍu]kṛ[ñ]* in *kartari prayoga* in the senses of *hetu, tācchīlya,* and *ānulomya.*

sarvārtha-karī hari-bhaktiḥ. tācchīlye—vyasana-karaḥ. ānulomye—prīti-karaḥ. "pitur vākya-karaṁ rāmam" iti bhaṭṭiḥ (5.98). neha—śabda-kāraḥ, śloka-kāra ity-ādi.

VṚTTI—When the sense is *hetu,* we get *sarvārtha-karī hari-bhaktiḥ* (Devotional service to Hari which produces all benefits). When the sense is *tācchīlya,* we get *vyasana-karaḥ* (one whose habit is to do evil things). When the sense is *ānulomya,* we get *prīti-karaḥ* (one who shows affection). In this regard, Bhaṭṭi gives the example *pitur vākya-karaṁ rāmam* "Rāma, who executes the order of His father" (*Bhaṭṭi-kāvya* 5.98).

➢ *sarvārtham* <2.1> + *kṛ* → (837) *sarvārtham* <2.1> + *kṛ* + *[ṭ]a* → (*kṛ* is *aniṭ* by verse 1, 289) *sarvārtham* <2.1> + *kara* → (776, 601) *sarvārtha-kara* → (1087) *sarvārtha-kara* + *ī[p]* → (1053) *sarvārtha-karī* → (87) *sarvārtha-karī* + *s[u]* → (138) *sarvārtha-karī* (that which produces all benefits) <1.1>.

➢ *vyasanam* <2.1> + *kṛ* → (837) *vyasanam* <2.1> + *kṛ* + *[ṭ]a* → (*kṛ* is *aniṭ* by verse 1, 289) *vyasanam* <2.1> + *kara* → (776, 601) *vyasana-kara* → (87) *vyasana-kara* + *s[u]* → (93) *vyasana-karaḥ* (one whose habit is to do evil things) <1.1>.

➢ *prītim* <2.1> + *kṛ* → (837) *prītim* <2.1> + *kṛ* + *[ṭ]a* → (*kṛ* is *aniṭ* by verse 1, 289) *prītim* <2.1> + *kara* → (776, 601) *prīti-kara* → (87) *prīti-kara* + *s[u]* → (93) *prīti-karaḥ* (one who shows affection) <1.1>.

But *[ṭ]a* is not applied in *śabda-kāraḥ* (one who makes a sound), *śloka-kāraḥ* (one who composes a verse), and so on.

➢ *śabdam* <2.1> + *kṛ* → (827) *śabdam* <2.1> + *kṛ* + *a[ṇ]* → (*kṛ* is *aniṭ* by verse 1, 314) *śabdam* <2.1> + *kāra* → (776, 601) *śabda-kāra* → (87) *śabda-kāra* + *s[u]* → (93) *śabda-kāraḥ* (one who makes a sound) <1.1>.

➢ *ślokam* <2.1> + *kṛ* → (827) *ślokam* <2.1> + *kṛ* + *a[ṇ]* → (*kṛ* is *aniṭ* by verse 1, 314) *ślokam* <2.1> + *kāra* → (776, 601) *śloka-kāra* → (87) *śloka-kāra* + *s[u]* → (93) *śloka-kāraḥ* (one who composes a verse) <1.1>.

AMṚTA—Devotional service to Hari is an unfailing cause of all benefits, because without it none of the goals of the four *puruṣārthas dharma, artha, kāma,* and, *mokṣa* or the three paths *karma, jñāna,* and *yoga* can be achieved independently. Other examples are *yaśas-karī vidyā* (knowledge which

produces fame), *śreyas-karaḥ sat-saṅgaḥ* (the association of devotees which produces the ultimate good), and so on. *Vyasana-karaḥ* means *vyasanaṁ kartuṁ śīlam asya* (his nature is to do evil things).

Other examples are *mālā-karaḥ* (one whose habit is to make garlands), *pradakṣiṇa-karaḥ* (one whose habit is to do circumabulation), and so on. The meaning of *vākya-karam* is *anukūlatayā pitur vākyaṁ pālayati* (one who favorably keeps his father's words). Other examples are *vacana-karaḥ śiṣyaḥ* (a disciple who does what he is told)*, ādeśa-karaḥ śiṣyaḥ* (a disciple who obeys orders), and so on. The counterexamples *śabda-kāraḥ* and so on are formed by applying *a[ṇ].* Thus *[ṭ]a* is an *apavāda* of *a[ṇ].* Similarly, when the senses of *hetu* and so on are lacking, *[ṭ]a* is not applied, rather only *a[ṇ]* is applied. For example, *bhāṣya-kāraḥ* (one who writes a commentary).

८३९ । वृत्रकृतगोब्रह्मशत्रुचौरेषु कर्मसु हन्तेष्टक् ।

839. vṛtra-kṛta-go-brahma-śatru-caureṣu karmasu hanteṣ ṭak

vṛtra-kṛta-go-brahma-śatru-caureṣu—when the words *vṛtra* (the demon named Vṛtra), *kṛta* (what was done, past services), *go* (cow), *brahman* (*brāhmaṇa*); *śatru* (enemy), *caura* (thief); *karmasu*—are the *karma-pūrva-padas; hanteḥ*—after the *dhātu han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go, move); *ṭak*—the *kṛt pratyaya [ṭ]a[k].*

When the words *vṛtra, kṛta, go, brahma, śatru,* and *caura* are the *karma-pūrva-padas, [ṭ]a[k]* is applied after *han[a]* in *kartari prayoga.*

vṛtra-ghna ity-ādi. bāhulyāt—caura-ghātaḥ, nagara-ghātaś ca. etat-pada-dvayena hasty ucyate.

VṚTTI—Thus we get *vṛtra-ghnaḥ* and so on (one who kills Vṛtra) and so on.

➢ *vṛtram* <2.1> + *han* → (839) *vṛtram* <2.1> + *han* + *[ṭ]a[k]* → (*han* is *aniṭ* by verse 5, 437) *vṛtram* <2.1> + *hn* + *a* → (197) *vṛtram* <2.1> + *ghna* → (776, 601) *vṛtra-ghna* → (87) *vṛtra-ghna* + *s[u]* → (93) *vṛtra-ghnaḥ* (one who kills Vṛtra) <1.1>.

Because the *kṛt pratyayas* are applied variously, we get *caura-ghātaḥ* (that which kills a thief) and *nagara-ghātaḥ* (that which destroys a town). Both of these words refer to an elephant:

➢ *cauram* <2.1> + *han* → (827) *cauram* <2.1> + *han* + *a[ṇ]* → (*kṛ* is *aniṭ* by verse 1, 197) *cauram* <2.1> + *ghan* + *a[ṇ]* → (358) *cauram* <2.1> + *ghān* + *a[ṇ]* → (577) *cauram* <2.1> + *ghāta* → (776, 601) *caura-ghāta* → (87) *caura-ghāta* + *s[u]* → (93) *caura-ghātaḥ* (that which kills a thief) <1.1>.

➢ *nagaram* <2.1> + *han* → (827) *nagaram* <2.1> + *han* + *a[ṇ]* → (*kṛ* is *aniṭ* by verse 1, 197) *nagaram* <2.1> + *ghan* + *a[ṇ]* → (358) *nagaram* <2.1> + *ghān* + *a[ṇ]* → (577) *nagaram* <2.1> + *ghāta* → (776, 601) *nagara-ghāta* → (87) *nagara-ghāta* + *s[u]* → (93) *nagara-ghātaḥ* (that which destroys a town) <1.1>.

AMṚTA—*Vṛtra-ghnaḥ* refers to Indra and means *vṛtra-nāmānam asuraṁ hanti* (one who kills the demon named Vṛtra). Similarly we get *kṛta-ghnaḥ* <1.1>, which refers to a person who is unmindful of services that were previously done for him, *go-ghnaḥ* (one who kills cows) <1.1> which refers to a *yavanaḥ, brahma-ghnaḥ* <1.1> which refers to the killer of a *brāhmaṇa, śatru-ghnaḥ* (one who kills his enemies) <1.1> which refers to Rāma's brother or to a heroic person like a king, and *caura-ghnaḥ* (one who kills thieves) <1.1> which refers to a king. Similarly, we also get *kaṁsa-ghnaḥ* <1.1> which refers to Kṛṣṇa, *pralamba-ghnaḥ* <1.1> which refers to Baladeva, and so on.

SAṀŚODHINĪ—In Pāṇinian grammar there is no equivalent *sūtra* to this *sūtra,* rather all these forms and the extra forms *kaṁsa-ghna, pralamba-ghna,* and so on are considered *mūla-vibhujādis* formed by applying the *kṛt pratyaya [k]a* (*Bṛhat* 1421). In this regard, while commenting on *amanuṣya-kartṛke ca* (*Aṣṭādhyāyī* 3.2.53), *Siddhānta-kaumudī* says *kathaṁ balabhadraḥ pralamba-ghnaḥ, śatru-ghnaḥ, kṛta-ghna ity-ādi? mūla-vibhujāditvāt siddham* (How do we get *pralamba-ghna* which refers to Balabhadra, and how do we get *śatru-ghna, kṛta-ghna,* and so on? These words are valid because of being *mūla-vibhujādis*). Moreover, since the *mūla-vibhujādis* are an *ākṛti-gaṇa,*[182] numerous other forms like *agha-ghna* (one who destroys sins, Viṣṇu), *paśu-ghna* (one who kills animals, a butcher), and so on can also be made. The main difference between making these words with *[k]a* and making them with *[ṭ]a[k],* is that, when they are made with *[k]a,* they take *ā[p]* in the feminine and, when they are made with *[ṭ]a[k],* they take *ī[p]* in the feminine.

182 An *ākṛti-gaṇa* is a list of specimens, an inexhaustive collection of words that follow a particular grammatical rule. Whereas a simple *gaṇa* includes all the words which follow a particular rule, an *ākṛti-gaṇa* only gives a few samples and leaves the group open for other words that follow the same pattern. Thus the number of words in an *ākṛti-gaṇa* is potentially unlimited, one simply has to recognize the common pattern to see which words qualify for the *gaṇa.*

८४० । कर्मणि हन्तेष्टकमनुष्यकर्तृत्वे ।

840. karmaṇi hanteṣ ṭak amanuṣya-kartṛtve

karmaṇi—when a *karma* is the *pūrva-pada; hanteḥ*—after the *dhātu han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go, move); *ṭak—[ṭ]a[k]; amanuṣya-kartṛtve*[183]—when something other than a human is the *kartā.*

When a *karma* is the *pūrva-pada, [ṭ]a[k]* is applied after *han[a]* in *kartari prayoga,* provided something other than a human is the *kartā.*

saṁsāra-ghnī hari-bhaktiḥ. caura-ghāto gajaḥ, śasya-ghāto vṛṣa iti ca. anabhidhānād veṇv-ādau ca vācye ṭak na syāt. vṛṣa-ghāto veṇuḥ.

Vṛtti—Thus we get *saṁsāra-ghnī hari-bhaktiḥ* (devotional service to Hari, which destroys the cycle of repeated birth and death).

➢ *saṁsāram* <2.1> + *han* → (841) *saṁsāram* <2.1> + *han* + *[ṭ]a[k]* → (*han* is *aniṭ* by verse 5, 437) *saṁsāram* <2.1> + *hn* + *a* → (197) *saṁsāram* <2.1> + *ghna* → (776, 601) *saṁsāra-ghna* → (1087) *saṁsāra-ghna* + *ī[p]* → (1053) *saṁsāra-ghnī* → (87) *saṁsāra-ghnī* + *s[u]* → (138) *saṁsāra-ghnī* (one (feminine) who destroys the cycle of repeated birth and death) <1.1>.

But we get *caura-ghāto gajaḥ* (an elephant, which kills thieves) and *śasya-ghāto vṛṣaḥ* (a bull, which destroys grains). Similarly, *[ṭ]a[k]* is also not applied when bamboo and so on is to be expressed, because none of the previous authorities used it like that. Thus we get *vṛṣa-ghāto veṇuḥ* (bamboo, which destroys the bull).

Amṛta—The intention behind mentioning *caura-ghātaḥ* again here is that in the previous *sūtra [ṭ]a[k]* was ordained in a general way instead of *a[ṇ]* and in the current *sūtra* it is ordained in a specific way due to the condition *amanuṣya-kartṛtve.* Thus, even though there is no scope for the rule of *vāsarūpa* (*sūtra* 802) in either case, *a[ṇ]* is nonetheless applied in both cases, because the *kṛt pratyayas* are variously applied. Why do we say *amanuṣya-kartṛtve*? Consider *ripu-ghāto rājā* (the king, who destroys his enemies).

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183 Possibly this is a spelling mistake for *amanuṣya-kartṛke* which is the word used in the equivalent Pāṇinian *sūtra amanuṣya-kartṛke ca* (*Aṣṭādhyāyī* 3.2.53) which *Kāśikā* explains to mean *amanuṣya-kartṛke vartamānād hanteḥ dhātoḥ karmaṇi upapade ṭak-pratyayo bhavati.*

८४१ । अन्तात्यन्ताध्वदूरपारसर्वानन्तसर्वत्रक्षेत्रेषु कर्मसु गमेरच् ।

841. antātyantādhva-dūra-pāra-sarvānanta-sarvatra-kṣetreṣu karmasu gamer ac

anta-atyanta-adhva-dūra-pāra-sarva-ananta-sarvatra-kṣetreṣu—when the words *anta* (end), *atyanta* (excessive), *adhvan* (road), *dūra* (far), *pāra* (the opposite side), *sarva* (all), *ananta* (without end), *sarvatra* (everywhere), and *kṣetra* (field); *karmasu*—are the *karma-pūrva-padas; gameḥ*—after the *dhātu gam[ḷ] gatau* (1P, to go, move); *ac*—the *kṛt pratyaya a[c].*

When the words *anta, atyanta, adhvan, dūra, pāra, sarva, ananta, sarvatra,* and *kṣetra* are the *karma-pūrva-padas, a[c]* is applied after *gam[ḷ]* in *kartari prayoga.*

"ḍaḥ" pāṇiniḥ. saṁsārasya haraś citi—anta-ga ity-ādi.

VṚTTI—Pāṇini called it *[ḍ]a* (*Aṣṭādhyāyī* 3.2.48). *Saṁsārasya haraś citi* (124) is applied and we get *anta-gaḥ* and so on.

➢ *antam* <2.1> + *gam* → (841) *antam* <2.1> + *gam* + *a[c]* → (*gam* is *aniṭ* by verse 6, 124) *antam* <2.1> + *ga* → (776, 601) *anta-ga* → (87) *anta-ga* + *s[u]* → (93) *anta-gaḥ* (one who goes to the end, one who knows thoroughly) <1.1>.

AMṚTA—Since the rule of *vāsarūpa* cannot apply here since *a[c]* and *a[ṇ]* have the same remainder form, *a[c]* is taken an *apavāda* of *a[ṇ]. Anta-gaḥ* means *antaṁ gacchati* (one who goes to the end). Similarly, we get *atyanta-gaḥ* (one who goes very fast), *adhva-gaḥ* (one who walks the path, a traveller), *dūra-gaḥ* (one who goes to a distant place), *pāra-gaḥ* (one who goes to the far side, one who knows thoroughly), *sarva-gaḥ* (all-pervading, the soul, brahman), *ananta-gaḥ* (one who goes forever), *sarvatra-gaḥ* (all pervading, the wind) and *kṣetra-gaḥ* (one who goes to the field).

In this section, the words *pan-na-ga, ura-ga, jihma-ga,* and so on should also be known as names formed by applying *a[c].* All of these words refer to a snake. For example, *pan-na-ga* means *padbhyāṁ na gacchati* (that which does not go by feet). This word is valid on account of being a *pṛṣodarādi* (*sūtra* 1035). *Ura-ga* means *urasā gacchati* (that which goes by its chest (belly)). Here the result of the *nipāta* is the deletion of *s. Jihma-ga* means *jihmena gacchati* (that which moves crookedly). We also get the word *viha-ga* which refers to a bird and means *vihāyasā gacchati* (that which moves through the sky). Here the result of the *nipāta* is that the *pūrva-pada vihāyas* becomes *viha.*

८४२ । सुदुरोर्गमेरजधिकरणे ।

842. su-duror gamer aj adhikaraṇe

su-duroḥ—when the *avyayas su* and *dur* are the *pūrva-padas; gameḥ*—after the *dhātu gam[ḷ] gatau* (1P, to go, move); *ac—a[c]; adhikaraṇe*—when the *adhikaraṇa* is to be expressed.

When *su* or *dur* is the *pūrva-pada, a[c]* is applied after *gam[ḷ]* in *adhikaraṇe prayoga.*

su-gaṁ vṛndāvanam. durgo badarikāśramaḥ.

VṚTTI—For example, *su-gaṁ vṛndāvanam* (Vṛndāvana, which is easy to access) and *durgo badarikāśramaḥ* (Badarikāśrama, which is difficult to access).

AMṚTA—The analysis of the word *su-gam* here is *sukhena gamyate yatra tat* (that to which the going is easily done), and the analysis of the word *durgaḥ* is *duḥkhena gamyate yatra saḥ* (that to which the going is done with difficulty)

८४३ । समाने कर्मण्यन्यतदादिषु कर्मोपमानेषु दृशः कक्विप्सकः कर्मणि, समानस्य च सः ।

843. samāne karmaṇy anya-tad-ādiṣu karmopamāneṣu dṛśaḥ ka-kvip-sakaḥ karmaṇi, samānasya ca saḥ

samāne—when the word *samāna* (same, similar); *karmaṇi*—is the *karma-pūrva-pada; anya-tad-ādiṣu*—and when *anya* and the *tad-ādis* (all the *kṛṣṇanāmas* from *tad* to *kim*); *karma-upamāneṣu*—are the *karma-pūrva-padas* to which something is compared; *dṛśaḥ*—after the *dhātu dṛś[ir] prekṣaṇe* (1P, to see); *ka-kvip-sakaḥ*—the *kṛt pratyayas [k]a, [k]vi[p],* and *sa[k]; karmaṇi*—in *karmaṇi prayoga; samānasya*—of the word *samāna; ca*—and; *saḥ*—the replacement *sa.*

When *samāna* is the *karma-pūrva-pada* or when *anya* and the *tad-ādis* are the *karma-pūrva-padas* to which something is compared, *[k]a, [k]vi[p],* and *sa[k]* are applied after *dṛś[ir]* in *karmaṇi prayoga,* and *samāna* is replaced by *sa.*

samāno dṛśyate—sadṛśaḥ. sraj-diś-dṛś ity-ādinā kaḥ—sadṛk. sadṛkṣaś chāndasa ity eke.

VṚTTI—Thus we get *sadṛśaḥ* which means *samāno dṛśyate* (seen to be the same / seen to be similar).

➢ *samānaḥ* <1.1> + *dṛś* → (843) *samānaḥ* <1.1> + *dṛś* + *[k]a* → (*dṛś* is *aniṭ* by verse 7, 294) *samānaḥ* <1.1> + *dṛśa* → (776, 601) *samāna-dṛśa* → (843) *sadṛśa* → (87) *sadṛśa* + *s[u]* → (93) *sadṛśaḥ* (like, similar) <1.1>.

The change to *k* is done by the *sūtra* beginning *sraj-diś-dṛś* (*sūtra* 186) and we *sadṛk.*

➢ *samānaḥ* <1.1> + *dṛś* → (843) *samānaḥ* <1.1> + *dṛś* + *[k]vi[p]* → (294, 612) *samānaḥ* <1.1> + *dṛś* → (776, 601) *samāna-dṛś* → (843) *sadṛś* → (87) *sadṛś* + *s[u]* → (138) *sadṛś* → (186) *sadṛk* (like, similar) <1.1>.

Some say that *sadṛkṣa* is only found in the Vedas.

➢ *samānaḥ* <1.1> + *dṛś* → (843) *samānaḥ* <1.1> + *dṛś* + *sa[k]* → (*dṛś* is *aniṭ* by verse 7, 294, 182) *samānaḥ* <1.1> + *dṛṣ* + *sa* → (405) *samānaḥ* <1.1> + *dṛk* + *sa* → (108) *samānaḥ* <1.1> + *dṛkṣa* → (776, 601) *samāna-dṛkṣa* → (843) *sadṛkṣa* → (87) *sadṛkṣa* + *s[u]* → (93) *sadṛkṣaḥ* (like, similar) <1.1>.

८४४ । अन्यादेरिवेन सह संसारस्यारामः काद्यन्तेषु दशादिषु, इदम ईश्, किमः कीश्, अदसोऽमूश् ।

844. anyāder ivena saha saṁsārasyā-rāmaḥ kādy-anteṣu dṛśādiṣu, idama īś, kimaḥ kīś, adaso 'mūś

anya-ādeḥ—of *anya* and so on (ref. *anya-tad-ādiṣu* in the previous *sūtra*); *ivena saha*—along with the word *iva* (like) *saṁsārasya*—of the *saṁsāra; ā-rāmaḥ*—the replacement *ā-rāma; ka-ādi-anteṣu*—which end in the *[k]a* and so on (ref. *ka-kvip-sakaḥ* in the previous *sūtra*); *dṛśa-ādiṣu*—when *dṛśa* and so on follow; *idamaḥ*—of *idam; īś*—the replacement *ī[ś]; kimaḥ*—of *kim; kīś*—the replacement *kī[ś]; adasaḥ*—of *adas; amūś*—the replacement *amū[ś].*

When *dṛśa, dṛś,* or *dṛkṣa* follows, the *saṁsāra* of *anya* and the *tad-ādis,* along with *iva,* is replaced by *ā-rāma.* But *idam* along with *iva* is instead replaced by *ī[ś], kim* along with *iva* is instead replaced by *kī[ś],* and *adas* along with *iva* is instead replaced by *amū[ś].*

anya iva dṛśyate—anyādṛśaḥ. evam—tādṛśaḥ, īdṛśaḥ, kīdṛśaḥ, amūdṛśaḥ ity-ādi.

VṚTTI—Thus we get *anyādṛśaḥ* which means *anya iva dṛśyate* (seen to be like another).

➢ *anyaḥ* <1.1> + *iva* + *dṛś* → (843) *anyaḥ* <1.1> + *iva* + *dṛś* + *[k]a* → (*dṛś* is *aniṭ* by verse 7, 294) *anyaḥ* <1.1> + *iva* + *dṛśa* → (776, 601) *anya* + *iva* + *dṛśa* → (844) *anyādṛśa* → (87) *anyādṛśa* + *s[u]* → (93) *anyādṛśaḥ* (like another) <1.1>.

Likewise we get *tādṛśaḥ* (like him / her / it), *īdṛśaḥ* (like this), *kīdṛśaḥ* (like what?), *amūdṛśaḥ* (like that), and so on.

AMṚTA—One should remember that, in accordance with *śit sarvasya* (*vṛtti* 158), a replacement that has the indicatory letter *ś* replaces the whole word. All of the examples given in the *vṛtti* are made with *[k]a.* Examples with *[k]vi[p]* and *sa[k]* are *anyādṛk* and *anyādṛkṣaḥ, tādṛk* and *tādṛkṣaḥ, īdṛk* and *īdṛkṣaḥ, kīdṛk* and *kīdṛkṣaḥ,* and *amūdṛk* and *amūdṛkṣaḥ.* Examples of the other *tad-ādis* are *yādṛśaḥ*, *yādṛk,* and *yādṛkṣaḥ*, *etādṛśaḥ, etādṛk,* and *etādṛkṣaḥ,* and *bhavādṛśaḥ, bhavādṛk,* and *bhavādṛkṣaḥ.* It will be described later how the words *sadṛśa* and so on take *ī[p]* in the feminine. Thus we get *sadṛśī* and so on.

८४५ । क्रुञ्च्दधृष्स्रजुष्णिहश्च क्विबन्ताः ।

845. kruñc-dadhṛṣ-sraj-uṣṇihaś ca kvib-antāḥ

kruñc-dadhṛṣ-sraj-uṣṇihaḥ—the words *kruñc, dadhṛṣ, sraj,* and *uṣṇih; ca*—also; *kvip-antāḥ*—end in *[k]vi[p].*

The words *kruñc, dadhṛṣ, sraj,* and *uṣṇih* also end in *[k]vi[p].*

kruñca-dhṛṣa-sṛja-ut-pūrva-snihām ete pakṣi-viśeṣa-dhṛṣṭa-mālā-cchando-viśeṣeṣu kvib-antā nipātyante. kruṅ, dadhṛk.

VṚTTI—These words are the *nipātas* of *kruñc[a], [ñi]dhṛṣ[ā], sṛj[a],* and *ud* + *ṣṇih[a]* with *[k]vi[p]* in the meanings of *pakṣi-viśeṣa* (a certain bird, a kind of snipe), *dhṛṣṭa* (bold), *mālā* (a garland), and *chando-viśeṣa* (a particular Vedic meter) respectively.

➢ *kruñc* (87) → *kruñc* + *s[u]* → (138) *kruñc* → (176) *kruñ* → (177) *kruṅ* <1.1>.

➢ *dadhṛṣ* → (87) *dadhṛṣ* + *s[u]* → (138) *dadhṛṣ* → (186) *dadhṛk* → (61) *dadhṛg* → (185) *dadhṛk* <1.1>

Amṛta—Jīva Gosvāmī mentions *kruñc* and so on in their *nāma* form in the *sūtra,* then in the *vṛtti* he shows there form when *s[u]* follows by making *kruṅ* and so on. *Kruñc* is the *nipāta* of *kruñc[a] kauṭilyālpī-bhāvayoḥ* (1P, to be crooked, to make crooked; to become small, to make small) + *[k]vi[p].* The result of the *nipāta* is the meaning of *pakṣi-viśeṣa* and the absence of the deletion of *n* by *sūtra* 343. *Dadhṛṣ* is the *nipāta* of *[ñi]dhṛṣ[ā] prāgalbhye* (5P, to be bold, arrogant) + *[k]vi[p].* The result of the *nipāta* is the reduplication, after which the *sūtras harikhaḍgasya harikamalaṁ, harighoṣasya harigadā narasya* (329) and *nara-ṛ-rāmasyā-rāmaḥ* (380) are applied. *Sraj* is the *nipāta* of *sṛj[a] visarge* (6P, to create, release) + *[k]vi[p].* Here *[k]vi[p]* is applied in *karmaṇi prayoga* and the sense is "a garland is that which is created." The result of the *nipāta* is the special meaning of *mālā* and that *ṛ* is replaced by *ra. Uṣṇih* is the *nipāta* of *ud* + *ṣṇih[a] prītau* (4P, to love, have affection for) + *[k]vi[p].* The result of the *nipāta* is the meaning of *chando-viśeṣa* and the deletion of the final *varṇa* of the *upendra.*

८४६ । नाम्नि सद्लृसूद्विषद्रुहदुहयुजालाभार्थविदभिदछिदजिनीराजिभ्यः क्विप् ।

846. nāmni sadḷ-sū-dviṣa-druha-duha-yujālābhārtha-vida-bhida-chida-ji-nī-rājibhyaḥ kvip

nāmni—when a *nāma* is the *pūrva-pada; sadḷ-sū-dviṣa-druha-duha-yuja-alābha-artha-vida-bhida-chida-ji-nī-rājibhyaḥ*—after the *dhātus* listed below; *kvip—[k]vi[p].*

When a *nāma* is the *pūrva-pada, [k]vi[p]* is applied after the following *dhātus* in *kartari prayoga:*

ṣad[ḷ] viśaraṇa-gaty-avasādaneṣu	1P	to burst, open; to go, move; to be dejected, perish
ṣū[ṅ] prāṇi-garbha-vimocane	2A	to give birth, produce
dviṣ[a] aprītau	2U	to hate
druh[a] jighāṁsāyām	4P	to hate, seek to harm
duh[a] prapūraṇe	2U	to milk, extract
yuj[ir] yoge	7U	to join, use
yuj[a] samādhau	4A	to fix the mind in meditation
vid which does not have the meaning of *lābha* (finding, obtaining), i.e. *vid[a] jñāne* *vid[a] sattāyām* *vid[a] vicāraṇe* **but not** *vid[ḷ] lābhe*	 2P 4A 7A 6U	 to know to be, exist to consider as to obtain

bhid[ir] vidāraṇe	7U	to break, separate, discriminate
chid[ir] dvidhā-karaṇe	7U	to cut, divide
ji jaye	1P	to conquer, be glorious
ṇī[ñ] prāpaṇe	1U	to lead
rāj[ṛ] dīptau	1U	to shine, rule over

upaniṣat, śuci-ṣat, ṣatvaṁ vācyam, prasūḥ, kṛṣṇa-prasūḥ.

Vṛtti—Examples are *upaniṣat* (one who sits down near [the feet of an *ācārya* to hear from him]) and *śuci-ṣat* (one who dwells in the pure heart).[184] Regarding, *śuci-ṣat,* the change to *ṣ* is described in *su-ṣāmādāyaś ca* (1020).

➢ *upa+ ni + ṣad* → (346) *upa + ni +sad* → (846) *upa + ni +sad + [k] vi[p]* → (294, 612) *upanisad* → (350) *upaniṣad* → (87) *upaniṣad + s[u]* → (138) *upaniṣad* → (185) *upaniṣat* <1.1>.

➢ *śucini* <7.1> + *ṣad* → (346) *śucini* <7.1> + *sad* → (846) *śucini* <7.1> + *sad + [k]vi[p]* → (612) *śucini* <7.1> + *sad* → (776, 601) *śucin-sad* → (190) *śuci-sad* → (1020) *śuci-ṣad* → (87) *śuci-ṣad + s[u]* → (138) *śuci-ṣad* → (185) *śuci-ṣat* <1.1>.

Similarly, we get *prasūḥ* (one who gives birth, a mother), *kṛṣṇa-prasūḥ* (the mother of Kṛṣṇa), *kaṁsa-dviṭ* (the enemy of Kaṁsa), and so on.

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184 Commenting on the word *śuci-ṣade* <4.1> in *Bhāgavatam* 4.24.37, Viśvanātha Cakravartī Ṭhākura says *śucini antaḥkaraṇe sīdatīti śuci-ṣat "haṁsaḥ śuci-ṣat" iti śruteḥ* (According to the *śruti* statement *haṁsaḥ śuci-ṣat* (the supreme soul who dwells in the heart), *śuci-ṣat* means one who dwells (*sīdati*) in the heart (*śucin* = *antaḥ-karaṇa*)). Similarly, Vīrarāghavācārya says *śuciṣu yogi-citteṣu sīdati ramata iti śuci-ṣat* (*śuci-ṣat* means one who dwells (*sīdati* = *ramate*) in the hearts of the *yogīs* (*śucin* = *yogi-citta*)). Although the *dhātu ṣad[ḷ]* is listed in the *Dhātu-pāṭha* as meaning *viśaraṇa-gaty-avasādaneṣu* (to burst, open; to go, move; to be dejected, perish), it is frequently used in the senses of *sthiti* (to dwell, be situated) and *upaveśana* (to sit down). For example, Śrīdhara Svāmī explains the word *śuci-ṣadaḥ* <1.3> in *Bhāgavatam* 11.6.19 to mean *svāśrama-dharma-sthitāḥ* (situated in the duties of their own *āśrama*) and Viśvanātha Cakravartī Ṭhākura, commenting on *Bhāgavatam* 7.1.22, explains the word *sad* in *tat-sadaḥ* <6.1> by saying *sīdanti niṣīdanty upaviśanty asyām iti sat sabhā* (The word *sad* means a *sabhā* (assembly house) and it is so named because people sit in it (*sīdanti* = *niṣīdanti* = *upaviśanti*)). This word *sad* is formed not by the current *sūtra* but by the *sūtra sampad-ādeḥ kvip-ktī bhāve lakṣmyām* (902). Therefore *sad* is feminine and thus the *viśeṣaṇa* of *tat-sadaḥ* <6.1>, namely *śṛṇvatyāḥ* <6.1>, is also feminine. Although *sad* is supposed to be in *bhāve prayoga* and would thus mean "sitting" it ends up meaning "the place where the sitting is done" in accordance with the maxim *kṛd-abhihito bhāvo dravya-vat prakāśate* (*vṛtti* 829). The clause *śṛṇvatyās tat-sadaḥ* (while that assembly house was listening) is figurative (*aupacārika*), because the assembly house itself cannot listen. Thus *śṛṇvatyās tat-sadaḥ* should be understood to mean "while the people situated in that assembly house were listening," just as *mañcāḥ* (the beds) means *mañce sthitā janāḥ* (the persons situated on the bed). For further details, see *vṛtti* 625 and *Amṛta* 740.

➢ *pra* + *ṣū* → (346) *pra* + *sū* → (846) *pra* + *sū* + *[k]vi[p]* → (294, 612) *prasū* → (87) *prasū* + *s[u]* → (93) *prasūḥ* <1.1>.

➢ *kṛṣṇam* <2.1> + *pra* + *ṣū* → (346) *kṛṣṇam* <2.1> + *pra* + *sū* → (846) *kṛṣṇam* <2.1> + *pra* + *sū* + *[k]vi[p]* → (294, 612) *kṛṣṇam* <2.1> + *prasū* → (776, 601) *kṛṣṇa-prasū* → (87) *kṛṣṇa-prasū* + *s[u]* → (93) *kṛṣṇa-prasūḥ* <1.1>.

Amṛta—Both *yuj[ir] yoge* (7U, to join, use) and *yuj[a] samādhau* (4A, to fix the mind in meditation) are included by the mention of *yuja* here. Due to the use of the word *nāmni, [k]vi[p]* is also applied when the *avyayas pra* and so on are the *pūrva-padas.*[185] Regarding *prasūḥ,* since *sū* is listed next to *dviṣa* in this *sūtra,* only *ṣū[ṅ] prāṇi-garbha-vimocane* (2A, to give birth, produce) is accepted and not *ṣū[ṅ] prāṇi-garbha-vimocane* (4A, to give birth, produce) or *ṣū preraṇe* (6P, to impel). *Kṛṣṇa-prasūḥ* refers either to Devakī or Yaśodā and means *kṛṣṇaṁ prasūte* (one who gives birth to Kṛṣṇa). *Kaṁsa-dviṭ* refers to Kṛṣṇa and means *kaṁsaṁ dveṣṭi* (one who hates Kaṁsa).

Due to the words "and so on," we also get *caidya-dhruk* (the enemy of Śiśupāla) which refers to Kṛṣṇa, *go-dhuk* (one who milks the cows) which refers to Gopāla, *kṛṣṇa-yuk* (one who is attached to Kṛṣṇa) which refers to an *anurāgī*[186], *kṛṣṇa-vit* (one who knows Kṛṣṇa) which refers to a devotee, *saṁvit* which refers to *jñāna* (knowledge) and means *samyak vidyate vetti anayā* (that by which one perfectly exists or perfectly knows)[187], *veda-vit* which refers to a *brāhmaṇa* and means *vedān vinte* (one who knows the Vedas)[188], *mura-bhit* (the killer of the Mura demon) which refers to Kṛṣṇa, *bhava-bandha-chit* (one who cuts to pieces the bondage of material existence) which refers to Kṛṣṇa, *kaṁsa-jit* (the conqueror of Kaṁsa) which refers to Kṛṣṇa and which is formed by applying *vāmanāt tuk pṛthau* (777), *yadu-rāṭ* (king of the Yādus) which means *yaduṣu rājate* (one who shines among the Yadus), *samrāṭ* (a supreme ruler) which means *samyag rājate* (one who rules completely), and *sva-rāṭ* (independent) which means *svaṁ rājate* (one who rules himself), and so on. But *vid* which has the meaning of *lābha* only takes *[ś]a,* as in *govindaḥ* and *aravindam* (*sūtra* 822).

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185 That is to say *[k]vi[p]* is also applied when an *upendra* is the *pūrva-pada.*

186 This example is from *vṛtti* 254. An example of *yuj[a] samādhau* is *nitya-yujām* (for those whose minds are always fixed in meditation) <6.3> in *Bhāgavatam* 10.82.39.

187 Like the word *sad,* the word *saṁvid* is actually not formed by the current *sūtra* but by the *sūtra sampad-ādeḥ kvip-ktī bhāve lakṣmyām* (902). Thus it is feminine and it is in *bhāve prayoga* just as the word *jñāna* is in *bhāve prayoga.* Had it been made by the current *sūtra,* it would have been in *kartari prayoga.*

188 Usually *veda-vit* is analyzed as *vedān vetti,* but *Amṛta* is just trying to give examples of the three different kinds of *vid[a]* here.

८४७ । अनोवहेरनडुह् साधुः ।

847. ano-vaher anaḍuh sādhuḥ

anaḥ-vaheḥ—of *anas* + *vah[a] prāpaṇe* (1U, to bear, lead, carry); *anaḍuh*—*anaḍ-uh; sādhuḥ*—is the proper form.

Anaḍ-uh* is the *nipāta* of *anas + vah[a] + [k]vi[p].

Amṛta—The word *anaḍ-uh* refers to an ox and mean *anaḥ śakaṭaṁ vahati* (that which pulls the cart). *Saṅkarṣaṇa* is done by *vaci-svapi-yaj-ādīnāṁ saṅkarṣaṇaḥ kapile* (471). The result of the *nipāta* is that the *s* of the word *anas* (cart) becomes *ḍ.*

८४८ । उपेन्द्रे कर्मणि च भजेर्ण्विः ।

848. upendre karmaṇi ca bhajer ṇviḥ

upendre—when an *upendra* is the *pūrva-pada; karmaṇi*—when a *karma* is the *pūrva-pada; ca*—and; *bhajeḥ*—after the *dhātu bhaj[a] sevāyām* (1U, to serve, worship, divide, experience); *ṇviḥ*—the *kṛt pratyaya [ṇ]vi.*

When an *upendra* or *karma* is the *pūrva-pada, [ṇ]vi* is applied after *bhaj[a]* in *kartari prayoga.*

prabhāk, kṛṣṇa-bhāk.

Vṛtti—➢ *pra* + *bhaj* → (848) *pra* + *bhaj* + *[ṇ]vi* → (358) *pra* + *bhāj* + *[ṇ] vi* → (612) *prabhāj* → (87) *prabhāj* + *s[u]* → (138) *prabhāj* → (177) *prabhāg* → (185) *prabhāk* (one who worships / divides) <1.1>.

➢ *kṛṣṇam* <2.1> + *bhaj* → (848) *kṛṣṇam* <2.1> + *bhaj* + *[ṇ]vi* → (*bhaj* is *aniṭ* by verse 3, 358) *kṛṣṇam* <2.1> + *bhāj* + *[ṇ]vi* → (612) *kṛṣṇam* <2.1> + *bhāj* → (776, 601) *kṛṣṇa-bhāj* → (87) *kṛṣṇa-bhāj* + *s[u]* → (138) *kṛṣṇa-bhāj* → (177) *kṛṣṇa-bhāg* → (185) *kṛṣṇa-bhāk* (one who worships Kṛṣṇa) <1.1>.

८४९ । नाम्न्यारामात्मनिप्क्वनिप्वनिप्विश्च ।

849. nāmny ā-rāmāt manip kvanip vanip viś ca

nāmni—when a *nāma* is the *pūrva-pada; ā-rāmāt*—after a *dhātu* ending in *ā-rāma; manip*—the *kṛt pratyaya man[ip]; kvanip*—the *kṛt pratyaya [k] van[ip]; vanip*—the *kṛt pratyaya van[ip]; viḥ*—the *kṛt pratyaya vi; ca*—and.

When a *nāma* is the *pūrva-pada, man[ip], [k]van[ip], van[ip],* and *vi* are applied after a *dhātu* ending in *ā-rāma.*

suṣṭhu dadāti—sudāmā, śrīdāmā. dāmodara-mā-sthetītvam—supīvā, hari-bhakti-dāvā, viśva-pāḥ. prāyaś chāndasy eva vidhir ayam iti yathā-dṛṣṭam evodāhāryam.

Vṛtti—For example we get *sudāmā* <1.1> which means *suṣṭhu dadāti* (one who gives liberally).

➢ *su + dā* → (849) *su + dā + man[ip]* → (*dā* is *aniṭ* by verse 1) *sudāman* → (87) *sudāman + s[u]* → (163) *sudāmān + s[u]* → (138) *sudāmān* → (190) *sudāmā* (one who gives liberally) <1.1>.

➢ *śriyam* <2.1> + *dā* → (849) *śriyam* <2.1> + *dā + man[ip]* → (*dā* is *aniṭ* by verse 1) *śriyam* <2.1> + *dāman* → (776, 601) *śrī-dāman* → (87) *śrī-dāman + s[u]* → (163) *śrī-dāmān + s[u]* → (138) *śrī-dāmān* → (190) *śrī-dāmā* (one who gives wealth, name of Kṛṣṇa's friend Śrīdāmā) <1.1>.

The change to *ī* is done by *dāmodara-mā-sthā-gā-pibati-jahāti-syatīnām ī-rāmo viṣṇujana-rāma-dhātuka-kaṁsārau* (417) and we get *supīvā* <1.1>.

➢ *su + pā* → (849) *su + pā + [k]van[ip]* → (*pā* is *aniṭ* by verse 1, 294, 417) *supīvan* → (87) *supīvan + s[u]* → (163) *supīvān + s[u]* → (138) *supīvān* → (190) *supīvā* (one who drinks well) <1.1>.

➢ *hari-bhaktim* <2.1> + *dā* → (849) *hari-bhaktim* <2.1> + *dā + van[ip]* → (*dā* is *aniṭ* by verse 1) *hari-bhaktim* <2.1> + *dāvan* → (776, 601) *hari-bhakti-dāvan* → (87) *hari-bhakti-dāvan + s[u]* → (163) *hari-bhakti-dāvān + s[u]* → (138) *hari-bhakti-dāvān* → (190) *hari-bhakti-dāvā* (one who gives devotional service to Hari) <1.1>.

➢ *viśvam* <2.1> + *pā* → (849) *viśvam* <2.1> + *pā + vi* → (*pā* is *aniṭ* by verse 1, 612) *viśvam* <2.1> + *pā* → (776, 601) *viśva-pā* → (87) *viśva-pā + s[u]* → (93) *viśva-pāḥ* (protector of all) <1.1>.

Generally this rule is applied only in the Vedas. Thus examples can only be made according to what is actually seen.

Amṛta—*Śrī-dāmā* means *śriyaṁ dadāti* (one who gives wealth). Similarly, we get *aśvatthāmā* which means *aśva iva tiṣṭhati* (one who stands like a horse, name of the son of Droṇācārya). *Su-pīvā* means *suṣṭhu pibati* (one who drinks well) and *hari-bhakti-dāvā* means *hari-bhaktiṁ dadāti* (one who gives devotional service to Hari) and *viśva-pāḥ* means *viśvaṁ pāti* (one who

protects all). Due to the statement "generally this rule is applied only in the Vedas," a few examples are also seen in common Sanskrit, but only rarely. And in common Sanskrit, the examples can only be made according to what is actually seen. The implied meaning of this is that, in common Sanskrit, these *pratyayas* cannot be applied after any old *dhātu* ending in *ā-rāma.*

८५० । क्विप् ।

850. kvip

kvip—the *kṛt pratyaya [k]vi[p].*

[K]vi[p]* is applied after a *dhātu* in *kartari prayoga.

dhātu-mātrād ayaṁ vidhiḥ. karoti kṛt, bhakti-kṛt. ṛtau yajati ṛtvik. kvipi ceti ī-rāma-niṣedhāt saṁsthāḥ. in-han iti nirdeśān na dīrghaḥ—kaṁsa-hanau.

VṚTTI—*Dhātu-mātrād ayaṁ vidhiḥ* (This rule ordains *[k]vi[p]* after every[189] *dhātu*). Examples are *kṛt* (one who does) and *bhakti-kṛt* (one does devotional service) where *kṛt* means *karoti* (one who does).

➢ *kṛ* → (850) *kṛ* + *[k]vi[p]* → (294, 777) *kṛt* + *[k]vi[p]* → (612) *kṛt* → (87) *kṛt* + *s[u]* → (138) *kṛt* (one who does) <1.1>.

➢ *bhaktim* <2.1> + *kṛ* → (850) *bhaktim* <2.1> + *kṛ* + *[k]vi[p]* → (294, 777) *bhaktim* <2.1> + *kṛt* + *[k]vi[p]* → (612) *bhaktim* <2.1> + *kṛt* → (776, 601) *bhakti-kṛt* → (87) *bhakti-kṛt* + *s[u]* → (138) *bhakti-kṛt* (one who does devotional service) <1.1>.

Similarly we get *ṛtvik* (a priest) which means *ṛtau yajati* (one who sacrifices at the proper time).

➢ *ṛtau* <7.1> + *yaj* → (850) *ṛtau* <7.1> + *yaj* + *[k]vi[p]* → (294, 471) *ṛtau* <7.1> + *ij* + *[k]vi[p]* → (612) *ṛtau* <7.1> + *ij* → (776, 601) *ṛtu-ij* → (51) *ṛtv-ij* → (87) *ṛtvij* + *s[u]* → (138) *ṛtvij* → (186) *ṛtvik* (one who sacrifices at the proper time, a priest) <1.1>.

Because the change to *ī-rāma* is forbidden by the phrase *kvipi ca* (780), we get *saṁsthāḥ* (staying, an order, termination).

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189 *Bāla* says that the word *mātra* in *dhātu-mātrāt* is used in the sense of *sākalya* (totality). In this regard, *Amara-koṣa* says *mātraṁ kārtsnye'vadhāraṇe* (The word *mātra* is used in the senses of *kārtsnya* (totality) and *avadhāraṇa* (restriction)).

➢ *sam + ṣṭhā* → (346) *sam + sthā* → (850) *sam + sthā + [k]vi[p]* → (780, 612) *sam + sthā* → (72) *saṁsthā* → (87) *saṁsthā + s[u]* → (93) *saṁsthāḥ* (staying, an order, termination) <1.1>.

The change to *dīrgha* (*trivikrama*) is not done in *kaṁsa-hanau* <1.2> due to the mention of *han* in *in han pūṣan aryaman ity eṣām uddhavasya trivikramaḥ su-śyor eva* (196).

➢ *kaṁsam* <2.1> + *han* → (850) *kaṁsam* <2.1> + *han + [k]vi[p]* → (612) *kaṁsam* <2.1> + *han* → (776, 601) *kaṁsa-han* → (87) *kaṁsa-han + au* → *kaṁsa-hanau* (the two killers of Kaṁsa) <1.2>.

Amṛta—One should not think therefore that it was pointless to ordain *[k]vi[p]* in *nāmni sadḷ-sū-dviṣa-druha-duha-yujālābhārtha-vida-bhida-chida-ji-nī-rājibhyaḥ kvip* (846) since it is already covered just by this *sūtra.* Rather it should be carefully discerned that *[k]vi[p]* is only applied after the *dhātus ṣad[ḷ]* and so on when there is a *nāma-pūrva-pada,* whereas, in this rule, *[k]vi[p]* is applied both when there is no *nāma-pūrva-pada* and when there is a *nāma-pūrva-pada.* Thus this rule is general and the *dhātus ṣad[ḷ]* and so on are exceptions to it in that they only take *[k]vi[p]* when there is a *nāma-pūrva-pada.*

Someone might wonder, "How can *samāsa* with the *kṛdanta* take place in *ṛtvik, mitra-hūḥ,* and so on since *ṛtu* and so on are not established as *pūrva-padas* since there is no word ending in a *saptamī viṣṇubhakti* in this *sūtra.*" The answer is that the word *nāmni,* which ends in a *saptamī viṣṇubhakti,* is carried forward from *nāmny ā-rāmāt manip kvanip vanip viś ca* (849). And one cannot say that *[k]vi[p]* should not be applied in *kṛt* and so on since there is no *nāma-pūrva-pada,* because the word *mātra* in *dhātu-mātrāt* indicates that *[k]vi[p]* is also applied after a *kevala dhātu* (a *dhātu* without a *pūrva-pada*).

८५१ । उपेन्द्रस्य पूर्वपदस्य च त्रिविक्रमो नहिवृतिवृषिव्यधिरुचिषु क्विबन्तेषु ।

851. upendrasya pūrva-padasya ca trivikramo nahi-vṛti-vṛṣi-vyadhi-ruciṣu kvib-anteṣu

upendrasya—of an *upendra; pūrva-padasya*—of a *pūrva-pada; ca*—and; *trivikramaḥ*—the change to *trivikrama; nahi-vṛti-vṛṣi-vyadhi-ruciṣu*—when the *dhātus ṇah[a] bandhane* (4U, to bind, tie), *vṛt[u] vartane* (1A, to be, exist, remain, happen), *vṛṣ[u] secane* (1P, to rain), *vyadh[a] tāḍane* (6P, to pierce, wound), and *ruc[a] dīptau* (1A, to shine); *kvip-anteṣu*—which end in *[k]vi[p].*

The final *varṇa*[190] of an *upendra* or *pūrva-pada* becomes *trivikrama* when the *kvib-anta* forms of *ṇah[a], vṛt[u], vṛṣ[u], vyadh[a],* and *ruc[a]* follow.

upānat, nīvṛt, prāvṛṭ, mṛgā-vit, marmā-vit, nīruk. upendrādeḥ kim? tigmā rug yasya saḥ—tigma-ruk.

Vṛtti—➢ *upa + ṇah* → (366) *upa + nah* → (850) *upa + nah + [k]vi[p]* → (612) *upa + nah* → (851) *upānah* → (87) *upānah + s[u]* → (138) *upānah* → (211) *upānadh* → (61) *upānad* → (124) *upānat* (a shoe / sandal) <1.1>.

➢ *ni + vṛt* → (850) *ni + vṛt + [k]vi[p]* → (294, 612) *ni + vṛt* → (851) *nīvṛt* → (87) *nīvṛt + s[u]* → (138) *nīvṛt* (a region, area) <1.1>.

➢ *pra + vṛṣ* → (850) *pra + vṛṣ + [k]vi[p]* → (294, 612) *pra + vṛṣ* → (851) *prāvṛṣ* → (87) *prāvṛṣ + s[u]* → (138) *prāvṛṣ* → (184) *prāvṛḍ* → (185) *prāvṛṭ* (the rainy season) <1.1>.

➢ *mṛgam* <2.1> + *vyadh* → (850) *mṛgam* <2.1> + *vyadh + [k]vi[p]* → (294, 473) *mṛgam* <2.1> + *vidh + [k]vi[p]* → (612) *mṛgam* <2.1> + *vidh* → (776, 601) *mṛga-vidh* → (851) *mṛgā-vidh* → (87) *mṛgā-vidh + s[u]* → (138) *mṛgā-vidh* → (61) *mṛgā-vid* → (185) *mṛgā-vit* (one who pierces deer, a hunter) <1.1>.

➢ *marma* <2.1> + *vyadh* → (850) *marma* <2.1> + *vyadh + [k]vi[p]* → (294, 473) *marma* <2.1> + *vidh + [k]vi[p]* → (612) *marma* <2.1> + *vidh* → (776) *marman-vidh* → (190) *marma-vidh* (851) *marmā-vidh* → (87) *marmā-vidh + s[u]* → (138) *marmā-vidh* → (61) *marmā-vid* → (185) *marmā-vit* (that which wounds the vital points, an arrow of speech) <1.1>.

➢ *ni + ruc* → (850) *ni + ruc + [k]vi[p]* → (294, 612) *ni + ruc* → (851) *nīruc* → (87) *nīruc + s[u]* → (138) *nīruc* → (177) *nīruk* (light, splendor) <1.1>.

Why do we say "of an *upendra* or *pūrva-pada*"? Consider *tigma-ruk* <1.1> which means *tigmā rug yasya saḥ* (one whose light is intense, the sun).

Amṛta—*Upānat* refers to a *pādukā* (shoe / sandal), *nīvṛt* means a *deśa* (region, area), *prāvṛṭ* means *varṣā-kāla* (the rainy season), *mṛgā-vit* refers to a *vyādha* (hunter) and means *mṛgaṁ vidhyati* (one who pierces deer), and *marmā-vit* means *vākya-vāṇaḥ* (an arrow of speech).

190 In this regard, one should remember the maxim *eka-varṇa-vidhir ante pravartate* (*vṛtti* 98).

Regarding *tigma-ruk,* in the analysis *tigmā rug yasya saḥ, tigmā* means *tīkṣṇā* (intense) and *ruk* means *dīptiḥ* (light). Thus *tigma-ruk* refer to *sūrya* (the sun). It will be described later how the feminine word *tigmā* becomes like the masculine word *tigma* in a *samāsa.* This takes place by *vācya-liṅga-lakṣmīs tulyādhikaraṇa-lakṣmyām* (1003). Due to the *paścāt-samāsa*[191] here, the word *tigma* is not counted as a *pūrva-pada,* and thus the change to *trivikrama* by the current *sūtra* doesn't take place. Even though it will be said in the *samāsa-prakaraṇa* that *samāse sarvādi-padaṁ pūrva-padam* (In *samāsa,* the first word is called a *pūrva-pa da*), still in this *prakaraṇa* only a word which is depended upon at the time of ordaining the *kṛt pratyaya* is accepted as a *pūrva-pada,* since *kṛt-samāsa* is done prior to the application of a *sv-ādi viṣṇubhakti* (*Amṛta* 749).

८५२ । असिः ।

852. asiḥ

asiḥ—the *kṛt pratyaya as[i].*

As[i]* is applied after a *dhātu* in *kartari prayoga.

८५३ । असि उसि अने च चक्षिङः ख्याञ्नेति वाच्यम् ।

853. asi usi ane ca cakṣiṅaḥ khyāñ neti vācyam

asi—when *as[i]* follows; *usi*—when *us[i]* follows (*sūtra* 884); *ane*—when *ana* follows; *ca*—and; *cakṣiṅaḥ*—of the *dhātu cakṣ[iṅ] vyaktāyām vāci* (2A, to speak, say, tell); *khyāñ*—the replacement *khyā[ñ]* (*sūtra* 511); *na*—not; *iti*—thus; *vācyam*—it should be stated.

***Cakṣ[iṅ]* is not replaced by *khyā[ñ]* when *as[i], us[i],* or *ana* follows.**

sarva-dhātubhyo 'siḥ syāt. uru-vyacāḥ, nṛ-cakṣāḥ.

VṚTTI—*As[i]* can be applied after all *dhātus.* Examples are *uru-vyacāḥ* (that which encompasses much, i.e. occupies a lot of space) and *nṛ-cakṣāḥ* (one who watches men, a demigod / one who kills men, a *rākṣaṣa*):

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191 *Paścāt-samāsa* is *samāsa* that is done after a *sv-ādi viṣṇubhakti* has been applied to the *kṛdanta,* in contrast to *kṛt-samāsa* where *samāsa* is done before a a *sv-ādi viṣṇubhakti* is applied to the *kṛdanta* (*Amṛta* 749).

➢ *uru* <2.1> + *vyac* → (852, 330) *uru* <2.1> + *vyac* + *as[i]* → *uru* <2.1> + *vyacas* → (776) *uru-vyacas* → (87) *uru-vyacas* + *s[u]* → (187) *uru-vyacās* + *s[u]* → (138) *uru-vyacās* → (93) *uru-vyacāḥ* <1.1>.

➢ *nṝn* <2.3> + *cakṣ* → (852, 330) *nṝn* <2.3> + *cakṣ* + *as[i]* → (853) *nṝn* <2.3> + *cakṣas* → (776, 601) *nṛ-cakṣas* → (87) *nṛ-cakṣas* + *s[u]* → (187) *nṛ-cakṣās* + *s[u]* → (138) *nṛ-cakṣās* → (93) *nṛ-cakṣāḥ* <1.1>.

Saṁśodhinī—There is no equivalent *sūtra* to this one in Pāṇini's *Aṣṭādhyāyī,* rather the equivalent *sūtras* are *sarva-dhātubhyo 'sun* (*Uṇādi-sūtra* 4.127), *mithune 'siḥ pūrva-vac ca sarvam* (*Uṇādi-sūtra* 4.222), and *gati-kārakopapadayoḥ pūrva-pada-prakṛti-svaratvaṁ ca* (*Uṇādi-sūtra* 4.226). In the first of these *sūtras, as[un]* is ordained after all *dhātus,* and in the second and third *sūtras, as[i]* is ordained after all *dhātus* as an *apavāda* of *as[un]* when the *pūrva-pada* is an *upasarga, gati,* or *kāraka.* Actually there are 50 *uṇādi-sūtras* dealing just with *as[un]* and *as[i]* (*Uṇādi-sūtra* 4.127 to 4.233). Many of them deal just with what happens to individual *dhātus* when *as[un]* and *as[i]* follows. For instance, the example *nṛ-cakṣāḥ* in the *vṛtti* is formed by applying *as[i]* after *cakṣ[iṅ]* and *as[i]* is made to have the indicatory letter *ś* by *cakṣer bahulaṁ śic ca* (*Uṇādi-sūtra* 232) whereby it becomes a *kṛṣṇa-dhātuka* and the change to *khyā[ñ]* is not done.

Many neuter words are also formed by applying *as[un],* and they may not necessarily be in *kartari prayoga,* because, as explained in *Amṛta* 877, the word *bahula* was included in *uṇādayo bahulaṁ* (877) so that the *uṇādi pratyayas* may also sometimes be applied in *karmaṇi prayoga* and so on. For example, the neuter words *śravas* (that with which one hears, the ear), *cetas* (consciousness), *manas* (that with which one thinks, the mind), *rajas* (dust, impurity, the mode of passion), *tamas* (darkness, ignorance, the mode of ignorance), *tapas* (heat, penance, austerities), *saras* (that which flows, a lake, a pond, water), *payas* (that which is drunk, water, milk), *varcas* (light), and *vayas* (age) are formed by applying *as[un]* after the *dhātus śru śravaṇe* (1P, to hear), *cit[ī] saṁjñāne* (1P, to be aware / conscious; to understand), *man[a] jñāne* (4A, to think, consider as), *ranj[a] rāge* (1U or 4U, to be colored, delighted, to love, be attached), *tam[u] glānau* (4P, to be exhausted), and *tap[a] santāpe* (1P, to heat, burn, perform austerities), *sṛ gatau* (1P or 3P, to go, move, run, flow), *pā pāne* (1P, to drink), *varc[a] dīptau* (1A, to shine), and *vī gatau prajana-kānty-asana-khādaneṣu ca* (2P, to go, move; to become pregnant; to shine, be beautiful, desire; to throw; to eat).

८५४ । अजातावनुपेन्द्रोपपदे णिनिस्ताच्छील्ये ।

854. ajātāv anupendropapade ṇinis tācchīlye

ajātau—and which is not a *jāti* (group, species, common quality); *anupendra-upapade*—when a word which is not an *upendra* is the *pūrva-pada; ṇiniḥ*—the *kṛt pratyaya [ṇ]in[i]; tācchīlye*—when *tācchīlya* (habit) is understood.

***[Ṇ]in[i]* is applied after a *dhātu* in *kartari prayoga* when a word which is not an *upendra* and not a *jāti* is the *pūrva-pada,* provided habit is understood.**

kṛṣṇa-sevī. jātau tu—vipra-sevaḥ.

VṚTTI—For example, *kṛṣṇa-sevī* (one who serves Kṛṣṇa). But when the *pūrva-pada* is a *jāti,* we get *vipra-sevaḥ* (one who serves the *brāhmaṇas*).

➢ *kṛṣṇam* <2.1> + *sev* → (854) *kṛṣṇam* <2.1> + *sev* + *[ṇ]in[i]* → (330) *kṛṣṇam* <2.1> + *sevin* → (776, 601) *kṛṣṇa-sevin* → (87) *kṛṣṇa-sevin* + *s[u]* → (196) *kṛṣṇa-sevīn* + *s[u]* → (138) *kṛṣṇa-sevīn* → (190) *kṛṣṇa-sevī* (one who serves Kṛṣṇa) <1.1>.

➢ *vipram* <2.1> + *sev* → (827) *vipram* <2.1> + *sev* + *a[ṇ]* → (330) *vipram* <2.1> + *seva* → (776, 601) *vipra-seva* → (87) *vipra-seva* + *s[u]* → (93) *vipra-sevaḥ* (one who serves the *brāhmaṇas*) <1.1>.

८५५ । जातावपि व्रताभीक्ष्ण्ययोश्च ।

855. jātāv api vratābhīkṣṇyayoś ca

jātau—which is a *jāti; api*—also; *vrata-ābhīkṣṇyayoḥ*—when a *vrata* (vow) is understood or when *ābhīkṣṇya* (frequent repetition) is understood; *ca*—also.

***[Ṇ]in[i]* is also applied after a *dhātu* in *kartari prayoga* when a word which is not an *upendra* is the *pūrva-pada,* both when that word is not a *jāti* and when that word is a *jāti,* provided a vow or frequent repetition is understood.**

ajātau vrate—hari-nirmālya-bhojī. atrābhīkṣṇye—hari-nāma-grāhī. jātau—tulasī-sevī.

VṚTTI—An example when the *pūrva-pada* is not a *jāti* and a vow is understood is *hari-nirmālya-bhojī* (one who only eats Hari's remnants) and an example when the *pūrva-pada* is not a *jāti* and frequent repetition is understood is *hari-nāma-grāhī* (one who takes (chants) the name of Hari again and again).

An example when the *pūrva-pada* is a *jāti* is *tulasī-sevī* (one who just serves *tulasī*).

➢ *hari-nirmālyam* <2.1> + *bhuj* → (855) *hari-nirmālyam* <2.1> + *bhuj* + *[ṇ]in[i]* → (330, 333) *hari-nirmālyam* <2.1> + *bhojin* → (776, 601) *hari-nirmālya-bhojin* → (87) *hari-nirmālya-bhojin* + *s[u]* → (196) *hari-nirmālya-bhojīn* + *s[u]* → (138) *hari-nirmālya-bhojīn* → (190) *hari-nirmālya-bhojī* (one who only eats Hari's remnants) <1.1>.

➢ *hari-nāma* <2.1> + *grah* → (855) *hari-nāma* <2.1> + *grah* + *[ṇ]in[i]* → (330, 358) *hari-nāma* <2.1> + *grāhin* → (776) *hari-nāma-grāhin* → (87) *hari-nāma-grāhin* + *s[u]* → (196) *hari-nāma-grāhīn* + *s[u]* → (138) *hari-nāma-grāhīn* → (190) *hari-nāma-grāhī* (one who takes (chants) the name of Hari again and again) <1.1>.

➢ *tulasīm* <2.1> + *sev* → (855) *tulasīm* <2.1> + *sev* + *[ṇ]in[i]* → (330) *tulasīm* <2.1> + *sevin* → (776, 601) *tulasī-sevin* → (87) *tulasī-sevin* + *s[u]* → (196) *tulasī-sevīn* + *s[u]* → (138) *tulasī-sevīn* → (190) *tulasī-sevī* (one who just serves *tulasī*) <1.1>.

Amṛta—This *sūtra* means *vrate ābhīkṣṇye ca gamyamāne ajātau jātau vā anupendre pūrva-pade dhātor ṇiniḥ syāt.* Similarly, the words *ajātau jātau vā* are understood in the next *sūtra* also. *Vrata* means *śāstrānuyāyi-niyama* (a regulation that is observed in accordance with *śāstra*) and *ābhīkṣṇya* means *paunaḥ-punya* (frequent repetition). Regarding *hari-nirmālya-bhojī,* at first glance it may seem like an example of habit, but the difference is this: habit is acquired by doing what one naturally wants to do whereas a vow is dependent on śāstric injuctions. In the case of a habit, there would be no fault if one whose habit is to eat Hari's remnants somehow or other ate something else. But, in the case of a vow, the vow would be broken if the Vaiṣṇava were to eat something other than Hari's remnants. Because they are subservient to the rules of *śāstra,* even if other eatables are available, Vaiṣṇavas only eat the remnants of Hari. They don't eat anything else. *Hari-nāma-grāhī* means *punaḥ punar hari-nāmāni gṛhṇāti* (one who takes (chants) the name of Hari again and again). *Tulasī-sevī* is both an example when a vow is understood and an example when frequent repetition is understood. For example, a Vaiṣṇava who wants devotion to Hari serves *tulasī,* who is very dear to Hari, in accordance with the rules of *śāstra.* He does not serve any other plant.

८५६ । मन्यतेः खश्णिनी आत्ममनने ।

856. manyateḥ khaś-ṇinī ātma-manane

manyateḥ—after the *dhātu man[a] jñāne* (4A, to think, consider as); *khaś-*

ṇinī—the *kṛt pratyayas [kh]a[ś]* and *[ṇ]in[i]; ātma-manane*—in the sense of *ātma-manana* (thinking oneself to be that which is indicated by the *pūrva-pada*).

[Kh]a[ś]* and *[ṇ]in[i]* are applied after *man[a]* in *kartari prayoga* in the sense of *ātma-manana,* both when a word that is not a *jāti* is the *pūrva-pada* and when a word that is a *jāti* is the *pūrva-pada.

AMṚTA—Due to the mention of *manyati,* which is the *[ś]ti[p]* form of *man[a] jñāne* (4A, to think, consider as), *man[u] bodhane* (8A, to understand) is excluded.

८५७ । सर्वेश्वरान्तपूर्वपदस्यानव्ययस्य मुं वामनश्च खिति ।

857. sarveśvarānta-pūrva-padasyānavyayasya muṁ vāmanaś ca khiti

sarveśvara-anta-pūrva-padasya—of a *pūrva-pada* which ends in a *sarveśvara; an-avyayasya*—and which is not an *avyaya; mum*—the *āgama m[um]; vāmanaḥ*—the change to *vāmana; ca*—and; *khiti*—when a *pratyaya* that has the indicatory letter *kh* follows.

When a *pratyaya* that has the indicatory letter *kh* follows, a *pūrva-pada* which ends in a *sarveśvara* and which is not an *avyaya* takes *m[um]* and its final *varṇa* becomes *vāmana* [if it's a *trivikrama*].

śivatvāt śyaḥ vaiṣṇavam ātmānaṁ manyate—vaiṣṇavam-manyaḥ, vaiṣṇava-mānī. vācya-liṅga-lakṣmīḥ puruṣottama-vat kyaṅ-māninor ṇau ceti—vaiṣṇava-māninī.

VṚTTI—Because *[kh]a[ś]* is a *śiva pratyaya, [ś]ya* is applied and we get *vaiṣṇavam-manyaḥ* which means *vaiṣṇavam ātmānaṁ manyate* (one who thinks himself a Vaiṣṇava). Likewise we get *vaiṣṇava-mānī* (one who thinks himself a Vaiṣṇava). *Vācya-liṅga-lakṣmīḥ puruṣottama-vat kyaṅ-māninor ṇau ca* (619) is applied and we get *vaiṣṇava-māninī* (one who thinks herself a Vaiṣṇavī).

➢ *vaiṣṇavam* <2.1> + *man* → (856) *vaiṣṇavam* <2.1> + *man* + *[kh]a[ś]* → (288) *vaiṣṇavam* <2.1> + *man* + *[ś]a[p]* + *[kh]a[ś]* → (537) *vaiṣṇavam* <2.1> + *man* + *[ś]ya* + *[kh]a[ś]* → (291) *vaiṣṇavam* <2.1> + *manya* → (776, 601) *vaiṣṇava-manya* → (857, 160, 72, 73) *vaiṣṇavam-manya* → (87) *vaiṣṇavam-manya* + *s[u]* → (93) *vaiṣṇavam-manyaḥ* (one who thinks himself a Vaiṣṇava) <1.1>.

➢ *vaiṣṇavam* <2.1> + *man* → (856) *vaiṣṇavam* <2.1> + *man* + *[ṇ]in[i]* → (330, 470) *vaiṣṇavam* <2.1> + *mānin* → (776, 601) *vaiṣṇava-mānin* → (87) *vaiṣṇava-mānin* + *s[u]* → (196) *vaiṣṇava-mānīn* + *s[u]* → (138) *vaiṣṇava-mānīn* → (190) *vaiṣṇava-mānī* (one who thinks himself a Vaiṣṇava) <1.1>.

➢ *vaiṣṇavīm* <2.1> + *man* → (856) *vaiṣṇavīm* <2.1> + *man* + *[ṇ]in[i]* → (330, 470) *vaiṣṇavīm* <2.1> + *mānin* → (776, 601) *vaiṣṇavī-mānin* → (619) *vaiṣṇava-mānin* → (1084) *vaiṣṇava-mānin* + *ī[p]* → (87) *vaiṣṇava-māninī* + *s[u]* → (138) *vaiṣṇava-māninī* (one who thinks herself a Vaiṣṇavī) <1.1>.

८५८ । असूर्यम्पश्यललाटन्तपप्रियंवदपरन्तपवाचंयमसर्वंसहादयश्च ।

858. asūryampaśya-lalāṭantapa-priyaṁvada-parantapa-vācaṁyama-sarvaṁsahādayaś ca

asūryampaśya-lalāṭantapa-priyaṁvada-parantapa-vācaṁyama-sarvaṁsaha-ādayaḥ—asūryam-paśya, lalāṭan-tapa, priyaṁ-vada, paran-tapa, vācaṁ-yama, sarvaṁ-sahā, and so on; *ca*—also.

***Asūryam-paśya, lalāṭan-tapa, priyaṁ-vada, paran-tapa, vācaṁ-yama, sarvaṁ-sahā,* and so on.**

karma-pūrva-padatve dṛśy-ādīnām ete sādhavaḥ. sūryam api na paśyati—asūryam-paśya ity-ādi. bhinna-kramo 'yaṁ nañ. anyatrāpi dṛśyate—apunar-geyāḥ ślokāḥ, aśrāddha-bhojīty-ādi. ādi-grahaṇāt arin-damaḥ. ugraṁ yathā syāt tathā paśyati—ugram-paśyaḥ. janam ejayati—janam-ejayaḥ.

VṚTTI—These are the proper forms of *dṛś[ir]* and so on + *[kh]a[ś]* when *sūrya* and so on are the *karma-pūrva-padas. Asūryam-paśyaḥ* means *sūryam api na paśyati* (one who doesn't even see the sun).

➢ *na[ñ]* + *sūryam* <2.1> + *dṛś* → (858) *na[ñ]* + *sūryam* <2.1> + *dṛś* + *[kh]a[ś]* → (419) *na[ñ]* + *sūryam* <2.1> + *paśya* + *a* → (291) *na[ñ]* + *sūryam* <2.1> + *paśya* → (776, 778, 601) *a-sūrya-paśya* → (857, 160, 72, 73) *asūryam-paśya* → (87) *asūryam-paśya* + *s[u]* → (93) *asūryam-paśyaḥ* (one who doesn't even see the sun) <1.1>.

The *na[ñ]* here is out of order.[192] This is seen elsewhere also, as in *apunar-geyāḥ ślokāḥ* (verses which are not sung again), *aśrāddha-bhojī* (one who

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192 The normal order would be *sūryam-apaśya,* since *na[ñ]* is logically connected with *paśya.*

has taken a vow not to eat during the *śrāddha* ceremony),[193] and so on. Due to the inclusion of the word *ādi,* we also get *arin-damaḥ* (one who subdues his enemies), *ugram-paśyaḥ* which means *ugraṁ yathā syāt tathā paśyati* (one who looks fiercely),[194] and *janam-ejayaḥ* which means *janam ejayati* (one who causes men to tremble).[195]

➢ *janam* <2.1> + *eji* → (858) *janam* <2.1> + *eji* + *[kh]a[ś]* → (289) *janam* <2.1> + *eje* + *a* → (54) *janam* <2.1> + *ejaya* → (776, 601) *jana-ejaya* → (857, 160) *janam-ejaya* → (87) *janam-ejaya* + *s[u]* → (93) *janam-ejayaḥ* (one who causes men to tremble) <1.1>.

Amṛta—With the sentence "The *na[ñ]* here is out of order," Jīva Gosvāmī explains that *na[ñ]* is connected with the activity of seeing not with *sūrya.* If *na[ñ]* were connected with *sūrya,* then the *na[ñ]* here would be a *paryudāsa na[ñ],* and the meaning would be *sūryetaraṁ candrādikaṁ paśyati* (one who sees something other than the sun, i.e. the moon and so on). But this is not the intended meaning. Rather, because *na[ñ]* is logically connected with the activity of seeing, it violates the normal order [of being connected with *paśya*] and is instead connected [with *sūrya*]. Thus some say that the *na[ñ]* here is a *prasajya-pratiṣedha na[ñ].* Thus, even though *samāsa* is usually impossible in this case, it is done anyway because the meaning is intelligible. Actually *asūryam-paśya* indicates protection. For example, what the speaker means to say when he says *asūryam-paśyā rāja-mahiṣyaḥ* (The King's queens who don't even see the sun) is that the wives of the king are so well protected that they don't even see the sun whose vision is unavoidable, what to speak of seeing any other man. *Lalāṭan-tapa* (that which burns the forehead) refers to the sun, *priyaṁ-vadaḥ* (one sho speaks sweetly) means *priya-bhāṣī* (one sho speaks sweetly)*, paran-tapaḥ* means *parān śatrūn tāpayati* (one who torments his enemies (*para* = *śatru*))[196] and refers to a heroic person like a king, *vācaṁ-yamaḥ* (one who controls his speech) refers to a sage who observes silence. and *sarvaṁ-sahā* (one (feminine) who tolerates everything) refers to the earth. By the word *ādi,* Jīva Gosvāmī includes other words also. *Arin-damaḥ* means *arīn śatrūn damayati* (one who subdues the enemies (*ari* = *śatru*))[197]

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193 *Aśrāddha-bhojī* is formed by applying *[ṇ]in[i]* in the sense of *vrata* by *jātāv api vratābhīkṣṇyayoś ca* (855).

194 By using the formula *yathā syāt tathā,* Jīva Gosvāmī shows that *ugram* is a *kriyā-viśeṣaṇa* here. For further details, see *sūtra* 638 and *Amṛta* 678.

195 The *dhātu* used here is the *ṇy-anta-dhātu eji* which is formed by applying *[ṇ]i* after *ej[ṛ] kampane* (1P, to tremble, shake).

196 The *dhātu* here is *tap[a] dāhe* (10A, to burn). According to *Bṛhad-dhātu-kusumākara* it is *ubhayapadī.*

197 Commenting on *arin-damaḥ, Bāla* says that the *dhātu dam[u] upaśame* has an innate

and refers to a heroic person, *ugram-paśyaḥ* denotes the planet saturn, and *janam-ejayaḥ* is the son of Mahārāja Parīkṣit.

Saṁśodhinī—According to Pāṇini, the words *priyaṁ-vada, paran-tapa, vācaṁ-yama,* and *sarvaṁ-saha* here, and the words *vaśaṁ-vada* and *dviṣan-tapa* in the next two *vṛttis* are made with *[kh]a[c]* (*[kh]a* in our system) and not with *[kh]a[ś].* In the case of *priyaṁ-vada, vaśaṁ-vada,* and *sarvaṁ-saha* it doesn't matter whether *[kh]a[c]* (*[kh]a*) is used or *[kh]a[ś]* is used. The result will be the same. But in the case of *paran-tapa, vācaṁ-yama,* and *dviṣan-tapa, [kh]a[c]* (*[kh]a*) must necessarily be used instead of *[kh]a[ś]* to achieve the desired form. For example, if *[kh]a[ś]* were applied after *yam[u],* then *iṣu-gami-yamāṁ chaḥ śive* (408) would apply and we would get *vācaṁ-yaccha* instead of *vācaṁ-yama.* Similarly, if *[kh]a[ś]* were applied after the *ṇy-anta-dhātu tāpi,* then *[ṇ]i* wouldn't be deleted by *sūtra* 449, since *[kh]a[ś]* is a *kṛṣṇa-dhātuka,* and we would get *paran-tāpaya* and *dviṣan-tāpaya* instead of *paran-tapa* and *dviṣan-tapa.* In the Pāṇinian system, the change to *vāmana* in the *ṇy-anta-dhātus tāpi* and *dāri*[198] regularly takes place when *[kh]a[c]* (*[kh]a*) follows, in accordance with the *sūtra khaci hrasvaḥ* (*Aṣṭādhyāyī* 6.4.94). However, one should not consider these apparent differences to be a fault on Jīva Gosvāmī's part, because he is simply giving these words as *nipātas,* without trying for their derivation.

८५९ । भयर्तिमेघेषु कर्मसु डुकृञः खः ।

859. bhayarti-megheṣu karmasu ḍukṛñaḥ khaḥ

bhaya-ṛti-megheṣu—when the words *bhaya* (fear), *ṛti* (pain), and *megha* (cloud); *karmasu*—are the *karma-pūrva-padas; ḍukṛñaḥ*—after the *dhātu [ḍu]kṛ[ñ] karaṇe* (8U, to do, make); *khaḥ*—the *kṛt pratyaya [kh]a.*

When the words *bhaya, ṛti,* and *megha* are the *karma-pūrva-padas, [kh]a* is applied after *[ḍu]kṛ[ñ]* in *kartari prayoga.*

bhayaṅ-karaḥ, ṛtiṅ-karaḥ, meghaṅ-karo vātaḥ.

Vṛtti—Thus we get *bhayaṅ-karaḥ* (one who causes fear), *ṛtiṅ-karaḥ* (one who causes pain), *meghaṅ-karo vātaḥ* (the wind which produces clouds).

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causative sense. Thus it is *sakarmaka,* and the sense is *arīn śatrūn damayati.* But this is just the sense. The real form is *arīn śatrūn dāmyati.* Indeed when we follow *Siddhānta-kaumudī's* opinion that *upaśama* itself is causative then there is no need of *Bāla's* explanation.

198 See *puran-dara* and *bhagan-dara* in *sūtra* 861.

➢ *bhayam* <2.1> + *kṛ* → (859) *bhayam* <2.1> + *kṛ* + *[kh]a* → (*kṛ* is *aniṭ* by verse 1, 289) *bhayam* <2.1> + *kara* → (776, 601) *bhaya-kara* → (857, 160, 72, 73) *bhayaṅ-kara* → (87) *bhayaṅ-kara* + *s[u]* → (93) *bhayaṅ-karaḥ* (one who causes fear) <1.1>.

➢ *ṛtim* <2.1> + *kṛ* → (859) *ṛtim* <2.1> + *kṛ* + *[kh]a* → (*kṛ* is *aniṭ* by verse 1, 289) *ṛtim* <2.1> + *kara* → (776, 601) *ṛti-kara* → (857, 160, 72, 73) *ṛtiṅ-kara* → (87) *ṛtiṅ-kara* + *s[u]* → (93) *ṛtiṅ-karaḥ* (one who causes pain) <1.1>.

➢ *megham* <2.1> + *kṛ* → (859) *megham* <2.1> + *kṛ* + *[kh]a* → (*kṛ* is *aniṭ* by verse 1, 289) *megham* <2.1> + *kara* → (776, 601) *megha-kara* → (857, 160, 72, 73) *meghaṅ-kara* → (87) *meghaṅ-kara* + *s[u]* → (93) *meghaṅ-karaḥ* (that which produces clouds) <1.1>.

AMṚTA—The rule of *tad-anta*[199] also applies here. Thus we get *abhayaṅ-karaḥ* (one who causes fearlessness).

८६० । विश्वम्भरादयः संज्ञाशब्दाः ।

860. viśvambharādayaḥ saṁjñā-śabdāḥ

viśvambhara-ādayaḥ—viśvam-bhara and so on; *saṁjñā-śabdāḥ*—words which are names.

Viśvam-bhara* and so on are names formed by applying *[kh]a.

AMṚTA—In the sense of *viśvaṁ bibharti* (one who maintains all), we get *viśvam-bharaḥ* <1.1>, which denotes Viṣṇu, and *viśvam-bharā* <1.1>, which denotes the earth. Due to the word *ādi,* we also get *rathan-taram* <1.1>, which is the name of a particular *sāma* (Vedic song of praise); *kaṣṭaṁ-sahaḥ* (one who tolerates difficulties), which refers to a sage; *patiṁ-varā*, which refers to a woman who chooses her own husband; *mṛtyuñ-jayaḥ* (one who conquers death), which denotes Śiva; *dhanañ-jayaḥ* (one who conquers wealth), which denotes Arjuna; *yugan-dharaḥ* (that which supports the yoke), which denotes [the pole of a carriage or] a mountain ("that which supports the yoke"), *vasun-dharā* (one who bears wealth), which denotes the earth, and so on.

199 The rule of *tad-anta* as given in *vṛtti* 148 is *varṇena vidhau tad-antasya kāryaṁ syān nāmnā tu kvacit* (in a *vidhi-sūtra,* a grammatical operation prescribed in reference to a particular *varṇa* also applies to something ending in that *varṇa,* but a grammatical operation prescribed in reference to a particular *nāma* only sometimes applies to something ending in that *nāma*).

८६१ । पुरन्दरभुजङ्गमादयो भुजगभुजङ्गादयश्च संज्ञाशब्दाः ।

861. purandara-bhujaṅgamādayo bhujaga-bhujaṅgādayaś ca saṁjñā-śabdāḥ

purandara-bhujaṅgama-ādayaḥ—*puran-dara, bhujaṅ-gama,* and so on; *bhujaga-bhujaṅga-ādayaḥ*—*bhuja-ga, bhujaṅ-ga,* and so on; *ca*—and; *saṁjñā-śabdāḥ*—words which are names.

Puran-dara, bhujaṅ-gama,* and so on and *bhuja-ga, bhujaṅ-ga,* and so on are names formed by applying *[kh]a.

Bāla—The names *puran-dara* and so on and *bhuja-ga* and so on are *nipātas* that end in *[kh]a.* The word *puran-dara,* which means *puraṁ dārayati* (one who tears apart cities), is a name of Indra. It is formed by applying *[kh]a* after the *ṇy-anta-dhātu dāri* (made from *dṝ vidāraṇe* (9P, to tear, split) + *[ṇ]i*). The result of the *nipāta* is that *m[um]* is applied after the *pūrva-pada pur* [even though it ends in a *viṣṇujana*] and that the change to *vāmana* is done.[200] The word *bhujaṅ-gama* means *bhujena kauṭilyena gacchati* (that which moves in crooked motions (*bhuja* = *kauṭilya*)). The words *bhuja-ga* and *bhujaṅ-ga* have the same meaning, but in *bhuja-ga* the result of the *nipāta* is that *m[um]* is not applied and that the *saṁsāra* of the *dhātu gam[ḷ]* is deleted, and in *bhujaṅ-ga* the result of the *nipāta* is that the *saṁsāra* of the *dhātu gam[ḷ]* is deleted. *Amara-koṣa* states: *sarpaḥ pṛdākur bhuja-go bhujaṅ-go 'hir bhujaṅ-gamaḥ* (The words *sarpa, pṛdāku, bhuja-ga, bhujaṅ-ga, ahi,* and *bhujaṅ-gama* are all names that refer to a snake).

By the word *ādi* in *purandara-bhujaṅgamādayaḥ,* the words *bhagan-dara, turaṅ-gama, plavaṁ-gama,* and so on should be known. The word *bhagaṁ-dara* (that which lacerates the vulva) is the name of a particular disease, the word *turaṅ-gama,* which means *tureṇa tvarayā gacchati* (that which goes speedily (*tura* = *tvarā*)), is the name of a horse, and the word *plavaṅ-gama,* which means *plavena lamphena gacchati* (that which goes by leaps (*plava* = *lampha*)), is the name of a monkey or frog. In this regard, *Nānārtha-varga* says *kapi-bhekau plavaṅ-gamau* (*plavaṅ-gama* means a monkey or a frog).

By the word *ādi* in *bhujaga-bhujaṅgādayaḥ,* the words *tura-ga, turaṅ-gama, plava-ga, plavaṅ-ga* and so on should be known. In this regard, *Amara-koṣa* states: *ghoṭake pīti-turaga-turaṅga-turaṅgamāḥ* (The words *pīti, tura-ga, turaṅ-ga,* and *turaṅ-gama* refer to a horse).

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200 See *Saṁśodhinī* 858 for the reason why *dāri* becomes *vāmana* in *puran-dara.*

८६२ । सप्तम्यन्ते जनेरच् ।

862. saptamy-ante janer ac

saptamī-ante—when a word which ends in a *saptamī viṣṇubhakti* is the *pūrva-pada; janeḥ*—after the *dhātu jan[ī] prādur-bhāve* (4A, to be born, produced, to occur, happen); *ac*—the *kṛt pratyaya a[c].*

When a word which ends in a *saptamī viṣṇubhakti* is the *pūrva-pada, a[c]* is applied after *jan[ī]* in the past tense[201] in *kartari prayoga.*

vṛndāvana-jaḥ. bāhulyād dvābhyāṁ jātaḥ—dvijaḥ.

Vṛtti—➢ *vṛndāvane* <7.1> + *jan* → (862) *vṛndāvane* <7.1> + *jan* + *a[c]* → (124) *vṛndāvane* <7.1> + *ja* → (776, 601) *vṛndāvana-ja* → (87) *vṛndāvana-ja* + *s[u]* → (93) *vṛndāvana-jaḥ* (one who was born in Vṛndāvana) <1.1>.

Because the *kṛt pratyayas* are applied variously (*sūtra* 728), we get *dvijaḥ* which means *dvābhyāṁ jātaḥ* (one who was born from two things).

➢ *dvābhyām* <5.2> + *jan* → (862) *dvābhyām* <5.2> + *jan* + *a[c]* → (124) *dvābhyām* <5.2> + *ja* → (776, 601) *dvi-ja* → (87) *dvija* + *s[u]* → (93) *dvijaḥ* (one who was born from two things) <1.1>.

Amṛta—*Vṛndāvana-jaḥ* means *vṛndāvane jātaḥ* (one who was born in Vṛndāvana). The *dvābhyām* in *dvābhyāṁ jātaḥ* here is the *pañcamī dvi-vacana,* the sense being *śukrāt saṁskārāc ca jātaḥ* (one who was born from semen and from purificatory rituals, a *brāhmaṇa*). Thus *a[c]* is also applied after *jan[ī]* when a word which ends in a *pañcamī viṣṇubhakti* is the *pūrva-pada.* This is because the *kṛt pratyayas* are applied variously (*sūtra* 728). We explain things this way because we don't have a rule that ordains *a[c]* when a word which ends in a *pañcamī viṣṇubhakti* is the *pūrva-pada.* The Pāṇinians, however, make the *sūtra pañcamyām ajātau* "*A[c]* is applied after *jan[ī]* in the past tense when a word which ends in a *pañcamī viṣṇubhakti* and which doesn't denote a *jāti* is the *pūrva-pada*" (*Aṣṭādhyāyī* 3.2.98) and they give the examples *buddhi-jaḥ* (born from the intelligence), *saṁskāra-jaḥ* (born from purificatory rituals), and so on. The counterexample of a *jāti* being the *pūrva-pada* is *hastino jātaḥ* (born from an elephant). *A[c]* cannot be applied here. Because the *kṛt pratyayas* are applied variously, we also get *brāhmaṇa-jaḥ* (born from a *brāhmaṇa*), *anujaḥ* (born after), *ajaḥ* (unborn), and so on.

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201 In the *Bṛhat,* this *sūtra* comes under the *adhikāra-sūtra "atīte"* (*Bṛhat* 1501). Thus *a[c]* is applied in the past tense (*atīta-kāla*).

Saṁśodhinī—Pāṇini also stipulated other conditions when *a[c]* (*[ḍ]a* in the Pāṇinian system) is applied after *jan[ī]* in the past tense in *kartari prayoga.* These conditions are described in the following *sūtras:*

1. *pañcamyām ajātau* (*Aṣṭādhyāyī* 3.2.98)—when a word which ends in a *pañcamī viṣṇubhakti* and which doesn't denote a *jāti* is the *pūrva-pada* e.g *buddhi-jaḥ* (born from the intelligence), *saṁskāra-jaḥ* (born from purificatory rituals), and *duḥkha-jaḥ* (born from misery).
2. *upasarge ca saṁjñāyām* (*Aṣṭādhyāyī* 3.2.99)—when an *upasarga* is the *pūrva-pada* and the sense is that of a proper name, e.g. *prajāḥ* (offspring, people, citizens) <feminine 1.3>.
3. *anau karmaṇi* (*Aṣṭādhyāyī* 3.2.100)—when *jan[ī]* comes after *anu* and there is a *karma-pūrva-pada* e.g *pum-anujā* which means *pumāṁsam anujātā* (a girl born after the male child) and *stry-anujaḥ* which means *striyam anujātaḥ* (a boy born after the female child).[202]
4. *anyeṣv api dṛśyate* (*Aṣṭādhyāyī* 3.2.101)—also when other words are the *pūrva-padas* e.g *ajaḥ* and *dvijaḥ,* which according to *Kāśikā,* mean *na jāyate* (not born, unborn) and *dvir jātaḥ* (twice-born). In *ajaḥ* the *pūrva-pada* is *na[ñ],* and in *dvi-jaḥ* the *pūrva-pada* is the *avyaya dvis* which means *dvi-vāram* (two times, twice). In this regard, *Amara-koṣa* says *danta-viprāṇḍa-jā dvijāḥ* (The word *dvija* (twice-born) can refer to a tooth (*danta*), a *brāhmaṇa* (*vipra*), or a bird (*aṇḍa-ja*)). Teeth are twice-born because they appear in two stages: first come the baby teeth and then come the adult teeth. A *brāhmaṇa* is twice-born because he takes his first birth from semen and his second birth from purificatory rituals. A bird is twice born because it is born first as an egg, and then it is born from the egg. Further commenting on this *sūtra, Kāśikā* says that because of this *sūtra* the conditions of the other *sūtras* may be broken. For example, *brāhmaṇa-jo dharmaḥ* (religion is born from *brāhmaṇas*), *kṣatriya-jam yuddham* (war is born from *kṣatriyas*), and so on where the *pūrva-pada* is a *jāti, abhijāḥ keśāḥ* (hair is produced everywhere) and so on where the sense is not that of a proper name, and *anujaḥ* (a younger brother) where there is no *karma-pūrva-pada. Kāśikā* also comments that the word *api* in this *sūtra* further indicates that *a[c]* can be applied after other *dhātus* also as in the case of *parikhā* (a moat) <feminine 1.1 from the *dhātu khan[u] avadāraṇe* (1U, to dig)> which means *paritaḥ khātā* (that which has been dug all around). Likewise in the case of *ākhā* (a pond).

८६३ । समासे ङेर्न महाहरः कृति बहुलम् ।

863. samāse ṅer na mahāharaḥ kṛti bahulam

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202 See *Amṛta* 767 for further details about *anujātaḥ*.

samāse—in *samāsa; ṅeḥ*—of the *viṣṇubhakti [ṅ]i; na*—not; *mahāharaḥ*—*mahāhara; kṛti*—when a *kṛdanta* follows; *bahulam*—often.

The *mahāhara* of *[ṅ]i* often does not take place in *samāsa* when a *kṛdanta* follows.

divi-ṣṭhaḥ divi-ṣad ity-ādi—ṣatvaṁ vācyam. hṛdi-spṛk. manasi-jaḥ.

VṚTTI—Thus we get *divi-ṣṭhaḥ* (one who dwells in heaven), *divi-ṣat* (one who dwells in heaven), and so on. The change to *ṣ* will be described later. In the same way we get *hṛdi-spṛk* (that which touches the heart) and *manasi-jaḥ* (born in the mind, cupid).

AMṚTA—Due to the word *bahula* this rule doesn't apply in all cases. Thus, in *vṛndāvana-jaḥ* and so on, the *mahāhara* of *[ṅ]i* does take place. *Divi-ṣṭhaḥ* is formed by applying *[k]a* in the sense of *divi tiṣṭhati* (one who dwells in heaven) by *akarmaṇy ā-rāmāt kaḥ* (829), and *divi-ṣat* is formed by applying *[k]vi[p]* in the sense of *divi sīdati* (one who dwells in heaven) by the *sūtra* beginning *nāmni sadḷ* (*sūtra* 846). The words *ṣatvaṁ vācyam* in the *vṛtti* mean the change to *ṣ* will be described in *ambaṣṭhādayaḥ ṣatvena sādhavaḥ* (913). Here *vācyam* means *vakṣyate. Hṛdi-spṛk* is formed by applying *[k]vi[p]* in the sense of *hṛdi spṛśati* (that which touches the heart) by *kvip* (850). Due to the words "and so on" in the *vṛtti,* we also get *stambe-ramaḥ* (one who sports among clumps of high grass, an elephant) and *karṇe-japaḥ* (one who whispers in the ear, an informer) and so on.

SAṀŚODHINĪ—The change to *ṣ* in *divi-ṣṭhaḥ* takes place by *ambaṣṭhādayaḥ ṣatvena sādhavaḥ* (913), but the change to *ṣ* in *divi-ṣat* takes place by *su-ṣāmādāyaś ca* (1020).

८६४ । तच्छीलतद्धर्मतत्साधुकारिषु ।

864. tac-chīla-tad-dharma-tat-sādhu-kāriṣu

tat-śīla-tat-dharma-tat-sādhu-kāriṣu—in the senses of *tac-chīla* (doing that as a habit), *tad-dharma* (doing that as a duty) and *tat-sādhu-kārin* (doing that well)

From now on the *pratyayas* are applied in the senses of doing that as a habit, doing that as a duty, and doing that well.

Saṁśodhinī—Commenting on the equivalent Pāṇinian *sūtra ākves tac-chīla-tad-dharma-tat-sādhu-kāriṣu* (*Aṣṭādhyāyī* 3.2.134), *Kāśikā* says *tac-chīlādiṣu kartṛṣu* (*tac-chīla* and so on refer to the *kartā*) and *tad iti dhātv-arthaḥ* (*tat* refers to the meaning of the *dhātu* (the *kriyā*)). Thus *tac-chīla* (literally: "one whose habit is that") and *tad-dharma* (literally: "one whose duty is that") are *bahuvrīhi-samāsas* that denote the *kartā.*

८६५ । तृन् ।

865. tṛn

tṛn—the *kṛt pratyaya tṛ[n].*

***Tṛ[n]* is applied after a *dhātu* in *kartari prayoga* in the senses of doing that as a habit, doing that as a duty, and doing that well.**

sṛṣṭiṁ kartā.

Vṛtti—For example, *sṛṣṭiṁ kartā* (one who does the activity of creation).

➢ *kṛ* → (865) *kṛ* + *tṛ[n]* → (*kṛ* is *aniṭ* by verse 1, 289) *kartṛ* → (87) *kartṛ* + *s[u]* → (127) *kartṛ* + *ā[c]* → (124) *kartā* (one who does, a doer) <1.1>.

Amṛta—*Sṛṣṭiṁ kartā* refers to Viṣṇu and means *sṛṣṭiṁ kartuṁ śīlam asya* (one whose habit is to do the activity of creation), *sṛṣṭi-karaṇe dharmo 'sya* (one whose duty is to do the activity of creation), or *sṛṣṭi-karaṇe sādhur ayam* (he is good at doing the activity of creation). The word *sṛṣṭim* <2.1> was used here to remind us that the *karma* connected with *tṛ[n]* is prohibited from taking a *ṣaṣṭhī viṣṇubhakti* by *acyutābha-viṣṇuniṣṭhādhokṣajābha-khal-arthāvyayo-rāmānta-tṝṇāṁ yoge na ṣaṣṭhī* (644). Since *sṛṣṭim* <2.1> is not a *pūrva-pada,* there is no possibility of making a *kṛt-samāsa* here.

Saṁśodhinī—The main difference between *tṛ[l]* and *tṛ[n]* is that the *karma* of *tṛ[l]* takes a *ṣaṣṭhī viṣṇubhakti* by *kartṛ-karmaṇoḥ ṣaṣṭhī kṛd-yoge* (642) whereas the *karma* of *tṛ[n]* is prohibited from taking a *ṣaṣṭhī viṣṇubhakti* and thus takes a *dvitīyā viṣṇubhakti* instead by *karmaṇi dvitīyā* (637). The other difference is that *tṛ[l]* is used in the senses of fitness and capability (*sūtra* 716) whereas *tṛ[n]* is used in the senses of doing that as a habit, doing that as a duty, and doing that well. Although one cannot make a *kṛt-samāsa,* since no words are ordained as *pūrva-padas* in the *sūtras ṇaka-tṛlau* (819) and *tṛn* (865), *paścāt-samāsa* can still be done: This is customary for *kṛdantas* made from *a[t]* (*pacāder at*) or other such *kṛt pratyayas* that have no *pūrva-padas*

mentioned in the corresponding *sūtras.* Examples of this are *ātma-vairūpya-kartāram* in *Bhāgavatam* 1.17.13, *jagat-sraṣṭā* in *Bhāgavatam* 3.24.20, and so on. Usually the senses of doing that as a habit, doing that as a duty, and doing that well are not translated into English but are left as subtleties to be relished by the Sanskrit reader. Thus we have translated the examples in these *vṛttis* as simple *kartari prayoga* to avoid having to give three translations all the time. The students can use their intelligence to infer the appropriate sense/s.

८६६ । अलङ्कृञ निराकृञ प्रजन उत्पत उत्पच उन्मद् रुच अपत्रप वृतु वृधु सह चर इत्येभ्य इष्णुः ।

866. alaṅkṛña nirākṛña prajana utpata utpaca unmada ruca apatrapa vṛtu vṛdhu saha cara ity ebhya iṣṇuḥ

alam-kṛña nirākṛña prajana utpata utpaca unmada ruca apatrapa vṛtu vṛdhu saha cara iti—the *dhātus* listed below; *ebhyaḥ*—after these; *iṣṇuḥ* —the *kṛt pratyaya iṣṇu.*

***Iṣṇu* is applied after the following *dhātus* in *kartari prayoga* in the senses of doing that as a habit, doing that as a duty, and doing that well.**

alam + [ḍu]kṛ[ñ] karaṇe	8U	to decorate
nir + ā[ṅ] + [ḍu]kṛ[ñ] karaṇe	8U	to reject
pra + jan[ī] prādur-bhāve	4A	to give birth
ud + pat[l] gatau	1P	to fly up, rise
ud + [ḍu]pac[aṣ] pāke	1U	to thoroughly cook / ripen
ud + mad[ī] harṣe	4P	to be mad, intoxicated
ruc[a] dīptau	1A	to shine
apa + trap[ūṣ] lajjāyām	1A	to be ashamed, shy
vṛt[u] vartane	1A	to be, exist, remain, happen
vṛdh[u] vṛddhau	1A	to grow, increase
ṣah[a] marṣaṇe	1A	to tolerate, conquer
car[a] gatau	1P	to go, move

kṛṣṇam alaṅkariṣṇuḥ, nirākariṣṇuḥ, prajaniṣṇur ity-ādi.

VṚTTI—Examples are *kṛṣṇam alaṅkariṣṇuḥ* (one who decorates Kṛṣṇa), *kṛṣṇaṁ nirākariṣṇuḥ* (one who rejects Kṛṣṇa), *kṛṣṇaṁ prajaniṣṇuḥ* (one who gives birth to Kṛṣṇa), and so on.

➢ *alam + kṛ* → (866) *alam + kṛ + iṣṇu* → (*kṛ* is *aniṭ* by verse 1, 289) *alam + kariṣṇu* → (776, 72, 73) *alaṅkariṣṇu* → (87) *alaṅkariṣṇu + s[u]* → (93) *alaṅkariṣṇuḥ* (one who decorates) <1.1>.

➢ *nir + ā[ṅ] + kṛ* → (866) *nir + ā[ṅ] + kṛ + iṣṇu* → (*kṛ* is *aniṭ* by verse 1, 289) *nirākariṣṇu* → (87) *nirākariṣṇu + s[u]* → (93) *nirākariṣṇuḥ* (one who rejects) <1.1>.

➢ *pra + jan* → (866) *pra + jan + iṣṇu* → (330) *prajaniṣṇu* → (87) *prajaniṣṇu + s[u]* → (93) *prajaniṣṇuḥ* (one who gives birth) <1.1>.

Amṛta—Here the *karma, kṛṣṇam* <2.1>, takes a *dvitīyā viṣṇubhakti* because the *ṣaṣṭhī viṣṇubhakti* was prohibited by *sūtra* 644 since *iṣṇu* is a *kṛt pratyaya* which ends in *u-rāma.* Due to the words "and so on," we also get *utpatiṣṇuḥ, utpaciṣṇuḥ, unmadiṣṇuḥ, rociṣṇuḥ, apatrapiṣṇuḥ, vartiṣṇuḥ, vardhiṣṇuḥ, sahiṣṇuḥ,* and *cariṣṇuḥ.*

Bṛhat 1522—*Bhaviṣṇu-bhrājiṣṇū sādhū.*

***Bhaviṣṇu* and *bhrājiṣṇu* are also valid.**

Saṁśodhinī on Bṛhat 1522—Commenting on the Pāṇinian *sūtra bhuvaś ca* (*Aṣṭādhyāyī* 3.2.138), which covers the form *bhaviṣṇu* here, *Siddhānta-kaumudī* says *kathaṁ tarhi "jagat-prabhor aprabhaviṣṇu vaiṣṇavam" iti? niraṅkuśāḥ kavayaḥ. ca-kāro 'nukta-samuccayārthaḥ, bhrājiṣṇur iti vṛttiḥ. evaṁ kṣayiṣṇuḥ* (Why then do we see *jagat-prabhor aprabhaviṣṇu vaiṣṇavam*? Because the poets are above all rules. *Kāśikā* says that the word *ca* in this *sūtra* is for the sake of including other *dhātus* that were not mentioned here, and it gives *bhrājiṣṇu* as an example. Likewise we get *kṣayiṣṇu*). Thus, since the word *ca* in the Pāṇinian *sūtra bhuvaś ca* (*Aṣṭādhyāyī* 3.2.138) includes other *dhātus,* we also get the forms *prabhaviṣṇu* (one who is powerful / one who creates), *grasiṣṇu* (one who devours), *kṣayiṣṇu* (one who destroys), and *kāśiṣṇu* (that which shines, shining) as seen in the following passages: *viṣṇunā prabhaviṣṇunā* "by Viṣṇu who is most powerful" (*Bhāgavatam* 8.21.27), *bhūta-bhartṛ ca taj jñeyaṁ grasiṣṇu prabhaviṣṇu ca* "Although He is the maintainer of every living entity, it is to be understood that He devours and develops all." (*Bhagavad-gītā* 13.17), *niśamya te ghargharitaṁ sva-kheda-kṣayiṣṇu māyāmaya-sūkarasya* "hearing the tumultuous sound of the all merciful Lord boar which destroyed their lamentation..." (*Bhāgavatam* 3.13.25), and *kāśiṣṇunā kanaka-varṇa-vibhūṣaṇena* "with shining, gold-colored ornaments" (*Bhāgavatam* 4.30.6).

८६७ । जिभूभ्यां स्नुक् ।

867. ji-bhūbhyāṁ snuk

ji-bhūbhyām—after the *dhātus ji jaye* (1P, to conquer, be glorious) and *bhū sattāyām* (1P, to be, become, exist); *snuk*—the *kṛt pratyaya snu[k].*

***Snu[k]* is applied after *ji* and *bhū* in *kartari prayoga* in the senses of doing that as a habit, doing that as a duty, and doing that well.**

jiṣṇuḥ, bhūṣṇuḥ.

Vṛtti—➢ *ji* → (867) *ji* + *snu[k]* → (*ji* is *aniṭ* by verse 1, 294, 108) *jiṣnu* → (205) *jiṣṇu* → (87) *jiṣṇu* + *s[u]* → (93) *jiṣṇuḥ* (one who is victorious, a name of Arjuna) <1.1>.

➢ *bhū* → (867) *bhū* + *snu[k]* → (876, 294, 108) *bhūṣnu* → (205) *bhūṣṇu* → (87) *bhūṣṇu* + *s[u]* → (93) *bhūṣṇuḥ* (one who exists) <1.1>.

Amṛta—Regarding *bhūṣṇuḥ, snu[k]* is included by the word *ādi* in *neḍ vanti-trādau* (876), and thus *i[ṭ]* is not applied.

८६८ । सम्पृचविविचरन्जसंसृजयुजत्यजभजभन्जो घिनुण्, भन्जेर्नलोपश्च ।

868. sampṛca-vivica-ranja-saṁsṛja-yuja-tyaja-bhaja-bhanjo ghinuṇ, bhanjer na-lopaś ca

sampṛca-vivica-ranja-saṁsṛja-yuja-tyaja-bhaja-bhanjaḥ—after the *dhātus* listed below; *ghinuṇ*—the *kṛt pratyaya [gh]in[uṇ]; bhanjeḥ*—of the *dhātu bhanj[o] āmardane* (7P, to break, interrupt, disappoint); *na-lopaḥ*—deletion of the *na-rāma; ca*—also.

[Gh]in[uṇ]* is applied after the following *dhātus* in *kartari prayoga* in the senses of doing that as a habit, doing that as a duty, and doing that well. *Bhanj[o]* also undergoes deletion of its *na-rāma.

sam + pṛc[ī] samparke	2A	to come into contact
vi + vic[ir] pṛthag-bhāve	7U	to separate, discriminate
ranj[a] rāge	1U	to be colored, delighted, to love, be attached
ranj[a] rāge	4U	to be colored, delighted, to love, be attached
sam + sṛj[a] visarge	6P	to unite
yuj[a] samādhau	4A	to fix the mind in meditation
yuj[ir] yoge	7U	to join, use
tyaj[a] hānau	1P	to abandon
bhaj[a] sevāyām	1U	to serve, worship, divide, experience
bhanj[o] āmardane	7P	to break, interrupt, disappoint

samparkī, vivekī. ranjer nasya haraḥ—rāgī. bhāgī.

Vṛtti—➢ *sam* + *pṛc* → (868) *sam* + *pṛc* + *[gh]in[uṇ]* → (330, 333) *sam* + *parc* + *[gh]in[uṇ]* → (809) *sam* + *parkin* → (72, 73) *samparkin* → (87) *samparkin* + *s[u]* → (196) *samparkīn* + *s[u]* → (138) *samparkīn* → (190) *samparkī* (one who is connected / mixed) <1.1>.

➢ *vi* + *vic* → (868) *vi* + *vic* + *[gh]in[uṇ]* → (330, 333) *vi* + *vec* + *[gh]in[uṇ]* → (809) *vivekin* → (87) *vivekin* + *s[u]* → (196) *vivekīn* + *s[u]* → (138) *vivekīn* → (190) *vivekī* (one who discriminates) <1.1>.

Ranjer nasya haraḥ asi ake ane ghinuṇi ca* (824) is applied and we get *rāgī.

➢ *ranj* → (868) *ranj* + *[gh]in[uṇ]* → (*ranj* is *aniṭ* by verse 3, 1415) *raj* + *[gh]in[uṇ]* → (358) *rāj* + *[gh]in[uṇ]* → (809) *rāgin* → (87) *rāgin* + *s[u]* → (196) *rāgīn* + *s[u]* → (138) *rāgīn* → (190) *rāgī* (one who is colored / loving / attached) <1.1>.

➢ *bhanj* → (868) *bhanj* + *[gh]in[uṇ]* → (*bhanj* is *aniṭ* by verse 3, 868) *bhaj* + *[gh]in[uṇ]* → (358) *bhāj* + *[gh]in[uṇ]* → (809) *bhāgin* → (87) *bhāgin* + *s[u]* → (196) *bhāgīn* + *s[u]* → (138) *bhāgīn* → (190) *bhāgī* (one who breaks) <1.1>.

Saṁśodhinī—Similarly, we get *saṁsargī* (one who unites), *yogī* (one whose fixes his mind in meditation / one who is connected), *tyāgī* (one who abandons, a renunciate), and *bhāgī* (one who serves / shares). Regarding *bhanj[o],* this rule ordains the deletion of *na-rāma* where it would have otherwise been unobtained since *[gh]in[uṇ]* isn't a *kaṁsāri-pratyaya* (*sūtra* 343). In the printed editions of *Hari-nāmāmṛta,* the word *ghinuṇ* in this *sūtra* in listed as *ghiṇun.* But this is a mistake, because by looking at *śam ity aṣṭābhyo ghinuṇ* (*Aṣṭādhyāyī* 3.2.141) we see that *ghinuṇ* is the correct spelling. Indeed, if the spelling were *ghiṇun,* the final *n* would be an indicatory letter by *antya-viṣṇujanaś ca* (*vṛtti* 91) and we wouldn't be able to apply *in han pūṣan aryaman ity eṣām uddhavasya trivikramaḥ su-śyor eva* (196) since the words would end in *iṇ.* The correct reading *ghinuṇ* can be found in manuscript 6766 (Serial No: 6139, Accession No: 6766) in the Vrindavan Research Institute.

८६९ । चलनशब्दार्थादकर्मकादनः ।

869. calana-śabdārthād akarmakād anaḥ

calana-śabda-arthāt—which has the meaning of *calana* (motion) or *śabda* (sound); *akarmakāt*—after an *akarmaka dhātu; anaḥ*—the *kṛt pratyaya ana.*

***Ana* is applied after *akarmaka dhātus* which have the meaning of *calana* or *śabda* in *kartari prayoga* in the senses of doing that as a habit, doing that as a duty, and doing that well.**

calanaḥ, kampanaḥ, śabdanaḥ, ravaṇaḥ. vicakṣaṇo vidvān ity arthaḥ, karmānapekṣaṇāt. akarmakāt kim? paṭhitā gītām. viṣṇujanādy-ātmapadinaś cānaḥ—vartanaḥ. akarmakād ity eva. vasitā pītāmbaram. krodha-bhūṣārthebhyaś cānaḥ—krodhanaḥ, kopanaḥ, bhūṣaṇaḥ, maṇḍanaḥ.

Vṛtti—➢ *cal* → (869) *cal* + *ana* → (330) *calana* → (87) *calana* + *s[u]* → (93) *calanaḥ* (one who moves) <1.1>.

➢ *kap[i]* → (344, 165, 73) *kamp* → (869) *kamp* + *ana* → (330) *kampana* → (87) *kampana* + *s[u]* → (93) *kampanaḥ* (one who shakes) <1.1>.

➢ *śabd* → (869) *śabd* + *ana* → (330) *śabdana* → (87) *śabdana* + *s[u]* → (93) *śabdanaḥ* (one who makes a sound) <1.1>.

➢ *ru* → (869) *ru* + *ana* → (330, 289) *ro* + *ana* → (55) *ravana* → (111) *ravaṇa* → (87) *ravaṇa* + *s[u]* → (93) *ravaṇaḥ* (one who cries) <1.1>.

When there is no desire to express a *karma,* we get *vicakṣaṇaḥ* which means *vidvān* (one who knows, a clever / wise person).

➢ *vi* + *cakṣ* → (869) *vi* + *cakṣ* + *ana* → (330, 853) *vicakṣana* → (111) *vicakṣaṇa* → (87) *vicakṣaṇa* + *s[u]* → (93) *vicakṣaṇaḥ* (one who knows, a clever / wise person) <1.1>.

Why do we say *akarmakāt*? Consider *paṭhitā gītām* (One who recites *Bhagavad-gītā*).

➢ *paṭh* → (865) *paṭh* + *tṛ[n]* → (316) *paṭhitṛ* → (87) *paṭhitṛ* + *s[u]* → (127) *paṭhitṛ* + *ā[c]* → (124) *paṭhitā* (one who does, a doer) <1.1>.

Bāla—*Ana* is applied in *vicakṣaṇaḥ* because the *dhātu cakṣ[iṅ]* has the meaning of *śabda.*

Amṛta—Someone might think, "Since the *dhātu cakṣ[iṅ]* has the meaning of *kathana* (narrating), how can it be used as an example of an *akarmaka dhātu*?" In answer to this, Jīva Gosvāmī says *karmānapekṣaṇāt* which means *karmaṇaḥ avivakṣaṇāt* (since there is no desire to express a *karma*). Things should be understood in the same way for other *dhātus* that have the meaning of *śabda.*

Bṛhat 1541—*Viṣṇujanādy-ātmapadinaś cānaḥ.*

***Ana* is also applied after *ātmapadī dhātus* which begin in a *viṣṇujana* in *kartari prayoga* in the senses of doing that as a habit, doing that as a duty, and doing that well.**

vartanaḥ. akarmakād ity eva. vasitā pītāmbaram.

➢ *vṛt* → (*Bṛhat* 1541) *vṛt* + *ana* → (330, 333) *vartana* → (87) *vartana* + *s[u]* → (93) *vartanaḥ* (one who exists) <1.1>.

But only if the *ātmapadī dhātu* that begins in a *viṣṇujana* is *akarmaka.* Thus we get *vasitā pītāmbaram* (one who wears yellow cloth).

➢ *vas* → (865) *vas* + *tṛ[n]* → (316) *vasitṛ* → (87) *vasitṛ* + *s[u]* → (127) *vasitṛ* + *ā[c]* → (124) *vasitā* (one who wears) <1.1>.

Amṛta on Bṛhat 1541—*Vasitā* is made from the *dhātu vas[a] ācchādane* (2A, to cover, dress). Because this *dhātu* is *sa-karmaka,* it cannot take *ana.* The word *ca* is used in the sense of *anukta-samuccaya* (conjunction with something that was not stated). Thus we also get *jugupsanaḥ* (one who hates) *mīmāṁsanaḥ* (one who investigates), *bhīṣaṇaḥ* (one who terrifies), and so on.

Bṛhat 1543—*Krodha-bhūṣārthebhyaś cānaḥ.*
krodhanaḥ, kopanaḥ, bhūṣaṇaḥ, maṇḍanaḥ.

"*Ana* is also applied after *dhātus* which have the meaning of anger or decoration in *kartari prayoga* in the senses of doing that as a habit, doing that as a duty, and doing that well."

➢ *krudh* → (*Bṛhat* 1543) *krudh* + *ana* → (330, 333) *krodhana* → (87) *krodhana* + *s[u]* → (93) *krodhanaḥ* (one who is angry) <1.1>.

➢ *kup* → (*Bṛhat* 1543) *kup* + *ana* → (330, 333) *kopana* → (87) *kopana* + *s[u]* → (93) *kopanaḥ* (one who is angry) <1.1>.

➢ *bhūṣ* → (*Bṛhat* 1543) *bhūṣ* + *ana* → (330, 111) *bhūṣaṇa* → (87) *bhūṣaṇa* + *s[u]* → (93) *bhūṣaṇaḥ* (one who decorates) <1.1>.

➢ *maḍ[i]* → (344, 165, 73) *maṇḍ* → (*Bṛhat* 1543) *maṇḍ* + *ana* → (330) *maṇḍaṇa* → (87) *maṇḍaṇa* + *s[u]* → (93) *maṇḍaṇaḥ* (one who decorates) <1.1>.

८७० । स्पृहिगृहिपतिकृपिदयिनिद्रातन्द्राश्रद्धाशीभ्य आलुः ।

870. spṛhi-gṛhi-pati-kṛpi-dayi-nidrā-tandrā-śraddhā-śībhya āluḥ

spṛhi-gṛhi-pati-kṛpi-dayi-nidrā-tandrā-śraddhā-śībhyaḥ—after the *dhātus* listed below; *āluḥ*—the *kṛt pratyaya ālu.*

***Ālu* is applied after the following *dhātus* in *kartari prayoga* in the senses of doing that as a habit, doing that as a duty, and doing that well.**

spṛha īpsāyām	10P	to desire
gṛha grahaṇe	10A	to take, accept
pata gatau	10P	to fall, fly
krap[a] kṛpāyāṁ gatau ca[1]	1A	to be merciful; to go, move
day[a] rakṣaṇe dāna-gati-hiṁsādāneṣu ca	1A	to protect; to give; to go, move; to destroy; to accept
ni + drā kutsāyāṁ gatau	2P	to sleep
tat + drā kutsāyāṁ gatau	2P	to be lazy
śrad + [ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ	3U	to be faithful
śī[ṅ] svapne	2A	to sleep, lie down

spṛhayāluḥ. gṛha grahaṇe—gṛhayāluḥ. patayāluḥ. ete trayaś cur-ādāv a-rāmāntāḥ. kṛpāluḥ, dayāluḥ. ni-pūrvo drā—nidrāluḥ. tat-pūrvo drā, na-kāro nipātāt—tandrāluḥ. śrat-pūrvo dhā—śraddhāluḥ.

Vṛtti—➢ *spṛha* → (565) *spṛha + [ṇ]i* → (393) *spṛh + [ṇ]i* → (420) *spṛhi* → (870) *spṛhi + ālu* → (330, 455, 289) *spṛhe + ālu* → (54) *spṛhayālu* → (87) *spṛhayālu + s[u]* → (93) *spṛhayāluḥ* (one who desires) <1.1>.

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1 This *dhātu* is not listed in Jīva Gosvāmī's *Dhātu-pāṭha,* but it is listed in the Pāṇinian *Dhātu-pāṭha.* Although *kṛpi* is mentioned in this *sūtra,* it is not mentioned in the equivalent Pāṇinian *sūtra spṛhi-gṛhi-pati-dayi-nidrā-tandrā-śraddhābhya āluc* (*Aṣṭādhyāyī* 3.2.158) and Jīva Gosvāmī and *Amṛta* don't explain the derivation of *kṛpāluḥ* <1.1>. *Bāla,* however, says that *kṛpāluḥ* <1.1> is made from *kṛp[ū] sāmarthye* (1A, to be able, fit for) and that the change to *ḷ* by *kṛper ṛ ḷ* (462) is blocked by *kṛpādau ḷtvaṁ neṣyate* (*vṛtti* 906) and that *govinda* is blocked since *kṛp[ū]* is a *kuṭ-ādi* (*sūtra* 739). The problem with this is that *kṛp[ū]* is not actually a *kuṭ-ādi* and if *kṛpādau ḷtvaṁ neṣyate* (*vṛtti* 906) were needed here it should have been given right now and not later. A better explanation is that *kṛpāluḥ* <1.1> is derived from the *dhātu krap[a] kṛpāyāṁ gatau ca* (1A, to be merciful; to go, move), a *dhātu* which actually means "to be merciful" rather than "to be able." *Kṛpāluḥ* <1.1> can be derived from this *dhātu* by doing *saṅkarṣaṇa* as is done in the formation of the word *kṛpā* (mercy). For example, while commenting on *ṣid-bhidābhyo 'ṅ* (*Aṣṭādhyāyī* 3.3.104), *Siddhānta-kaumudī* says *krapeḥ saṁprasāraṇaṁ ca, kṛpā* (*Krap[a]* undergoes *saṁprasāraṇa* (*saṅkarṣaṇa*) and we get the word *kṛpā*).

From *gṛha grahaṇe* (10A, to take, accept) we get *gṛhayāluḥ.*

➢ *gṛha* → (565) *gṛha* + *[ṇ]i* → (393) *gṛh* + *[ṇ]i* → (420) *gṛhi* → (870) *gṛhi* + *ālu* → (330, 455, 289) *gṛhe* + *ālu* → (54) *gṛhayālu* → (87) *gṛhayālu* + *s[u]* → (93) *gṛhayāluḥ* (one who takes) <1.1>.

➢ *pata* → (565) *pata* + *[ṇ]i* → (393) *pat* + *[ṇ]i* → (420) *pati* → (870) *pati* + *ālu* → (330, 455, 289) *pate* + *ālu* → (54) *patayālu* → (87) *patayālu* + *s[u]* → (93) *patayāluḥ* (one who falls) <1.1>.

These three *dhātus* (*spṛha, gṛha,* and *pata*) are *cur-ādi-dhātus* that end in *a-rāma.*

➢ *krap* → (870) *krap* + *ālu* → (330, *krapeḥ saṁprasāraṇaṁ ca*) *kṛpālu* → (87) *kṛpālu* + *s[u]* → (93) *kṛpāluḥ* (one who is merciful) <1.1>.

➢ *day* → (870) *day* + *ālu* → (330) *dayālu* → (87) *dayālu* + *s[u]* → (93) *dayāluḥ* (one who is merciful) <1.1>.

From *ni* + *drā kutsāyāṁ gatau* we get *nidrāluḥ.*

➢ *ni* + *drā* → (870) *ni* + *drā* + *ālu* → (*drā* is *aniṭ* by verse 1, 42) *nidrālu* → (87) *nidrālu* + *s[u]* → (93) *nidrāluḥ* (one who sleeps) <1.1>.

From *tat* + *drā kutsāyāṁ gatau* we get *tandrāluḥ* <1.1> by doing an irregular change to *n.*

➢ *tat* + *drā* → (870) *tat* + *drā* + *ālu* → (*drā* is *aniṭ* by verse 1, irregular change to *n*, 42) *tandrālu* → (87) *tandrālu* + *s[u]* → (93) *tandrāluḥ* (one who is lazy) <1.1>.

From *śrad* + *[ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ* we get *śraddhāluḥ.*

➢ *śrad* + *dhā* → (870) *śrad* + *dhā* + *ālu* → (*dhā* is *aniṭ* by verse 1, 42) *śraddhālu* → (87) *śraddhālu* + *s[u]* → (93) *śraddhāluḥ* (one who is faithful) <1.1>.

AMṚTA—From *śī[ṅ] svapne* (2A, to sleep, lie down) we get *śayāluḥ* (one who sleeps).

८७१ । नमिकम्पिस्मिकमिहिंसिदीपादिभ्यो रः ।

871. nami-kampi-smi-kami-hiṁsi-dīpādibhyo raḥ

nami-kampi-smi-kami-hiṁsi-dīpādibhyaḥ—after the *dhātus ṇam[a] prahvatve śabde ca* (1P, to bend, bow down; to sound), *kap[i] calane* (1A, to tremble, shake), *smi[ṅ] īṣad-dhasane* (1A, to smile, laugh), *kam[u] kāntau* (1A, to desire), *his[i] hiṁsāyām* (7P, to hurt, kill), *dīp[ī] dīptau* (4A, to shine, blaze), and so on; *raḥ*—the *kṛt pratyaya ra.*

***Ra* is applied after *ṇam[a], kap[i], smi[ṅ], kam[u], his[i],* and *dīp[ī]* in *kartari prayoga* in the senses of doing that as a habit, doing that as a duty, and doing that well.**

namraḥ.

Vṛtti—➢ *ṇam* → (366) *nam* → (871) *nam + ra* → (*nam* is *aniṭ* by verse 6) *namra* → (87) *namra + s[u]* → (93) *namraḥ* (one who is bent / humble) <1.1>.

Amṛta—*I[ṭ]* is not applied due to the prohibition *neḍ van-ti-trādau* (876). Other examples are *kamprā śākhā* (the branch which is shaking), *smeraṁ vadanam* (the face which is smiling), *kamrā gopī* (the *gopī* who is desirous), *hiṁsraṁ rakṣaḥ* (the *rākṣaṣa* who kills), *dīpraḥ kaustubhaḥ* (the Kaustubha jewel which shines). *Indraḥ* (Indra), *candraḥ* (the moon), *mandraḥ* (a low tone), *vajraḥ* (a thunderbolt), *gṛdhraḥ* (a vulture), *suraḥ* (a demigod), *sūraḥ* (the sun), *nīram* (water), and so on[203] are not covered by the word *ādi* since they are proper names.

Saṁśodhinī—Neither the equivalent Pāṇinian *sūtra nami-kampi-smy-ajasa-kama-hiṁsa-dīpo raḥ* (*Aṣṭādhyāyī* 3.2.167) nor the equivalent *Mugdha-bodha sūtra hiṁsa-dīpa-kampājasa-smiṅ-kama-namo raḥ* (*Mugdha-bodha-vyākaraṇa* 1106) has the word *ādi,* and the Kṛṣṇadāsa edition of *Hari-nāmāmṛta-vyākaraṇa* lists the current *sūtra* as *nami-kampi-smi-kami-hiṁsi-dīpebhyo raḥ.* But *Amṛta* does recognize the existence of the word *ādi* in the current *sūtra* and explains what it doesn't refer to. The question then is what does it refer to? It would seem that the word *ādi* refers to the *dhātu jas[u] mokṣaṇe* (6P, to liberate) which is preceded by the negative particle *na[ñ]* because this is the only extra item mentioned in the equivalent Pāṇinian *sūtra nami-kampi-smy-ajasa-kama-hiṁsa-dīpo raḥ* (*Aṣṭādhyāyī* 3.2.167). According to *Siddhānta-kaumudī,* the *dhātu jas[a],* when preceded by *na[ñ],* is used in

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203 The *dhātus* here are *id[i] paramaiśvarye* (1P, to be most powerful), *cad[i] āhlādane dīptau ca* (1P, to be glad; to shine), *mad[i] stuti-moda-mada-svapna-kānti-gatiṣu* (1P, to praise; to be delighted / cause to be delighted; to be mad; to sleep; to shine; to go, move), *vaj[a] gatau* (1P, to go, move), *gṛdh[u] abhikāṅkṣāyām* (4P, to covet, be greedy for), *ṣu[ñ] abhiṣave* (5U, to extract, distil; to do ablutions), and *ṣū preraṇe* (6P, to impel) respectively.

the sense of *kriyā-sātatya* (continuity of the action), and *ajasram* (*na[ñ] + jas[a] + ra*) is a *kriyā-viśeṣaṇa* which means *satatam* (constantly, perpetually). For example:

tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān
kṣipāmy ***ajasram*** *aśubhān āsurīṣv eva yoniṣu*

"Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life." (*Bhagavad-gītā* 16.19)

८७२ । सनन्ताशंसभिक्षिभ्य उः ।

872. san-antāśaṁsa-bhikṣibhya uḥ

san-anta—after a *san-anta-dhātu; āśaṁsa-bhikṣibhyaḥ*—and after the *dhātus ā[ṅ] + śas[i] icchāyām* (1A, to hope, desire)[204] and *bhikṣ[a] yācñāyām* (1A, to beg); *uḥ*—the *kṛt pratyaya u.*

***U* is applied after *ā + śas[i], bhikṣ[a],* and *san-anta-dhātus* in *kartari prayoga* in the senses of doing that as a habit, doing that as a duty, and doing that well.**

hari-bhaktiṁ cikīrṣuḥ.

VṚTTI—For example, *hari-bhaktiṁ cikīrṣuḥ* (One who desires to perform devotional service).

➢ *kṛ* → (578) *kṛ + sa[n]* → (581) *kṝ + sa[n]* → (445, 294, 439) *kir + sa[n]* → (192) *kīr + sa[n]* → (322, 323) *kī + kīr + sa[n]* → (345) *cī + kīr + sa[n]* → (375) *ci + kīr + sa[n]* → (108) *cikīrṣa* → (260, 872) *cikīrṣa + u* → (330, 393) *cikīrṣu* → (87) *cikīrṣu + s[u]* → (93) *cikīrṣuḥ* (one who desires to do) <1.1>.

AMṚTA—Regarding *hari-bhaktim* <2.1>, since the *karma* was forbidden to take a *ṣaṣṭhī viṣṇubhakti* by *acyutābha-viṣṇuniṣṭhādhokṣajābha-khal-arthāvyayo-rāmānta-tṝṇāṁ yoge na ṣaṣṭhī* (644), it takes a *dvitīyā viṣṇubhakti* instead by *karmaṇi dvitīyā* (637). Similarly, we get *hari-bhaktim āśaṁsuḥ* (one who desires devotional service) and *hari-prema bhikṣuḥ* (one who begs for love of Hari).

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204 In this regard *Kāśikā,* commenting on the equivalent Pāṇinian *sūtra san-āśaṁsa-bhikṣa uḥ* (*Aṣṭādhyāyī* 3.2.168), says *āṅaḥ śasi icchāyām ity asya grahaṇaṁ, na śaṁseḥ stuty-arthasya* (Only *ā[ṅ] + śas[i] icchāyām* is accepted here, and not the *dhātu śans[u]* which has the meaning of *stuti*).

८७३ । स्थाईशभासपिसकसिभ्यो वरः ।

873. sthā-īśa-bhāsa-pisa-kasibhyo varaḥ

sthā-īśa-bhāsa-pisa-kasibhyaḥ—after the *dhātus ṣṭhā gati-nivṛttau* (1P, to stand, remain), *īś[a] aiśvarye* (2A, to be master of, to be able), *bhās[ṛ] dīptau* (1A, to shine), *pis[ṛ] gatau* (1P, to go, move), and *kas[a] gatau* (1P, to go, move); *varaḥ*—the *kṛt pratyaya vara.*

***Vara* is applied after *ṣṭhā, īś[a], bhās[ṛ], pis[ṛ],* and *kas[a]* in *kartari prayoga* in the senses of doing that as a habit, doing that as a duty, and doing that well.**

sthāvaraḥ, īśvaraḥ.

Vṛtti—➢ *ṣṭhā* → (346) *sthā* → (873) *sthā* + *vara* → (*sthā* is *aniṭ* by verse 1) *sthāvara* → (87) *sthāvara* + *s[u]* → (93) *sthāvaraḥ* (one who stands still) <1.1>.

➢ *īś* → (873) *īś* + *vara* → (876) *īśvara* → (87) *īśvara* + *s[u]* → (93) *īśvaraḥ* (a master, Lord) <1.1>.

Saṁśodhinī—The word *naśvara* (that which perishes) is frequently used in the *Bhāgavatam,* but it is rather formed by applying *[k]vara[p]* after the *dhātu ṇaś[a] adarśane* (4P, to perish, disappear) by *iṇa-naśa-ji-sartibhyaḥ kvarap* (*Bṛhat* 933).

८७४ । विप्रसम्भ्यो भुव उचसंज्ञायाम् ।

874. vi-pra-sambhyo bhuva uc asaṁjñāyām

vi-pra-sambhyaḥ—which comes after the *upendras vi, pra,* and *sam; bhuvaḥ*—after the *dhātu bhū sattāyām* (1P, to be, become, exist); *uc*—the *kṛt pratyaya u[c]; asaṁjñāyām*—when the sense is not that of a name.

***U[c]* is applied after *vi* + *bhū, pra* + *bhū,* and *sam* + *bhū* in *kartari prayoga,* provided the sense is not that of a name.**

vibhur ity-ādi. samāptas tac-chīlādy-adhikāraḥ.

Vṛtti—Thus we *vibhuḥ* and so on. The *adhikāra sūtra* beginning *tac-chīla* (*sūtra* 864) has already expired [and so does not apply here].

➢ *vi* + *bhū* → (874) *vi* + *bhū* + *u[c]* → (330, 124) *vibhu* → (87) *vibhu* + *s[u]* → (93) *vibhuḥ* (one who pervades) <1.1>.

Amṛta—*Vibhuḥ* means *vyāpakaḥ* (one who pervades), *prabhuḥ* means *svāmī* (a master), and *sambhuḥ* means *janitā* (a parent / creator). Why do we say "when the sense is not that of a name"? Consider *vibhūḥ* (a person named Vibhū). It should be stated that *mita-druḥ, śata-druḥ, śambhuḥ,* and so on end in *u[c]* even though the sense is that of a name. *Mita-druḥ* <1.1> refers to the ocean and means *mitaṁ dravati* (that which moves in a regulated fashion), *śata-druḥ* (that which flows in a hundred branches) is the name of a particular river, and *śambhuḥ* refers to Śiva and means *śam maṅgalaṁ bhāvayati* (one who creates auspiciousness (*śam = maṅgalam*)). Here the *dhātu bhū* has an innate causative sense. Or else the meaning is *maṅgala-svarūpo bhavati* (One who is auspicious by nature).

८७५ । दाप्नीशस्युयुजिस्तुतुदसिञ्सिचश्विमिहपतस्त्रः करणे , छदादिभ्यश्च , गोश्च नाम्नि , अर्तिलूधूसूखनसहचर इत्रः ।

875. dāp-nī-śas-yu-yujir-stu-tuda-siñ-sica-śvi-miha-patas traḥ karaṇe, chad-ādibhyaś ca, goś ca nāmni, arti-lū-dhū-sū-khana-saha-cara itraḥ

dāp-nī-śas-yu-yujir-stu-tuda-siñ-sica-śvi-miha-pataḥ—after the *dhātus dā[p] lavane* (2P, to cut), *ṇī[ñ] prāpaṇe* (1U, to lead), *śas[u] hiṁsāyām* (1P, to kill), *yu miśraṇāmiśraṇayoḥ* (2P, to mix; to separate), *yuj[ir] yoge* (7U, to join, use), *ṣṭu[ñ] stutau* (1U, to praise), *tud[a] vyathane* (6U, to strike, wound), *ṣi[ñ] bandhane* (5U, to bind), *ṣic[a] kṣaraṇe* (6U, to sprinkle, discharge), *[ṭuo]śvi gati-vṛddhyoḥ* (1P, to go, move; to grow), *mih[a] secane* (1P, to pass urine or semen), and *pat[l] gatau* (1P, to fall, fly); *traḥ—the kṛt pratyaya tra; karaṇe*—when the *karaṇa* is to be expressed; *chad-ādibhyaḥ*—after the *chad-ādis* (*vṛtti* and *Amṛta* of 876); *ca*—also; *goḥ*—after the *dhātu gu purīṣotsarge* (6P, to evacuate, pass stool); *ca*—also; *nāmni*—when a *nāma* (name, family name) is to be expressed; *arti-lū-dhū-sū-khana-saha-caraḥ*—after the *dhātus ṛ gatau prāpaṇe ca* (1P, to go, move; to obtain), *ṛ gatau* (3P, to go, move), *lū[ñ] chedane* (9U, to cut, destroy), *dhū vidhūnane* (6P, to shake, agitate), *ṣū preraṇe* (6P, to impel), *khan[u] avadāraṇe* (1U, to dig), *ṣah[a] marṣaṇe* (1A, to tolerate, conquer), and *car[a] gatau* (1P, to go, move). *itraḥ*—the *kṛt pratyaya itra.*

Tra* is applied in *karaṇe prayoga* after *dā[p], ṇī[ñ], śas[u], yu, yuj[ir], ṣṭu[ñ], tud[a], ṣi[ñ], ṣic[a], [ṭuo]śvi, mih[a]* and *pat[l],* and also after the *chad-ādis. Tra* is also applied after *gu* when a name is to be expressed. *Itra* is applied in *karaṇe prayoga* after *ṛ, lū[ñ], dhū, ṣū, khan[u], ṣah[a]* and *car[a].

dātraṁ, netram ity-ādi.

Vṛtti—Examples are *dātram* (that with which one cuts, a sickle), *netram* (that by which one is led, the eye), and so on.

➢ *dā* → (875) *dā* + *tra* → (*dā* is *aniṭ* by verse 1) *dātra* → (87) *dātra* + *s[u]* → (157) *dātra* + *am* → (94) *dātram* (that with which one cuts, a sickle) <1.1>.

➢ *ṇī* → (366) *nī* → (875) *nī* + *tra* → (*nī* is *aniṭ* by verse 1, 289) *netra* → (87) *netra* + *s[u]* → (157) *netra* + *am* → (94) *netram* (that by which one is led, the eye) <1.1>.

Bāla—The analysis of *dātram* <1.1> is *dāti yena tad dātram* (A *dātra* is that with which one cuts (*dāti*)). Things should be understood in the same way in the other examples too.[205] By the words "and so on" in the *vṛtti* we get *śastram* (that with which one kills, a weapon), *yotram* and *yoktram* (both mean: "that with which one joins, the cord that fastens the yoke of a plough to the neck of an ox), *stotram* (that with which one praises, a hymn of praise), *tottram* (that with which one strikes, a goad), *setram* (that by which the binding is done, a ligament), *sektram* (that with which one sprinkles, a watercan), *śvitram* (white leprosy) with the irregularity that *govinda* is not done, *meḍhraḥ* (that with which one passes urine / semen, the penis), and *pattram* (that with which one flies, a wing, a vehicle, a leaf).

८७६ । नेड्वन्तित्रादौ ।

876. neḍ van-ti-trādau

na—not; *iṭ*—the *āgama i[ṭ]; van-ti-tra-ādau*—when the *pratyayas van, ti, tra,* and so on follow.

***I[ṭ]* is not applied after a *dhātu* when *van, ti, tra,* and so on follow.**

dātraṁ, netram ity-ādi. tathā—chattraṁ, daṁṣṭraṁ, naddhraṁ, śāstraṁ, vastram. gotram. aritraṁ, lavitraṁ, dhū vidhūnane kuṭ-ādiḥ—dhuvitraṁ, sū preraṇe—savitram ity-ādi. daṁṣṭrā naddhrī ca sādhū.

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205 Usually the analysis is actually given in the following fashion—*dāty aneneti dātram* (A *dātra* is so named because one cuts (*dāti*) with it). For example, Śrīdhara Svāmī explains the word *jaya* in *tato jayam udīrayet* (*Bhāgavatam* 1.2.4) to mean *jayaty anena saṁsāram iti jayo granthaḥ* (The word *jaya* refers to this book (*Śrīmad-Bhāgavatam*). This book is called *jaya* because by means of this book one conquers (*jayati*) the cycle of repeated birth and death). The word *jaya* is formed by apply the *kṛt pratyaya a[l]* after the *dhātu ji jaye* (to conquer, be glorious) in *karaṇe prayoga.*

VṚTTI—Examples of the *chad-ādis* are *chattram* (that with which one covers, an umbrella), *daṁṣṭram* (that with which one bites, a tooth, fang, tusk), *naddhram* (that with which one ties, a shoelace), *śāstram* (that by which one is instructed, a book), and *vastram* (that with which one covers oneself, cloth).

➢ *chad* → (875) *chad + tra* → (876, 63) *chattra* → (87) *chattra + s[u]* → (157) *chattra + am* → (94) *chattram* (that with which one covers, an umbrella) <1.1>.

➢ *danś* → (165) *daṁś* → (875) *daṁś + tra* → (*daṁś* is *aniṭ* by verse 7, 182) *daṁṣ + tra* → (205) *daṁṣṭra* → (87) *daṁṣṭra + s[u]* → (157) *daṁṣṭra + am* → (94) *daṁṣṭram* (that with which one bites, a tooth, fang, tusk) <1.1>.

➢ *ṇah* → (429) *nah* → (875) *nah + tra* → (*nah* is *aniṭ* by verse 8, 211) *nadh + tra* → (354) *nadh + dhra* → (61) *naddhra* → (87) *naddhra + s[u]* → (157) *naddhra + am* → (94) *naddhram* (that with which one ties, a shoelace) <1.1>.

➢ *śās* → (875) *śās + tra* → (876) *śāstra* → (87) *śāstra + s[u]* → (157) *śāstra + am* → (94) *śāstram* (that by which one is instructed, a book) <1.1>.

➢ *vas* → (875) *vas + tra* → (876) *vastra* → (87) *vastra + s[u]* → (157) *vastra + am* → (94) *vastram* (that with which one covers oneself, cloth) <1.1>.

Examples of the rest are *gotram* (a name, family name), *aritram* (that by which one propels, an oar), *lavitram* (that with which one cuts, a sickle), *dhuvitram* (that with which one fans, a fan) from the *dhātu dhū vidhūnane* (6P, to shake, agitate) which is a *kuṭ-ādi, savitram* (that by which one is impelled [to rise and perform one's activities], the sun) from the *dhātu ṣū preraṇe* (6P, to impel), and so on.

➢ *gu* → (875) *gu + tra* → (*gu* is *aniṭ* by verse 1, 289) *gotra* → (87) *gotra + s[u]* → (157) *gotra + am* → (94) *gotram* (a name, family name) <1.1>.

➢ *ṛ* → (875) *ṛ + itra* → (*ṛ* is *aniṭ* by verse 1, 289) *aritra* → (157) *aritra + am* → (94) *aritram* (that by which one propels, an oar) <1.1>.

➢ *lū* → (875) *lū + itra* → (330, 289) *lo + itra* → (55) *lavitra* → (87) *lavitra + s[u]* → (157) *lavitra + am* → (94) *lavitram* (that with which one cuts, a sickle) <1.1>.

➢ *dhū* → (875) *dhū + itra* → (330, 548, 381) *dhuvitra* → (87) *dhuvitra + s[u]* → (157) *dhuvitra + am* → (94) *dhuvitram* (that with which one fans, a fan) <1.1>.

➢ *ṣū* → (346) *sū* → (875) *sū + itra* → (330, 289) *so + itra* → (55) *savitra* → (87) *savitra + s[u]* → (157) *savitra + am* → (94) *savitram* (that by which one is impelled [to rise and perform one's activities], the sun) <1.1>.

***Daṁṣṭrā* (that with which one bites: a tooth, fang, tusk) and *naddhrī* (that with which one ties: a shoelace) are also valid forms.[206]**

Bāla—In the *vṛtti* only five of the *chad-ādis* were mentioned. However, the words *vaktra* (that with which one speaks, the mouth), *śrotra* (that with which one hears, the ear), *mātra* (that by which one measures, a unit of measurement), *pātra* (that with which one drinks, a cup), *gātra* (that by which one moves, a limb of the body, the body itself), and so on should also be known as words ending in *tra* that are among the *chad-ādis.* By the words "and so on" in the *vṛtti* we also get *khanitram* (that with which one digs, a spade), *sahitram* (that by which one tolerates, patience), and *caritram* (that with which one goes, a foot, leg ... but more commonly it means deeds, activities). It should be understood that the words *pavitra* (that by which there is purification, a *mantra,* sacred thread, *kuśa* grass, ghee, a strainer etc.), *vahitra* (that by which there is conveying, a boat), and so on also end in *itra.*

Amṛta—Since *i[ṭ]* would not have been prohibited by *neṭ ya-sarveśvarayoḥ* (330) when these *pratyayas* follow, this rule makes a further prohibition. The *ti* here is an abbreviation for the *kṛt pratyaya [k]ti. I[ṭ]* is not applied when *[k]ti* follows. Examples of this are *bhūtiḥ* (existence), *dīptiḥ* (light), and so on. *I[ṭ]* is not applied when *tra* follows either. Examples of this are *śāstram* (the instrument of teaching, a book), *pattram* (the instrument of flying, a wing), and so on. By the word *ādi* in *van-ti-trādau,* the *kṛt pratyayas man[ip], [k]vara[p], vara, snu[k], [k]nu,* and *ra* and the *uṇādi pratyayas tu[n], ta[n], [k]tha[n], [k]si, [k]su, sara*[207]*, ka[n],* and *sa* should be known.

Examples are *bhasmā* (ashes) from *bhas[a] bhartsana-dīptyoḥ* (3P, to criticize; to shine), *naśvaraḥ* (perishable) from *ṇaś[a] adarśane* (4P, to perish, disappear), *īśvaraḥ* (controller) from *īś[a] aiśvarye* (2A, to be master of, to be able), *bhūṣṇuḥ* (one who is becoming) from *bhū sattāyām* (1P, to be, become, exist), *gṛdhnuḥ* (covetous) from *gṛdh[u] abhikāṅkṣāyām* (4P, to covet, be greedy for), *namraḥ* (one who bown down, one who is humble) from *ṇam[a] prahvatve śabde ca* (1P, to bend, bow down; to sound), *saktuḥ* (barley-meal) from *ṣac[a] secane sevane ca* (1P, to sprinkle; to serve), *hastaḥ* (hand) from *has[e] hasane* (1P, to laugh), *kāṣṭham* (wood) from *kāś[ṛ] dīptau* (1P, to shine),

206 *Amṛta* says that the result of the *nipāta* in these instances is the femininity and also *ī[p]* in the case of *naddhrī.*

207 We have included *sara* here because it is mentioned in the equivalent Pāṇinian *sūtra ti-tu-tra-ta-tha-si-su-sara-ka-seṣu ca* (*Aṣṭādhyāyī* 7.2.9) and we have included the example *akṣaram* <1.1> from *Kāśikā.* We also adjusted the *pratyayas* and so on to correspond to how they are actually mentioned in the *uṇādi-sūtras.*

kukṣiḥ (belly) from *kuṣ[a] niṣkarṣe* (9P, to extract), *ikṣuḥ* (sugar-cane) from *iṣ[u] icchāyām* (6P, to desire), *akṣaram* (all-pervading, Brahman, a *varṇa,* a syllable) from *aś[ūṅ] vyāptau* (5A, to pervade, obtain), *śalkaḥ* (a piece, the scale of a fish, bark) from *śal[a] gatau* (1P, to go, move), and *vatsaḥ* (a calf) from *vad[a] vyaktāyāṁ vāci* (1P, to speak, say, tell) respectively.[208]

Saṁśodhinī—Someone may wonder whether or not *i[ṭ]* is applied when *[k]vi[p]* follows. The answer is that, according to *neḍ vaśi kṛti* (*Aṣṭādhyāyī* 7.2.8), *i[ṭ]* cannot be applied when *[k]vi[p]* follows. The *sūtra neḍ vaśi kṛti* (*Aṣṭādhyāyī* 7.2.8) means "*i[ṭ]* is not applied when a *kṛt pratyaya* beginning with a *vaś* [209] follows." Due to the existence of this *sūtra* the *pratyayas van[ip], [k]van[ip], man[ip], [k]vara[p], vara, [k]nu, ra,* and so on were not mentioned in the *sūtra ti-tu-tra-ta-tha-si-su-sara-ka-seṣu ca* (*Aṣṭādhyāyī* 7.2.9). But because we have no *sūtra* like *neḍ vaśi kṛti* (*Aṣṭādhyāyī* 7.2.8) in our system, Jīva Gosvāmī separately mentioned *van* in our *sūtra neḍ van-ti-trādau* (876). Even though *i[ṭ]* is never applied when *[k]vi[p]* follows, there was no need to mention that here because *[k]vi[p]* always gets deleted anyway.

८७७ । उणादयो बहुलम् ।

877. uṇādayo bahulam

uṇ-ādayaḥ—the *uṇādis* (the *pratyayas u[ṇ]* and so on); *bahulam*—variously applied.

U[ṇ]* and so on are variously applied after *dhātus.

karotīti kāruḥ. sādhnotīti sādhuḥ.

Vṛtti—For example, *kāruḥ* which means *karoti* (one who does, an artisan) and *sādhuḥ* which means *sādhnoti* (one who succeeds, a saintly person).

➢ *kṛ* → (877) *kṛ* + *u[ṇ]* → (*kṛ* is *aniṭ* by verse 1, 314) *kāru* → (87) *kāru* + *s[u]* → (93) *kāruḥ* (one who does, an artisan) <1.1>.

➢ *sādh* → (877) *sādh* + *u[ṇ]* → (*sādh* is *aniṭ* by verse 5) *sādhu* → (87) *sādhu* + *s[u]* → (93) *sādhuḥ* (one who succeeds, a saintly person, a creditor) <1.1>.

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208 The words from *saktuḥ* <1.1> onwards are made by the *uṇādi-sūtras si-tani-gami-masi-sacy-avi-dhāñ-kruśibhyas tun* (1.69), *hasi-mṛ-gr-iṇa-vāmi-dami-lū-pū-dhurvibhyas tan* (3.86), *hani-kuṣi-nī-rami-kāśibhyaḥ kthan* (2.2), *pluṣi-kuṣi-śuṣibhyaḥ ksiḥ* (3.93), *iṣeḥ ksuḥ* (3.157), *aśeḥ saraḥ* (3.70), *iṇ-bhī-khā-pā-śaly-ati-marcibhyaḥ kan* (3.43), and *vṝ-tṛ-vadi-hani-kami-kaṣibhyaḥ saḥ* (3.62) respectively.

209 The *pratyāhāra vaś* includes the following *varṇas: va, ra, la, ña, ma, ṅa, ṇa, na, jha, bha, gha, ḍha, dha, ja, ba, ga, ḍa,* and *da.*

Amṛta—Since the word *kartari* is being carried forward from *sūtra* 818, the *uṇādis* are generally only applied in *kartari prayoga,* however the word *bahula* is included here so that they may also sometimes be applied in *karmaṇi prayoga* and so on. Furthermore, it should be understood that the word *bahula* is included to indicate that the proper names that are made by means of the *uṇādis* are derived in a loose fashion and that the *uṇādi pratyayas* themselves are many in number. *Kāruḥ* means a *śilpin* (an artisan) or a *kartā* (doer) and *sādhuḥ* means *dharma-śīlaḥ* (one whose behavior is virtuous) or *uttamarṇa* (a creditor). Similarly, from *vā gati-gandhanayoḥ* (2P, to blow; to strike, kill, point out the faults of others) we get *vāyuḥ* (wind), from *pā rakṣaṇe* (2P, to protect) we get *pāyuḥ* (a guard, the anus), from *rah[a] tyāge* (1P, to abandon) we get *rāhuḥ* (the planet Rāhu which eclipses the sun and moon), from *svad[a] āsvādane* (1A, to taste, please) we get *svāduḥ* (sweet, tasty), from *car[a] gatau* (1P, to go, move) we get *cāru* (beautiful, pleasing), and from *aś[ūṅ] vyāptau* (5A, to pervade, obtain) we get *āśuḥ* (quick). In this way others should also be inferred.[210]

Saṁśodhinī—The *uṇādi pratyayas* are a set of *pratyayas* that are applied after *dhātus* to form proper names (*saṁjñā-śabdas*). They are treated in detail in the five chaptered[211] grammatical treatise called the *Uṇādi-sūtras.* Basically the *uṇādi pratyayas* are the missing *kṛt pratyayas* that are supplied to support the theory that all *nāmas* are derived from *dhātus.* For example, Kramadīśvara, the author of *Saṅkṣipta-sāra-vyākaraṇa,* entitles his chapter on *uṇādis* the *kṛc-cheṣoṇādi-pādaḥ* (the chapter on the *uṇādi pratyayas,* which are the missing *kṛt pratyayas*). Most Sanskrit grammars dedicate at least a few *sūtras* to the topic of the *uṇādi pratyayas,* and some even incorporate the whole set of *Uṇādi-sūtras* into their *sūtra-pāṭha.* Pāṇini, however, though diffuse in other respects, stops short when treating of the *uṇ-ādis* and simply says *uṇādayo bahulam* (they are too many). Jīva Gosvāmī himself only dedicates ten *sūtras* to the topic. This is because the derivation of *uṇādi* words is often fanciful or even ridiculous and more often than not the meaning of the *dhātu* is utterly lost in the derivative word formed from it.

For example, according to the *Uṇādi-sūtra sapy-aśūbhyām tuṭ ca* (1.158), the words *saptan* (seven) and *aṣṭan* (eight) are formed by applying the *uṇādi pratyaya [k]an[in]* after the *dhātus ṣap[a] samavāye* (1P, to connect; to

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210 All the words mentioned here are formed by applying the *uṇādi pratyaya u[ṇ]* by *kṛ-vā-pā-ji-mi-svadi-sādhy-aśūbhya uṇ* (*Uṇādi-sūtra* 1.1).
211 There are also some recensions of the *Uṇādi-sūtras* that arrange the *sūtras* in ten chapters.

understand completely)[212] and *aś[ūṅ] vyāptau* (5A, to pervade, obtain) and then adding the *āgama t[uṭ].*

The *Uṇādi-sūtras* are a blend of *vyākaraṇa* (grammar) and *nirukti* (etymology, tracing a word back to the verbal root from which it was formed). The earliest attempts at etymology are found in the *Brāhmaṇa* portions of the *Vedas* and the most prominent etymological treatise, Yāska's *Nirukta,* draws heavily on them. From a comparison of the *Uṇādi-sūtras* with Yāska's *Nirukta* it seems that the *Uṇādi-sūtras* are, for the most part, just a systematic grammatical adaptation of Yāska's etymological explanations. There is a long standing controversy that Yāska alludes to in his *Nirukta* (1.12): *tatra nāmāni ākhyāta-jāni iti śākaṭāyano nairukta-samayaś ca, na sarvāṇi iti gārgyo vaiyākaraṇānāṁ caike* (Grammarian Śākaṭāyana and the etymologists say that all *nāmas* are derived from *dhātus,* while etymologist Gārgya and some grammarians says that not all *nāmas* are derived from *dhātus*). Yāska himself concludes that all *nāmas* are derived from *dhātus.* Patañjali, however, in several places says *uṇādayo hy avyutpannāni prātipadikāni* (The *uṇādi* words are words for which there is no derivation) and Nāgeśa Bhaṭṭa, in his *Bṛhac-chabdendu-śekhara,* says *prāyaḥ uṇādi-pratyayāntā rūḍhi-śabdāḥ, avayavārtha-śūnyāḥ, asantam api avayavārtham āśritya vyutpādyante* (Generally, words which end in an *uṇādi pratyaya* are *rūḍhi* words (words that have a conventional meaning). They are not made up of the meaning of their constituent parts. Still they are forcibly derived by referring to a meaning of the parts that has no basis in reality). In this way the *uṇādi* words are denied status as *yaugika* words but are rather accepted as *rūḍhi* words, and there can be no derivation for *rūḍhi* words.

The authorship of the *Uṇādi-sūtras* is also shrouded in mystery. Some attribute them to Śākaṭāyana since he is the strongest proponent of the theory that all *nāmas* are derived form *dhātus.* For example, Nāgeśa Bhaṭṭa, commenting on Kaiyata's remarks on *Mahā-bhāṣya* 3.3.1, says *evaṁ ca kṛvāpeti uṇādi-sūtrāṇi śākaṭāyanasyeti sūcitam.* Others, however, suggest Vararuci (Kātyāyana) as the author since Durga Siṁha, in the beginning of his commentary to the *kṛt* section of *Kātantra-vyākaraṇa,* says *uṇādi-sphuṭī-karaṇāya vararucinā pṛthag eva sūtrāṇi praṇītāni.* Still others suggest that Pāṇini himself is the author since the *Uṇādi-sūtras* use the same technical terms, grammatical devices, and indicatory letters that Pāṇini himself used in the *Aṣṭādhyāyī.* For further discussion on this point, see *Uṇādi-sūtras in the Sanskrit grammatical tradition,* Kanshi Ram, Shivalik Prakashan, 2001.

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212 This *dhātu* is not listed in our *Dhātu-pāṭha,* but it is listed in the Pāṇinian *Dhātu-pāṭha. Siddhānta-kaumudī* says that *samavāya* here means *sambandha* (connection) or *samyag-avabodha* (compele understanding).

८७८ । सिञादेस्तुः ।

878. siñ-ādes tuḥ

siñ-ādeḥ—after the *dhātus ṣi[ñ] bandhane* (5U, to bind) and so on; *tuḥ*—the *uṇādi pratyaya tu.*

***Tu* is applied after *ṣi[ñ]* and so on.**

setuḥ.

Vṛtti—

➢ *ṣi* → (346) *si* → (878) *si* + *tu* → (*si* is *aniṭ* by verse 1, 289) *setu* → (87) *setu* + *s[u]* → (93) *setuḥ* (a bridge, a ridge of earth that divides fields) <1.1>.

Amṛta—Similarly, from *ṛ gatau prāpaṇe ca* (1P, to go, move; to obtain) we get *ṛtuḥ* (a season), from *hi gatau vṛddhau ca* (5P, to go, move, send, shoot; to promote) we get *hetuḥ* (a cause), from *[ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ* (3U, to hold, make; to support, bestow) we get *dhātuḥ* (see the definition at the beginning of the *Kṛdanta-prakaraṇa*), from *tan[u] vistāre* (8U, to spread) we get *tantuḥ* (a thread), from *jan[ī] prādur-bhāve* (4A, to be born, produced, to occur, happen) we get *jantuḥ* (a living entity), and so on.

Saṁśodhinī—Whatever is presented above is taken from *Uṇādi-sūtras* 1.69 to 1.72. Regarding *tantuḥ* <1.1> and so on, the *uṇādi pratyaya tu* (sometimes listed as *tu[n]* in the *Uṇādi-sūtras*) is included by the word *ādi* in *neḍ van-ti-trādau* (876), and thus *i[ṭ]* is not applied.

८७९ । अवितॄस्तृतन्त्रिभ्य ईर्लक्ष्म्याम्, लक्षेर्मुट् च ।

879. avi-tṝ-stṛ-tantribhya īr lakṣmyām, lakṣer muṭ ca

avi-tṝ-stṛ-tantribhyaḥ—after the *dhātus av[a] pālane* (1P, to protect), *tṝ plavana-taraṇayoḥ* (1P, to float, swim; to cross over), *stṛ[ñ] ācchādane* (5U, to cover), and *tatr[i] vistāraṇe* (10A, to spread); *īḥ*—the *uṇādi pratyaya ī; lakṣmyām*—in the feminine gender; *lakṣeḥ*—after the *dhātu lakṣ[a] darśanāṅkayoḥ* (10P, to see, perceive; to mark, denote); *muṭ*—the *āgama m[uṭ]; ca*—and.

***Ī* is applied after *av[a], tṝ, stṛ[ñ],* and *tatr[i]* in the feminine gender. *Ī* is also applied after *lakṣ[a]* in the feminine gender and *m[uṭ]* is inserted.**

avīr ity-ādi. lakṣmīḥ.

VṚTTI—Thus we get *avīḥ* and so on.

➢ *av* → (879) *av* + *ī* → (330) *avī* → (87) *avī* + *s[u]* → (154, 93) *avīḥ* (a woman in her courses) <1.1>.

➢ *lakṣ* → (565) *lakṣi* → (879) *lakṣi* + *m[uṭ]* + *ī* → (449) *lakṣmī* → (87) *lakṣmī* + *s[u]* → (154, 93) *lakṣmīḥ* (prosperity, beauty, the goddess of fortune) <1.1>.

SAṀŚODHINĪ—By the words "and so on" we also get *tarīḥ* (a boat), *starīḥ* (smoke), and *tantrīḥ* (the string of a *vīṇā*). This *sūtra* is based on the *Uṇādi-sūtras avi-tṝ-stṛ-tantribhya īḥ* (3.158) and *lakṣer muṭ ca* (3.160).

८८० । स्त्यायतेरीबन्ता स्त्री ।

880. styāyater īb-antā strī

styāyateḥ—of the *dhātu ṣṭyai śabda-saṅghātayoḥ* (1P, to sound; to accumulate); *īp-antā*—the form which ends in *ī[p]; strī*—*strī* (a woman).

***Strī* is the *nipāta* of *ṣṭyai* + *ī[p]*.**

AMṚTA—The result of the *nipāta* is that *ṣṭyai* becomes *stra.*[213] Because *strī* ends in *ī[p], s[u]* is deleted after it by *rādhā-viṣṇujanābhyām īpaś ca trivikramāt sor haraḥ* (138).

SAṀŚODHINĪ—This *sūtra* is based on the *Uṇādi-sūtra styāyater ḍraṭ* (4.165).

८८१ । चक्षादेरुसिः ।

881. cakṣ-āder usiḥ

cakṣ-ādeḥ—after the *dhātus cakṣ[iṅ] vyaktāyām vāci* (2A, to speak, say, tell) and so on; *usiḥ*—the *uṇādi pratyaya us[i].*

***Us[i]* is applied after *cakṣ[iṅ]* and so on.**

cakṣuḥ.

VṚTTI—➢ *cakṣ* → (881) *cakṣ* + *us[i]* → (330, 853) *cakṣus* → (87) *cakṣus* + *s[u]* → (138) *cakṣus* → (93) *cakṣuḥ* (the eye) <1.1>.

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213 The *a* of *stra* is then deleted when *ī[p]* follows, in accordance with the *sūtra a-i-dvayasya haro bhagavati* (1053).

Amṛta—By the word *ādi* we get *vapuḥ* (the body) from *[ḍu]vap[a] bīja-tantu-santāne* (1U, to sow), *dhanuḥ* (a bow, a particular astrological house) from *dhan[a] dhānye* (3P, to bear fruit)[214], *januḥ* (birth) from *jan[ī] prādur-bhāve* (4A, to be born, produced, to occur, happen), *yajuḥ* (the *Yajur-veda*) from *yaj[a] deva-pūja-saṅgati-karaṇa-dāneṣu* (1U, to worship, sacrifice; to meet; to give), and so on.

Saṁśodhinī—Whatever is presented above is taken from *Uṇādi-sūtras* 2.115 to 2.119.

८८२ । गम ओच् ।

882. gama oc

gamaḥ—after the *dhātu gam[ḷ] gatau* (1P, to go, move); *oc*—the *uṇādi pratyaya o[c].*

***O[c]* is applied after *gam[ḷ]*.**

saṁsāra-haraḥ—gauḥ. ity-ādikā uṇādayaḥ.

Vṛtti—*Saṁsārasya haraś citi* (124) is applied and we get *gauḥ* <1.1>.

➢ *gam* → (882) *gam* + *o[c]* → (330, 124) *go* → (87) *go* + *s[u]* → (141) *gaus* → (93) *gauḥ* <1.1>.

There are many other *uṇādi pratyayas* besides those mentioned here.

Amṛta—Halāyudha lists the meanings of the word *go* as follows:

dig-dṛṣṭi-dīdhiti-svarga-vajra-vāg-bāṇa-vāriṣu
bhūmau paśau ca go-śabdo vidvadbhir daśasu smṛtaḥ

"The learned say that the word *go* has ten meanings: *diś* (direction), *dṛṣṭi* (the eye), *dīdhiti* (a ray of light), *svarga* (heaven), *vajra* (thunderbolt), *vāc* (speech or the goddess of speech, Sarasvatī), *bāṇa* (an arrow), *vāri* (water), *bhūmi* (the earth), and *paśu* (a cow)."

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214 This *dhātu* is not listed in Jīva Gosvāmī's *Dhātu-pāṭha,* but it is listed in the Pāṇinian *Dhātu-pāṭha.*

The intention behind the statement "There are many other *uṇādi pratyayas* besides those mentioned here" is that the proper names (*saṁjñā-śabdas*) which are formed from the *uṇādi pratyayas* have to be learnt from dictionaries and so on, otherwise the book would become too large. Thus a mere sample is given here.

Saṁśodhinī—This *sūtra* is based on the *Uṇādi-sūtra gamer ḍoḥ* (2.67). *Amara-koṣa* states the meanings of the word *go* in the following way:

svargeṣu-paśu-vāg-vajra-diṅ-netra-dhṛṣṇi-bhū-jale
lakṣya-dṛṣṭyā striyāṁ puṁsi gaur liṅgaṁ cihna-śephasoḥ

"The word *go* has the following meanings: *svarga* (heaven), *iṣu* (arrow), *paśu* (a cow), *vāc* (speech or the goddess of speech, Sarasvatī), *vajra* (thunderbolt), *diś* (direction), *netra* (eye), *dhṛṣṇi* (a ray of light), *bhū* (the earth), and *jala* (water). The word *go* is used either in the masculine gender or in the feminine gender or in both, depending on the object it refers to. The word *liṅga* means *cihna* (a sign) or *śephas* (the penis)."

Moreover, as an extrapolation on the meanings of *vāc* and *netra,* sometimes it is said that the word *go* also means *indriya* (an organ of sense perception). For example, Śrīdhara Svāmī explains the word *adānta-gobhiḥ* in *Bhāgavatam* 7.5.30 to mean *adāntair indriyaiḥ* (because of uncontrolled senses).

While specifying the genders in which the word *go* is used, Keśava also gives other meanings of the word *go:*

gaur nr āditye balīvarde kiraṇa-kratu-bhedayoḥ
strī tu syād diśi bhāratyāṁ bhūmau ca surabhāv api
nṛ-striyoḥ svarga-vajrāmbu-raśmi-dṛg-bāṇa-lomasu

The word *go* is masculine when it means *āditya* (the sun), *balīvarda* (a bull), *kiraṇa* (a ray of light), and *kratu-bheda* (a particular kind of sacrifice called *go* or *go-ṣṭoma*), but it is feminine when it means *diś* (direction), *bhāratī* (speech or the goddess of speech, Sarasvatī), *bhūmi* (the earth), and *surabhi* (a cow). The word *go* is both masculine and feminine when it means *svarga* (heaven), *vajra* (thunderbolt), *ambu* (water), *raśmi* (a ray), *dṛś* (eye), *bāṇa* (an arrow), and *loman* (the hair of the body).

८८३ । घण् ।

883. ghaṇ

ghaṇ—the *kṛt pratyaya [gh]a[ṇ].*

The word *ghaṇ* is to be added in the next *sūtras.*

vibhur ayam. "ghañ" pāṇiniḥ.

Vṛtti—This is a *vibhu adhikāra.* Pāṇini called it *[gh]a[ñ].*

Saṁśodhinī—This *adhikāra* ceases in *vṛtti* 891.

८८४ । घण्णलथुकयः पुंसि ।

884. ghaṇṇ-al-athu-kayaḥ puṁsi

ghaṇ-al-athu-kayaḥ—the *kṛt pratyayas [gh]a[ṇ], a[l], athu,* and *[k]i; puṁsi*—in the masculine gender.

***[Gh]a[ṇ], a[l], athu,* and *[k]i* are only applied in the masculine gender.**

ghaṇ al athu ki—ete puṁsy eva syuḥ.

Vṛtti—*[Gh]a[ṇ], a[l], athu,* and *[k]i* are only applied in the masculine gender.

Saṁśodhinī—This rule is an *apavāda* of *bhāva-kṛd brahmaṇi* (733).

८८५ । पदरुजविशः ।

885. pada-ruja-viśaḥ

pada-ruja-viśaḥ—after the *dhātus pad[a] gatau* (4A, to go, move), *ruj[o] bhaṅge* (6P, to break, afflict), and *viś[a] praveśane* (6P, to enter).

[Gh]a[ṇ]* is applied after *pad[a], ruj[o],* and *viś[a]* in *kartari prayoga.

padyate pādaḥ, rujati rogaḥ, viśati veśaḥ.

VṚTTI—Thus in the sense of *padyate* (that which goes) we get *pādaḥ* (a foot), in the sense of *rujati* (that which afflicts) we get *rogaḥ* (a disease), and in the sense of *viśati* (one who settles) we get *veśaḥ* (a settler).

➢ *pad* → (885) *pad* + *[gh]a[ṇ]* → (*pad* is *aniṭ* by verse 4, 358) *pāda* → (87) *pāda* + *s[u]* → (884, 93) *pādaḥ* (a foot) <1.1>.

➢ *ruj* → (885) *ruj* + *[gh]a[ṇ]* → (330, 333) *roj* + *[gh]a[ṇ]* → (809) *roga* → (87) *roga* + *s[u]* → (884, 93) *rogaḥ* (a disease) <1.1>.

➢ *viś* → (885) *viś* + *[gh]a[ṇ]* → (*viś* is *aniṭ* by verse 7, 333) *veśa* → (87) *veśa* + *s[u]* → (884, 93) *veśaḥ* (a settler) <1.1>.

AMṚTA—The word *kartari* is still being carried forward from *sūtra* 818. In regard to *rogaḥ* and *veśaḥ, [gh]a[ṇ]* is an *apavāda* of the *kṛt pratyaya [k]a* that would have been obtained by *īśoddhava-kirati-prīṇāti-gṝ-jñābhyaḥ kaḥ* (825).

SAṀŚODHINĪ—It is seen that *[gh]a[ṇ]* is sometimes also applied after other *dhātus* in *kartari prayoga.* For example, by applying *[gh]a[ṇ]* after *vi* + *as[u] kṣepaṇe* (4P, to throw) in the sense of *vyasyati* (one who divides) we get *vyāsaḥ* (Vyāsadeva, the incarnation of the Lord who divides the one original Veda into four), by applying *[gh]a[ṇ]* after *ava* + *tṝ plavana-taraṇayoḥ* (1P, to float, swim; to cross over) in the sense of *avatarati* we get *avatāraḥ* (one who descends, an incarnation), and so on.

८८६ । स्पर्श उपतप्तरि, सारः स्थिरे बले च, अतिसारो व्याधौ, विसारो मत्स्ये, प्रासारो बले, दारेर्दारा भार्यायां, जारेर्जार उपपतौ साधवः ।

886. sparśa upataptari, sāraḥ sthire bale ca, atisāro vyādhau, visāro matsye, prāsāro bale, dārer dārā bhāryāyāṁ, jārer jāra upapatau sādhavaḥ

sparśaḥ—sparśa; upataptari—in the meaning of *upataptṛ* (a disease); *sāra—sāraḥ; sthire*—in the meaning of *sthira*[215] (the solid part, the cream, essence); *bale*—in the meaning of *bala* (strength); *ca*—and; *atisāraḥ—atisāra; vyādhau*—in the meaning of *vyādhi* (disease, particularly dysentery); *visāraḥ—visāra; matsye*—in the meaning of *matsya* (a fish); *prāsāraḥ—prāsāra; bale*—in the meaning of *bala* (strength); *dāreḥ*—of the *ṇy-anta-dhātu dāri* (made from *dṝ vidāraṇe* (9P, to tear, split) + *[ṇ]i*); *dārāḥ—dāra; bhāryāyām*—in the meaning

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215 *Amara-koṣa* states *sāro bale sthirāṁśe ca nyāyye klībaṁ vare triṣu* (The word *sāra* means *bala* (strength) and *sthirāṁśa* (the solid part, the fixed part) when used in the masculine and *nyāyya* (fit, proper) when used in the neuter gender. But it can also mean *vara* (best) when used in any of the three genders). Commenting on the equivalent Pāṇinian *sūtra sṛ sthire* (*Aṣṭādhyāyī* 3.3.17), *Siddhānta-kaumudī* says *sarati kālāntaram iti sāraḥ* (*sāra* is that which remains steady throughout a period of time).

of *bhāryā* (a wife); *jāreḥ*—of the *ṇy-anta-dhātu jāri* (made from *jṝ[ṣ] vayo-hānau* (1P, to grow old) + *[ṇ]i*); *jāraḥ*—*jāra; upapatau*—in the meaning of *upapati* (a paramour); *sādhavaḥ*—are the proper forms.

Sparśa* is the *nipāta* of *spṛś[a] + [gh]a[ṇ]* in the meaning of *upataptṛ, sāra* is the *nipāta* of *sṛ + [gh]a[ṇ]* in the meanings of *sthira* and *bala, atisāra* is the *nipāta* of *ati + sṛ + [gh]a[ṇ]* in the meaning of *vyādhi, visāra* is the *nipāta* of *vi + sṛ + [gh]a[ṇ]* in the meaning of *matsya, prāsāra* is the *nipāta* of *pra + sṛ + [gh]a[ṇ]* in the meaning of *bala, dāra* is the *nipāta* of *dāri + [gh]a[ṇ]* in the meaning of *bharyā,* and *jāra* is the *nipāta* of *jāri + [gh]a[ṇ]* in the meaning of *upapati.

Amṛta—In all cases the result of the *nipāta* is that *[gh]a[ṇ]* is applied in a particular meaning. When the meaning is something other than *upataptṛ, a[t]* is applied by *pacāder at* (1401) and we get *sparśa* which means *praṇidhi* or, in other words, *cara* (a spy).[216] In the case of *atisāra,* the *dhātu* has an innate causative sense. Thus *atisāra* (dysentery) means *atiśayena rudhirādikaṁ sārayati* (that which makes blood and so on flow profusely). In the case of *prāsāra,* the *a* of the *upendra pra* takes *trivikrama* by the future rule *upendrasya trivikramo ghaṇi bahulam* (*Bṛhat* 1621). The word *dāra* (a wife) is declined in the masculine gender and always takes a *bahu-vacana viṣṇubhakti.*[217]

८८७ । भावे, कर्तृवर्जिते च कारके संज्ञायाम् ।

887. bhāve, kartṛ-varjite ca kārake saṁjñāyām

bhāve—in *bhāve prayoga; kartṛ-varjite*—apart from a *kartā; ca*—and; *kārake*—when a *kāraka* is to be expressed; *saṁjñāyām*—when a name is understood.

***[Gh]a[ṇ]* is applied after a *dhātu* in *bhāve prayoga. [Gh]a[ṇ]* is also applied after a *dhātu* in the *prayoga* of any *kāraka* except a *kartā,* provided a name is understood.[218]**

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216 Commenting of *pada-ruja-viśa-spṛśaḥ* (3.3.16), *Kāśikā* says *spṛśa upatāpa iti vaktavyam. spṛśati iti sparśa upatāpaḥ. tato 'nyatra pacādy-ac bhavati. sparśo devadattaḥ. svare viśeṣaḥ.* (It should be stated that *[gh]a[ñ]* (*[gh]a[ṇ]*) is only applied after *spṛś[a]* when the meaning is *upatāpa* (a disease). Thus in the sense of *spṛśati* we get *sparśa* which means *upatāpa* (a disease). When the meaning is something other than *upatāpa, pacādi a[c]* (*a[t]*) is applied, and we get *sparśo devadattaḥ* (Devadatta who touches). There is a difference in accent between these two).

217 *Siddhānta-kaumudī* explains the word *dāra* as follows: *dārayanti bhrātṝn iti dārāḥ* (a wife is so named because she divides brothers).

218 The second part of this *sūtra* means *[gh]a[ṇ]* is also applied after a *dhātu* in *karmaṇi prayoga,* in *karaṇe prayoga,* in *sampradāne prayoga,* in *apādāne prayoga,* or in *adhikaraṇe*

prabhū cemau yathā-svam. pākaḥ, tyāgaḥ, bhogaḥ. tathā prāsyate prāsa ity-ādi. prāsaḥ śastra-viśeṣaḥ.

VṚTTI—Both of these are also[219] *prabhu adhikāras* that are applied according to what best fits. Examples of the first part are *pākaḥ* ([the act of] cooking), *tyāgaḥ* ([the act of] giving up), and *bhogaḥ* ([the act of] enjoying), and examples of the second part are *prāsaḥ* (a spear) and so on. *Prāsaḥ* refers to a particular weapon (a spear) and means *prāsyate* (that which is thrown).

➢ *pac* → (887) *pac* + *[gh]a[ṇ]* → (*pac* is *aniṭ* by verse 2, 358) *pāc* + *[gh]a[ṇ]* → (809) *pāka* → (87) *pāka* + *s[u]* → (884, 93) *pākaḥ* ([the act of] cooking) <1.1 *bhāve*>.

➢ *tyaj* → (887) *tyaj* + *[gh]a[ṇ]* → (*tyaj* is *aniṭ* by verse 3, 358) *tyāj* + *[gh]a[ṇ]* → (809) *tyāga* → (87) *tyāga* + *s[u]* → (884, 93) *tyāgaḥ* ([the act of] giving up) <1.1 *bhāve*>.

➢ *bhuj* → (887) *bhuj* + *[gh]a[ṇ]* → (*bhuj* is *aniṭ* by verse 3, 333) *bhoj* + *[gh]a[ṇ]* → (809) *bhoga* → (87) *bhoga* + *s[u]* → (884, 93) *bhogaḥ* ([the act of] enjoying) <1.1 *bhāve*>.

➢ *pra* + *as* → (887) *pra* + *as* + *[gh]a[ṇ]* → (330, 358) *pra* + *āsa* → (42) *prāsa* → (87) *prāsa* + *s[u]* → (884, 93) *prāsaḥ* (that which is thrown, a spear) <1.1 *karmaṇi*>.

Sometimes *[gh]a[ṇ]* is still applied after a *dhātu* in the *prayoga* of any *kāraka* except a *kartā,* even though a name is not understood.

Thus from the *dhātu dāś[ṛ] dāne* (1U, to give) we get *dāśaḥ* which means *dāśyate yasmai saḥ* (one unto whom things are given, a worthy recipient), because we see usage such as *guṇa-jño brāhmaṇo dāśaḥ* (The *brāhmaṇa* who appreciates good qualities is a worthy recipient).

➢ *dāś* → (887) *dāś* + *[gh]a[ṇ]* → (330) *dāśa* → (87) *dāśa* + *s[u]* → (884, 93) *dāśaḥ* (one unto whom things are given, a worthy recipient) <1.1 *adhikaraṇe*>.

Now the rules which block the upcoming *kṛt pratyaya a[l]* will be stated.

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prayoga, but not in *kartari prayoga.*

219 In this regard, *Amṛta* says *ca-kārād anayor vidhi-sūtratvaṁ ca* (Due to the word *ca* (also), both of these are also *vidhi-sūtras*).

Amṛta—*Dāśaḥ* is formed by applying *[gh]a[ṇ]* in *sampradāne prayoga* and means *yogya-pātram* (a worthy recipient). Jīva Gosvāmī backs this up by quoting the usage of the learned. Similarly, the examples *ko bhavatā dāyo dattaḥ* (what gift was given by you), *ko bhavatā lābho labdhaḥ* (what gain was gained by you), and so on are also quoted often to show how *[gh]a[ṇ]* is applied even when a name isn't understood. The implied meaning of the last sentence in the *vṛtti* is "Now the *apavāda-sūtras* of the upcoming *kṛt pratyaya a[l]* will be stated." Since both *[gh]a[ṇ]* and *a[l]* have the same remainder form the rule of *vāsarūpa* (*sūtra* 802) doesn't apply here. Therefore *[gh]a[ṇ]* and *a[l]* are *apavādas* of each other.

Saṁśodhinī—The two *prabhu adhikāras* are "*bhāve*" and "*kartṛ-varjite ca kārake.*" *Kāśikā,* commenting on the equivalent Pāṇinian *sūtra akartari ca kārake saṁjñāyām* (*Aṣṭādhyāyī* 3.3.19), confirms this by saying *ita uttaraṁ bhāve, akartari ca kārake ity dvayam anuvartate* (From now on both *bhāve* and *akartari ca kārake* are carried forward). Thus the word *saṁjñāyām* is not considered part of the second *prabhu adhikāra.* These two *adhikāras* cease in *vṛtti* 891 and then the *adhikāra* for *a[l]* which is applied in the meaning of *[gh]a[ṇ]* starts. The meaning of *[gh]a[ṇ]* is *bhāve, kartṛ-varjite ca kārake.*

Prāsaḥ is an example of *[gh]a[ṇ]* applied in *karmaṇi prayoga,* and thus Jīva Gosvāmī says *prāsyate* (that which is thrown). Similarly, *rāgaḥ* which means *rajaty anena* (that with which something is colored, dye) is an example of *[gh]a[ṇ]* applied in *karaṇe prayoga* (*vṛtti* 891), *dāśaḥ* which means *dāśyate yasmai saḥ* (one unto whom things are given, a worthy recipient) is an example of *[gh]a[ṇ]* applied in *sampradāne prayoga, āhāraḥ* which means *āhriyate rasaḥ asmāt* (that from which taste is gotten, food) is an example of *[gh]a[ṇ]* applied in *apādāne prayoga* (*Kāśikā* 3.3.19), and *raṅgaḥ* which means *rajaty asmin* (the place where one delights, a theater, stage, arena, battlefield) is an example of *[gh]a[ṇ]* applied in *adhikaraṇe prayoga* (*vṛtti* 891).

८८८ । इङश्चाकर्तरि ।

888. iṅaś cākartari

iṅaḥ—after the *dhātu i[ṅ] adhyayane* (2A, to study); *ca*—also; *a-kartari*—when a *kāraka* other than the *kartā* is to be expressed.

[Gh]a[ṇ]* is also applied after *i[ṅ]* in the *prayoga* of any *kāraka* except a *kartā.

adhīyate adhyāyaḥ. upa samīpe adhīyate yasmād upādhyāyaḥ.

Vṛtti—Thus we get *adhyāyaḥ,* which means *adhīyate* (that which is learnt/ studied: a lesson, chapter) and *upādhyāyaḥ* which means *upa samīpe adhīyate yasmāt saḥ* (he from whom one learns [by studying] in his presence (*upa = samīpe*): a teacher).

➢ *adhi + i* → (888) *adhi + i + [gh]a[ṇ]* → (*i* is *aniṭ* by verse 1, 314) *adhi + ai + a* → (54) *adhi + āya* → (50) *adhyāya* → (87) *adhyāya + s[u]* → (884, 93) *adhyāyaḥ* (that which is learnt / studied, a lesson, chapter) <1.1 *karmaṇi*>.

➢ *upa + adhi + i* → (888) *upa + adhi + i + [gh]a[ṇ]* → (*i* is *aniṭ* by verse 1, 314) *upa + adhi + ai + a* → (54) *upa + adhi + āya* → (50) *upa + adhyāya* → (42) *upādhyāya* → (87) *upādhyāya + s[u]* → (884, 93) *upādhyāyaḥ* (he from whom one learns, a teacher) <1.1 *apādāne*>.

Amṛta—Here also *[gh]a[ṇ]* is an *apavāda* of the *kṛt pratyaya a[l]* that would have been obtained by the rule *īśāt* (893). Even though it is already being carried forward from the *prabhu adhikāra kartṛ-varjite ca kārake* (887), the word *akartari* is mentioned again here just to remove the *prabhu adhikāra bhāve* (887). *Adhyāyaḥ* is formed by applying *[gh]a[ṇ]* in *karmaṇi prayoga* and *upādhyāyaḥ* is formed by applying *[gh]a[ṇ]* in *apādāna prayoga.*

८८९ । पर्यायोऽनुपात्यये ।

889. paryāyo 'nupātyaye

paryāyaḥ—paryāya; anupātyaye—in the meaning of *anupātyaya* (a regular order, turn)

Paryāya* is the *nipāta* of *pari + i[ṇ] + [gh]a[ṇ]* in the meaning of *anupātyaya.

parīṇaḥ sādhur ayam. neha—viparyayaḥ.

Vṛtti—This is the proper form of *pari + i[ṇ] gatau.* But *[gh]a[ṇ]* is not applied in *viparyayaḥ* (opposite).

Amṛta—*Upātyaya* means *vyatikrama* (transgressing) and *anupātyaya* means *krama* or, in other words *paripāṭī* (a regular order, turn). The result of the *nipāta* is the conventional meaning. In *viparyayaḥ, [gh]a[ṇ]* is not applied since the meaning is *vyatikrama,* rather *a[l]* is applied instead by *īśāt* (893).

Saṁśodhinī—*Siddhānta-kaumudī* gives the examples *tava paryāyaḥ* (your turn) and *mama paryāyaḥ* (my turn) and the counterexample *anupātyaye*

kim? kālasya paryayaḥ. atipāta ity arthaḥ, "Why do we say "in the meaning of *anupātyaya*"? Consider *kālasya paryayaḥ* (a lapse of time) where *paryaya* means *atipāta* (a lapse)."

८९० । अनुपेन्द्रश्रिनीभूभ्यः ।

890. anupendra-śri-nī-bhūbhyaḥ

an-upendra—which are without an *upendra; śri-nī-bhūbhyaḥ*—after the *dhātus śri[ñ] sevāyām* (1U, to serve, worship, dwell, depend on), *ṇī[ñ] prāpaṇe* (1U, to lead), and *bhū sattāyām* (1P, to be, become, exist).

If *śri[ñ], ṇī[ñ],* and *bhū* are without an *upendra,* then *[gh]a[ṇ]* is applied after them in *bhāve prayoga* or in the *prayoga* of any *kāraka* except a *kartā.*

śrāyaḥ, nayanaṁ nāyaḥ. prabhāvas tu paścāt-samāsena.

VṚTTI—For example, *śrāyaḥ* (shelter) and *nāyaḥ* which means *nayanam* (leading, guiding).

➢ *śri* → (890) *śri* + *[gh]a[ṇ]* → (330, 314) *śrai* + *a* → (54) *śrāya* → (87) *śrāya* + *s[u]* → (884, 93) *śrāyaḥ* (shelter) <1.1 *karmaṇi*>.

➢ *ṇī* → (366) *nī* → (890) *nī* + *[gh]a[ṇ]* → (330, 314) *nai* + *a* → (54) *nāya* → (87) *nāya* + *s[u]* → (884, 93) *nāyaḥ* (leading, guiding) <1.1 *bhāve*>.

***Prabhāvaḥ* (power), however, is valid by *paścāt-samāsa.*[220]**

BĀLA—*Nayanam* is mentioned here to indicate that *nāyaḥ* is formed by applying *[gh]a[ṇ]* in *bhāve prayoga.*

AMṚTA—Why do we say *anupendra*? Consider *praśrayaḥ* (love), *praṇayaḥ* (love), and *prabhavaḥ* (source) which are formed by applying the *a[l].* Regarding *prabhāvaḥ* being valid by *paścāt-samāsa, prabhāvaḥ* was originally *pragataḥ bhāvaḥ,*[221] but then *samāsa* and deletion of the middle word (*gataḥ* / *kṛṣṭaḥ*) was done by the future rule *ku-prādayo madhya-pada-lopaś ca* (931). Likewise, *anubhāvaḥ* is also valid by *paścāt-samāsa.*

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220 *Paścāt-samāsa* is *samāsa* that is done after a *sv-ādi viṣṇubhakti* has been applied to the *kṛdanta* in contrast to *kṛt-samāsa* where *samāsa* is done before a *sv-ādi viṣṇubhakti* is applied to the *kṛdanta* (*Amṛta* 776).

221 However, *Kāśikā,* commenting on the equivalent Pāṇinian *sūtra śri-ṇī-bhuvo 'nupasarge* (*Aṣṭādhyāyī* 3.3.24), says that *prabhāvaḥ* was originally *prakṛṣṭaḥ bhāvaḥ.*

Saṁśodhinī—As confirmed by *Kāśikā* 3.3.24, the example of *bhū* is *bhāvaḥ* which is formed by applying *[gh]a[ṇ]* in *bhāve prayoga.*

➢ *bhū* → (890) *bhū* + *[gh]a[ṇ]* → (330, 314) *bhau* + *a* → (55) *bhāva* → (87) *bhāva* + *s[u]* → (884, 93) *bhāvaḥ* <1.1 *bhāve*>.

Amara-koṣa lists the meanings of the word *bhāva* in three separate statements: *bhāvaḥ sattā-svabhāvābhiprāya-ceṣṭātma-janmasu, bhāvo vidvān,* and *vikāro mānaso bhāvaḥ.* The collective understanding of this is that the word *bhāva* has the following meanings: *sattā* (being, state of being), *sva-bhāva* (nature), *abhiprāya* (sense, meaning), *ceṣṭā* (activity, behavior), *ātmā* (the heart, soul, mind), *janma* (birth), *vidvān* (a learned man), and *mānasa-vikāra* (feeling, emotion, love). In this regard, it should be understood that the word *bhāva* which means *bhūta* (that which exists, a thing, a living being) is made by applying *[ṇ]a* after the *dhātu bhū* in *kartari prayoga* by *bhū-du-nībhyaś ca* (*Bṛhat* 1407).

Similarly, *Amara-koṣa* lists the meanings of the word *anubhāva* in two separate statements: *anubhāvo bhāva-bodhakaḥ* and *anubhāvaḥ prabhāve ca satāṁ ca mati-niścaye.* The collective understanding of this is that the word *anubhāva* has the following meanings: *bhāva-bodhaka* (indication of a feeling [by look or gesture]), *prabhāva* (power), and *satāṁ mati-niścaya* (the firm opinion of the wise).

८९१ । रन्जेर्नस्य हरो भावकरणघणि ।

891. ranjer nasya haro bhāva-karaṇa-ghaṇi

ranjeḥ—of the *dhātu ranj[a] rāge* (1U or 4U, to be colored, delighted, to love, be attached); *nasya*—of the *na-rāma; haraḥ*—deletion; *bhāva-karaṇa-ghaṇi*—when *[gh]a[ṇ]* which is applied in *bhāve prayoga* or *karaṇe prayoga* follows.

The *n* of *ranj[a]* is deleted when *[gh]a[ṇ]* which is applied in *bhāve prayoga* or *karaṇe prayoga* follows.

rañjanaṁ, tat-sādhanaṁ vā rāgaḥ. neha—rajaty asmin "raṅgaḥ."

Vṛtti—Thus we get *rāgaḥ* which means *rañjanam* (the act of being colored, love, attachment) or *tat-sādhanam* (the means of becoming colored: dye). But this rule does not apply in the case of *raṅgaḥ,* where the sense is *rajaty asmin* (the place where one delights: a theater, stage, arena, battlefield).

➢ *ranj* → (887) *ranj* + *[gh]a[ṇ]* → (*ranj* is *aniṭ* by verse 3, 891) *raj* + *[gh]a[ṇ]* → (368) *rāj* + *[gh]a[ṇ]* → (809) *rāga* → (87) *rāga* + *s[u]* → (884, 93) *rāgaḥ* (the act of being colored, love, attachment) <1.1 *bhāve*>.

➢ *ranj* → (887) *ranj* + *[gh]a[ṇ]* → (*ranj* is *aniṭ* by verse 3, 891) *raj* + *[gh]a[ṇ]* → (368) *rāj* + *[gh]a[ṇ]* → (809) *rāga* → (87) *rāga* + *s[u]* → (884, 93) *rāgaḥ* (that with which something is colored, dye) <1.1 *karaṇe*>.

➢ *ranj* → (887) *ranj* + *[gh]a[ṇ]* → (*ranj* is *aniṭ* by verse 3, 809) *ranga* (165, 73) *raṅga* → (87) *raṅga* + *s[u]* → (884, 93) *raṅgaḥ* (the place where one delights, a theater, stage, arena, battlefield) <1.1 *adhikaraṇe*>.

Here ends the section dealing with words that end in *[gh]a[ṇ]*.

Amṛta—*Rañjanam* is used here to indicate *bhāve prayoga* and *tat-sādhanam* is used to indicate *karaṇe prayoga* such that *rāgaḥ* means *rajaty anena* (that with which something is colored) and refers to *haridrā* (turmeric) and so on. *Raṅgaḥ* is formed by applying *[gh]a[ṇ]* in *adhikaraṇe prayoga* and thus the *n* of *ranj[a]* doesn't get deleted. The word *raṅga* means *raṅga-bhūmi* (the place where one delights, a theater, stage, arena, battlefield).

८९२ । अथ घणोऽपवादोऽल्घण्णर्थे ।

892. atha ghaṇo 'pavādo 'l ghaṇṇ-arthe

atha—now; *ghaṇaḥ*—of the *kṛt pratyaya [gh]a[ṇ]; apavādaḥ*—which is an *apavāda; al*—the *kṛt pratyaya a[l]; ghaṇṇ-arthe*—in the meaning of the *kṛt pratyaya [gh]a[ṇ]* (the meaning of *[gh]a[ṇ]* is *bhāve, kartṛ-varjite ca kārake*).

Now the word *al* is to be supplied in the subseqent *sūtras. A[l]* is an *apavāda* of *[gh]a[ṇ]* applied in the meaning of *[gh]a[ṇ]*.

vibhur ayam.

Vṛtti—This is a *vibhu adhikāra.*

Amṛta—*[Gh]a[ṇ]* and *a[l]* are *apavādas* of each other, because the rule of *vāsarūpa* (*sūtra* 802) isn't applicable since both *[gh]a[ṇ]* and *a[l]* have the same remainder form.

Saṁśodhinī—In this regard, the *kṛt pratyaya a[l]* that is ordained in the following *sūtras* is an *apavāda* of the *kṛt pratyaya [gh]a[ṇ]* that is ordained in *sūtra* 887. But then the roles are reversed, because the *kṛt pratyaya [gh]a[ṇ]* that is ordained in *sūtras* 888 to 890 is an *apavāda* of the *kṛt pratyaya a[l]* that is ordained in the following *sūtras.*

८९३ । ईशात् ।

893. īśāt

īśāt—after a *dhātu* which end in an *īśa.*

A[l]* is applied after a *dhātu* which ends in an *īśa.

cayanaṁ cayaḥ, niścayaḥ, śiloccayaḥ, praśrayaḥ.

VṚTTI—For example, *cayaḥ* which means *cayanam* ([the act of] collecting). Similarly, we get *niścayaḥ, śiloccayaḥ,* and *praśrayaḥ.*

➢ *ci* → (893) *ci* + *a[l]* → (*ci* is *aniṭ* by verse 1, 289) *ce* + *a* → (54) *caya* → (87) *caya* + *s[u]* → (884, 93) *cayaḥ* ([the act of] collecting, a collection, heap, pile[222]) <1.1 *bhāve*>.

➢ *nir* + *ci* → (893) *nir* + *ci* + *a[l]* → (*ci* is *aniṭ* by verse 1, 289) *nir* + *ce* + *a* → (54) *nir* + *caya* → (884, 93) *niḥ* + *caya* → (79) *niścaya* → (87) *niścaya* + *s[u]* → (884, 93) *niścayaḥ* (ascertainment, certainty, decision) <1.1 *bhāve*>.

➢ *ud* + *ci* → (893) *ud* + *ci* + *a[l]* → (*ci* is *aniṭ* by verse 1, 289) *ud* + *ce* + *a* → (54) *ud* + *caya* → (66) *uccaya* → (87) *uccaya* + *s[u]* → (884, 93) *uccayaḥ* ([the act of] heaping up, a collection, heap, pile) <1.1 *bhāve*>.

➢ *pra* + *śri* → (893) *pra* + *śri* + *a[l]* → (330, 289) *pra* + *śre* + *a* → (54) *praśraya* → (87) *praśraya* + *s[u]* → (884, 93) *praśrayaḥ* (love) <1.1 *bhāve*>.

SAṀŚODHINĪ—Commenting on the equivalent Pāṇinian *sūtra er ac* (3.3.56), *Kāśikā* gives *jayaḥ* (victory, glory) and *kṣayaḥ* (destruction, dimunition) as further examples and also says *aj-vidhau bhayādīnām upasaṅkhyānaṁ napuṁsake ... bhayam, varṣam* (Even though the words *bhaya* and so on are used in the neuter gender, they should also be counted as words formed by applying *a[c]* (*a[l]*) by the current rule. Thus we get *bhayam* (fear) <1.1> and *varṣam* (rain) <1.1>).

AMṚTA—*Cayanam* is given as the meaning here to indicate that *cayaḥ* is formed by applying *a[l]* in *bhāve prayoga. Niścaya* means *nirṇaya* (ascertainment, decision).[223] *Uccaya* means *rāśi* (a collection, heap, pile).[224]

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222 In this regard, one should remember the maxim *kṛd-abhihito bhāvo dravya-vat prakāśate* (*vṛtti* 829).

223 *Amara-koṣa* says *samau nirṇaya-niścayau* (*nirṇaya* and *niścaya* have the same meaning).

224 *Bāla* says *uccaya* means *uccayana* ([the act of] heaping up).

Śiloccayaḥ denotes a mountain: It means *śilānāṁ prastarāṇām uccayo yatra saḥ* (the place where rocks (*śilā = prastara*) are heaped up). *Praśraya* means *praṇaya* (love).[225]

८९४ । ग्रहवृदृगमवशरणेभ्यः ।

894. graha-vṛ-dṛ-gama-vaśa-raṇebhyaḥ

graha-vṛ-dṛ-gama-vaśa-raṇebhyaḥ—after the *dhātus grah[a] upādāne* (9U, to accept, take), *vṛ[ñ] varaṇe* (5U, to choose, ask for), *dṛ[ṅ] ādare* (6A, to respect), *gam[ḷ] gatau* (1P, to go, move), *vaś[a] kāntau* (2P, to desire), and *raṇ[a] śabde* (1P, to sound, ring).

A[l]* is applied after *grah[a], vṛ[ñ], dṛ[ṅ], gam[ḷ], vaś[a],* and *raṇ[a].

grahaḥ. bāhulyāt svayaṅ-grāhaḥ. varaḥ, ādaraḥ. vṛ-dror eveti niyamāt na ṛ-rāmāntarāt—hāraḥ kāraḥ. dīrgha-ṝ-rāmāt tu kīryate 'neneti karaḥ.

VṚTTI—Thus we get *grahaḥ* (taking, mentally grasping). But, because the *kṛt pratyayas* are applied variously, we get *svayaṅ-grāhaḥ* (taking by oneself).

➢ *grah* → (894) *grah + a[l]* → (330) *graha* → (87) *graha + s[u]* → (884, 93) *grahaḥ* (taking, mentally grasping) <1.1 *bhāve*>.

Futher examples are *varaḥ* (choosing or that which is chosen, a boon) and *ādaraḥ* (respect).

➢ *vṛ* → (894) *vṛ + a[l]* → (330, 289) *vara* → (87) *vara + s[u]* → (884, 93) *varaḥ* (choosing) <1.1 *bhāve*>.

➢ *vṛ* → (894) *vṛ + a[l]* → (330, 289) *vara* → (87) *vara + s[u]* → (884, 93) *varaḥ* (that which is chosen, a boon) <1.1 *karmaṇi*>.

➢ *ā[ṅ] + dṛ* → (894) *ā[ṅ] + dṛ + a[l]* → (*dṛ* is *aniṭ* by verse 1, 289) *ādara* → (87) *ādara + s[u]* → (884, 93) *ādaraḥ* (respect) <1.1 *bhāve*>.

Since only *vṛ[ñ]* and *dṛ[ṅ]* are included here, *a[l]* is not applied after any other *dhātu* that ends in *ṛ-rāma.* Thus we get *hāraḥ* (taking, stealing) and *kāraḥ* (doing, making).

➢ *hṛ* → (887) *hṛ + [gh]a[ṇ]* → (*hṛ* is *aniṭ* by verse 1, 314) *hāra* → (87) *hāra + s[u]* → (884, 93) *hāraḥ* (taking, stealing) <1.1 *bhāve*>.

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225 *Amara-koṣa* says *samau praśraya-praṇayau* (*praśraya* and *praṇaya* have the same meaning).

➢ *kṛ* → (887) *kṛ* + *[gh]a[ṇ]* → (*kṛ* is *aniṭ* by verse 1, 314) *kāra* → (87) *kāra* + *s[u]* → (884, 93) *kāraḥ* (doing, making) <1.1 *bhāve*>.

But *a[l]* is applied after *dhātus* that end in *ṝ-rāma.* Thus we get *karaḥ* where the sense is *kīryate 'nena* (that with which one throws: the hand).

➢ *kṝ* → (894) *kṝ* + *a[l]* → (330, 289) *kara* → (87) *kara* + *s[u]* → (884, 93) *karaḥ* (that with which one throws: the hand) <1.1 *karaṇe*>.

AMṚTA—*Svayaṅ-grāhaḥ* <1.1> means *svayaṁ grahaṇam* (taking by oneself). *[Gh]a[ṇ]* is applied in *bhāve prayoga* here because the *kṛt pratyayas* are applied variously. *Karaḥ* is made from the *dhātu kṝ vikṣepe* (6P, to scatter, throw) and it means *hastaḥ* (the hand). It should be known that the words *a-kāra* (the sound *a*), *ka-kāra* (the sound *ka*), *oṁ-kāra* (the sound *oṁ*), *phut-kāra* (the sound *phut*), *cīt-kāra* (the sound *cīt*), and so on are made by *paścāt-samāsa* with the word *kāra.* Therefore others say the *vārttika varṇāt kāraḥ* (the *pratyaya kāra* is applied after a *varṇa*) is pointless.

८९५ । हनो वधश्च भावे ।

895. hano vadhaś ca bhāve

hanaḥ—after the *dhātu han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go, move); *vadhaḥ*—the change to *vadha; ca*—also; *bhāve*—in *bhāve prayoga.*

A[l]* is applied after *han[a]* in *bhāve prayoga* and then *han[a]* is replaced by *vadha.

vadhaḥ. ca-kārād ghaṇṇ apīṣyate—ghātaḥ. sopendratve tu—praghātaḥ, vighātaḥ.

VṚTTI—➢ *han* → (895) *han* + *a[l]* → *vadha* + *a[l]* → (330, 393) *vadha* → (87) *vadha* + *s[u]* → (884, 93) *vadhaḥ* (killing) <1.1 *bhāve*>.

Due to the word *ca, [gh]a[ṇ]* is also applied. Thus we also get *ghātaḥ* (killing).

➢ *han* → (887) *han* + *[gh]a[ṇ]* → (*han* is *aniṭ* by verse 5, 197) *ghan* + *[gh]a[ṇ]* → (358) *ghān* + *[gh]a[ṇ]* → (577) *ghāta* → (87) *ghāta* + *s[u]* → (884, 93) *ghātaḥ* (killing) <1.1 *bhāve*>.

But when *han[a]* has an *upendra,* only *[gh]a[ṇ]* is applied, and we get *praghātaḥ* and *vighātaḥ.*

८९६ । गोचरसञ्चरवहव्रजव्यजापणनिगमादयो घान्ताः करणाधिकरणयोः संज्ञायां साधवः ।

896. gocara-sañcara-vaha-vraja-vyajāpaṇa-nigamādayo ghāntāḥ karaṇādhikaraṇayoḥ saṁjñāyāṁ sādhavaḥ

gocara-sañcara-vaha-vraja-vyaja-āpaṇa-nigama-ādayaḥ—*gocara, sañcara, vaha, vraja, vyaja, āpaṇa, nigama,* and so on; *gha-antāḥ*—which end in *[gh] a; karaṇa-adhikaraṇayoḥ*—in *karaṇe prayoga* and *adhikaraṇe prayoga; saṁjñāyām*—in the sense of a *saṁjñā* (name); *sādhavaḥ*—are the proper forms.

The words *gocara, sañcara, vaha, vraja,*[226] *vyaja, āpaṇa, nigama,* and so on, which end in the *pratyaya [gh]a,* are valid as names in *karaṇe prayoga* and in *adhikaraṇe prayoga.*

gāvaś caranty atra—gocaro viṣayaḥ. pratyāsattir atra lakṣyate. sañcaranty anena—sañcara ity-ādi. anye ca saṁjñā-śabdā amara-koṣādau jñeyāḥ.

VṚTTI—In the sense of *gāvaś caranty atra* (where the senses wander) we get *gocara,* which means *viṣaya* (the range of the senses or an object of the senses). *Pratyāsatti* (proximity / being within range) is what is intended in this regard. Similarly, in the sense of *sañcaranty anena* (that by which people go) we get *sañcara* (a path), and so on. There are other *saṁjñā-śabdas* (names) that end in *[gh]a:* They can be learnt from *Amara-koṣa* and other books.

AMṚTA—*Gocara* is formed by applying *[gh]a* in *adhikaraṇe prayoga* and *sañcara* is formed by applying *[gh]a* in *karaṇe prayoga.* In *gāvas caranty atra, gāvaḥ* means *indriyāṇi* (the senses). The *viṣayas* (objects of the senses) are *rūpa* (form), *rasa* (taste), and so on. Jīva Gosvāmī explains the meaning of *caranti* in this regard by saying *pratyāsatti.* Thus *caranti* here means *samīpī-bhavanti* (are near).

Due to the words "and so on," in the sense of *vahanty anena* (that by which people are conveyed) we get *vaha* (a vehicle, horse, ass, etc.), in the sense of *vrajanty asmin* (where the [cows] move about) we get *vraja* which means *goṣṭha* (a cow shed).[227] In the sense of *vyajanty anena* (that with which they

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226 Even though *[gh]a* has the indicatory letter *gh,* the change to *g* does not happen in *vraja* and *vyaja,* because they were excluded in *ca-joḥ ka-gau ghiṇ-ṇyator aja-vaja-vraja-ka-vargādi-varjam* (809).

227 *Amara-koṣa* says *goṣṭhādhva-nivahā vrajāḥ,* "The word *vraja* means *goṣṭha* (a cow shed), *adhvan* (a path), and *nivaha* (a host, multitude)."

move the air) we get *vyaja* which means *vyajana* (a fan).[228] In the sense of *āpaṇyante 'smin* (where people barter) we get *āpaṇa* which means *kraya-vikraya-sthāna* (a place for buying and selling, a market, shop). And in the sense of *nigacchanti jānanti bhagavantam anena* (that through which people know (*nigacchanti* = *jānanti*) the Lord) we get *nigama* which means *veda* (the Vedas).[229] By the word *ādi* in *gocara-sañcara-vaha-vraja-vyajāpaṇa-nigamādayaḥ,* words like *nikaṣa* and so on should be known. *Nikaṣa* is formed by applying *[gh]a* in the sense of *nikaṣanty asmin* (people rub on this) and means *su-varṇa-parīkṣaṇa-prastara* (a stone for testing gold, i.e. a touchstone).

८९७ । यज्ञयत्नविश्नप्रश्नस्वप्ना भावे पुंसि, याच्ञा लक्ष्म्यां नप्रत्ययेन साधवः ।

897. yajña-yatna-viśna-praśna-svapnā bhāve puṁsi, yācñā lakṣmyāṁ na-pratyayena sādhavaḥ

yajña-yatna-viśna-praśna-svapnāḥ—yajña (sacrifice), *yatna* (effort), *viśna* (lustre), *praśna* (question), and *svapna* (sleep); *bhāve—*in *bhāve prayoga; puṁsi—*in the masculine gender; *yācñā—yācñā* (begging); *lakṣmyām—*in the feminine gender; *na-pratyayena—*with the *kṛt pratyaya na; sādhavaḥ—*are the proper forms.

By applying *na* in *bhāve prayoga* in the masculine gender we get *yajña* from *yaj[a], yatna* from *yat[ī], viśna* from *vicch[a],*[230] *praśna* from *pracch[a],* and *svapna* from *[ñi]ṣvap[a],* and by applying *na* in *bhāve prayoga* in the feminine gender we get *yācñā* from *[ṭu]yāc[ṛ].*

Amṛta—In *yatna, viśna,* and *yācñā,* the result of the *nipāta* is the absence of *i[ṭ],* and in *viśna* and *praśna,* the result of the *nipāta* is that *ch* changes to *ś.*[231]

८९८ । सोपेन्द्रदामोदरात्किर्भावादौ ।

898. sopendra-dāmodarāt kir bhāvādau

*sa-upendra-dāmodarāt—*after a *dāmodara* which has an *upendra; kiḥ—*the *kṛt pratyaya [k]i; bhāva-ādau—*in *bhāve prayoga* and so on.

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228 The result of the *nipāta* here is that the *dhātu aj[a]* is not replaced with *vī* by *ajer vī ghaṇaṁ vinā rāma-dhātuke* (495).

229 *Kāśikā* gives a different explanation of *nigama: nigacchanti tasmin iti nigamaḥ* (A *nigama* (marketplace, town, city) is so named because people wander in it).

230 This is the *dhātu vicch[a] bhāṣāyāṁ dīptau ca* (10P, to speak, shine) which is listed in the Pāṇinian *Dhātu-pāṭha* but not in our *Dhātu-pāṭha*

231 When *ch* disappears, the *c* of *pracch[a]* and *vicch[a]* also disappears since it is just a product of *dviḥ sarveśvara-mātrāc chaḥ* (116).

[K]i* is applied in *bhāve prayoga* and so on after a *dāmodara* which has an *upendra.

antardhiḥ, ādiḥ, ādhiḥ.

VṚTTI—For example, *antardhiḥ* (disappearance), *ādiḥ* (beginning), and *ādhiḥ* (mental agony, anxiety).

➢ *antar* + *dhā* → (898) *antar* + *dhā* + *[k]i* → (*dhā* is *aniṭ* by verse 1, 415) *antar* + *dhi* → (93, 84) *antardhi* → (87) *antardhi* + *s[u]* → (884, 93) *antardhiḥ* (disappearance) <1.1 *bhāve*>.

➢ *ā[ṅ]* + *dā* → (898) *ā[ṅ]* + *dā* + *[k]i* → (*dā* is *aniṭ* by verse 1, 415) *ādi* → (87) *ādi* + *s[u]* → (884, 93) *ādiḥ* (beginning) <1.1 *bhāve*>.

➢ *ā[ṅ]* + *dhā* → (898) *ā[ṅ]* + *dhā* + *[k]i* → (*dhā* is *aniṭ* by verse 1, 415) *ādhi* → (87) *ādhi* + *s[u]* → (884, 93) *ādhiḥ* (mental agony, anxiety) <1.1 *bhāve*>.

AMṚTA—*Kartṛ-varjite ca kārake* is included by the word *ādi* in *bhavādau.* There is no reduplication here, because this *[k]i* is not the *adhokṣajābha [k]i.*[232] *Antar* is considered an *upendra* by *antaḥ-śabdo ṇatva-vidhau dhāño ṅāp-ki-vidhau tathā* (*Bṛhat* 907). Futher examples are *vidhiḥ* (a rule / method, means), *nidhiḥ* (placing, storing / treasure / a place for storing, a receptacle), *paridhiḥ* (a fence, garment) and so on.

SAṀŚODHINĪ—*Siddhānta-kaumudī* also gives the examples *pradiḥ* (a gift), *pradhiḥ* (the rim of a wheel), *sandhiḥ* (combination / peace negotiation), *avadhiḥ* (a limit), and *upādhiḥ* (a false identification / a title / a limitation / deception), and says that *upādhiḥ* is made in the sense of *upādhīyate 'nena* which means that *[k]i* is applied in *karaṇe prayoga.* Similarly, it should be known that *vidhiḥ* is formed either by applying *[k]i* in *bhāve prayoga* or in *karaṇe prayoga, nidhiḥ* is formed either by applying *[k]i* in *bhāve prayoga, karmaṇi prayoga,* or *adhikaraṇe prayoga, paridhiḥ* is formed by applying *[k]i* in *karaṇe prayoga,* and *pradiḥ* is formed by applying *[k]i* in *karmaṇi prayoga.*

८९९ । उदध्यादयश्च साधवः ।

899. udadhy-ādayaś ca sādhavaḥ

uda-dhi-ādayaḥ—*uda-dhi* (the place where water is held, an ocean) and so on; *ca*—also; *sādhavaḥ*—valid.

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232 The *adhokṣajābha [k]i* is ordained in *dhāñ-kṛ-sṛ-jani-gami-namibhyaḥ kiḥ* (*Bṛhat* 941).

***Uda-dhi* and so on are also valid.**

Amṛta—The words *uda-dhi* and so on are formed by applying *[k]i* after the *dhātu [ḍu]dhā[ñ]* when the words *udaka* and so on are the *karma-pūrva-padas.* The result of the *nipāta* here is that *[k]i* is applied in *adhikaraṇa prayoga* in the sense of a name when something other than an *upendra* is the *pūrva-pada.* The word *uda-dhi* refers to an ocean and means *udakaṁ dhīyate 'smin* (the place where water (*udaka*) is held). Here *udaka* is replaced by *uda,* in accordance with the future *sūtra dhi-peṣa-vāsa-vāhaneṣu* (*Bṛhat* 1961). Similarly, we get *jala-dhi* (the place where water (*jala*) is held, an ocean), *vāri-dhi* (the place where water (*vāri*) is held, an ocean), *vār-dhi* (the place where water (*vār*) is held, an ocean), *ab-dhi* (the place where water (*ap*) is held, an ocean), *iṣu-dhi* (the place where arrows (*iṣu*) are kept, a quiver), *śara-dhi* (the place where arrows (*śara*) are kept, a quiver), and so on.

९०० । क्तिर्लक्ष्म्यां भावे ।

900. ktir lakṣmyāṁ bhāve

ktiḥ—the *kṛt pratyaya [k]ti; lakṣmyām*—in the feminine gender; *bhāve*—in *bhāve prayoga.*

***[K]ti* is applied after a *dhātu* in *bhāve prayoga* in the feminine gender.**

kṛtiḥ. neḍ van-tīti bhūtiḥ. bhaktiḥ.

Vṛtti—➢ *kṛ* → (900) *kṛ* + *[k]ti* → (*kṛ* is *aniṭ* by verse 1, 294) *kṛti* → (87) *kṛti* + *s[u]* → (93) *kṛtiḥ* (doing / making, activity) <1.1>.

***Neḍ van-ti-trādau* (876) and we get *bhūtiḥ* (existence, opulence, power).**

➢ *bhū* → (900) *bhū* + *[k]ti* → (876, 294) *bhūti* → (87) *bhūti* + *s[u]* → (93) *bhūtiḥ* (existence, opulence, power) <1.1>.

➢ *bhaj* → (900) *bhaj* + *[k]ti* → (*bhaj* is *aniṭ* by verse 3, 177) *bhag* + *[k]ti* → (63) *bhakti* → (87) *bhakti* + *s[u]* → (93) *bhaktiḥ* (devotional service) <1.1>.

९०१ । ॠरामान्तल्वादिभ्यां क्तेर्निः ग्लाहाज्याम्लात्वरिभ्यश्च , न तु पृणातेः ।

901. ṝ-rāmānta-lv-ādibhyāṁ kter niḥ glā-hā-jyā-mlā-tvaribhyaś ca, na tu pṛṇāteḥ

ṝ-rāma-anta-lv-ādibhyām—after *dhātus* ending in *ṝ-rāma* and after the *lv-ādis* (a sub-group of 19 *kry-ādi-dhātus* beginning with *lū[ñ] chedane* (9U,

to cut, destroy)); *kteḥ*—of *[k]ti; niḥ*—the replacement *ni; glā-hā-jyā-mlā-tvaribhyaḥ*—after the *dhātus glai harṣa-kṣaye* (1P, to be dejected, tired), *[o] hā[k] tyāge* (3P, to abandon), *jyā vayo-hānau* (9P, to grow old), *mlai gātra-vināme* (1P, to fade, wither), and *[ñi]tvar[ā] sambhrame* (1A, to hurry); *ca*—also; *na*—not; *tu*—but; *pṛṇāteḥ*—after the *dhātu pṝ pālana-pūraṇayoḥ* (9P, to nourish; to fill, fulfill).

[K]ti is replaced by *ni* when it comes after *dhātus* ending in *ṝ-rāma,* after the *lv-ādis*, and after the *dhātus glai, [o]hā[k], jyā, mlai,* and *[ñi]tvar[ā].* However, *[k]ti* is not replaced by *ni* when it comes after *pṝ.*[233]

kṝ vikṣepe—kīrṇiḥ, lūniḥ, glāniḥ. pṛṇātes tu pūrtiḥ.

Vṛtti—Thus from *kṝ vikṣepe* (6P, to scatter, throw), we get *kīrṇiḥ* (scattering).

➢ *kṝ* → (900) *kṝ* + *[k]ti* → (876, 294, 901) *kṝ* + *ni* → (439) *kir* + *ni* → (192) *kīrni* → (111) *kīrṇi* → (87) *kīrṇi* + *s[u]* → (93) *kīrṇiḥ* (scattering) <1.1>.

Examples of the others are *lūniḥ* (cutting) and *glāniḥ* (fatigue).

➢ *lū* → (900) *lū* + *[k]ti* → (876, 294, 901) *lūni* → (87) *lūni* + *s[u]* → (93) *lūniḥ* (cutting) <1.1>.

➢ *glai* → (412) *glā* → (900) *glā* + *[k]ti* → (*glā* is *aniṭ* by verse 1, 901) *glāni* → (87) *glāni* + *s[u]* → (93) *glāniḥ* (fatigue) <1.1>.

But the form of *pṝ* is *pūrtiḥ* (satisfaction, filling).

➢ *pṝ* → (900) *pṝ* + *[k]ti* → (876, 294, 522) *pur* + *ti* → (197) *pūrti* → (111) *pūrti* → (87) *pūrti* + *s[u]* → (93) *pūrtiḥ* (satisfaction, filling) <1.1>.

Amṛta—The examples of *[o]hā[k]* and so on are *hāniḥ* (loss), *jīniḥ* (old age) where *saṅkarṣaṇa* is done by *grahi-jyā* (473), and *mlāniḥ* (fading, withering). The fact that the *dhātu jyā* was mentioned again in *glā-hā-jyā-mlā-tvaribhyaḥ,* even though it was already covered by *ṝ-rāmānta-lv-ādibhyām* since it is a *lv-ādi,* indicates that the grammatical operations related to the *lv-ādis* are not always done. Thus the absence of *saṅkarṣaṇa* is also indicated, and thus we also get *jyāniḥ* (old age).

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233 *Pṝ* ends in *ṝ-rāma* and is also a *lv-ādi.* Thus the change of *[k]ti* to *ni* would have applied after *pṝ,* but that is prohibited here.

९०२ । सम्पदादेः क्विप्क्ती भावे लक्ष्म्याम् ।

902. sampad-ādeḥ kvip-ktī bhāve lakṣmyām

sampad-ādeḥ—after *sam + pad[a] gatau* (4A, to go, move) and so on; *kvip-ktī*—the *kṛt pratyayas [k]vi[p]* and *[k]ti; bhāve*—in *bhāve prayoga; lakṣmyām*—in the feminine gender.

***[K]vi[p]* and *[k]ti* are applied after *sam + pad[a]* and so on in *bhāve prayoga* in the feminine gender.**

sampat, vipat, pratipat. pakṣe sampattir ity-ādi. ākṛti-gaṇo 'yam. āśāsanam āśīḥ.

VṚTTI—Thus we get *sampat* (prosperity), *vipat* (misfortune), and *pratipat* (access) in the case that *[k]vi[p]* is applied and *sampattiḥ* (prosperity), *vipattiḥ* (misfortune), and *pratipattiḥ* (access) in the case that *[k]ti* is applied. The *sampad-ādis* are an *ākṛti-gaṇa.*[234]

➢ *sam + pad* → (902) *sam + pad + [k]vi[p]* → (612) *sampad* → (87) *sampad + s[u]* → (138) *sampad* → (252) *sampat* (prosperity) <1.1>.

➢ *sam + pad* → (902) *sam + pad + [k]ti* → (876, 63) *sampatti* → (87) *sampatti + s[u]* → (93) *sampattiḥ* (prosperity) <1.1>.

Similarly, we also get *āśīḥ* which means *āśāsanam* (wish, blessing).

➢ *ā + śās* → (902) *ā + śās + [k]vi[p]* → (509) *ā + śiṣ + [k]vi[p]* → (612) *āśiṣ* → (87) *āśiṣ + s[u]* → (138) *āśiṣ* → (206) *āśir* → (207) *āśīr* → (93) *āśīḥ* (wish, blessing) <1.1>.

AMṚTA—Since the *sampad-ādis* are an *ākṛti-gaṇa,* we also get *saṁvit* (knowledge) and *saṁvittiḥ* (knowledge) and so on.[235] The word *āśiṣ* is formed

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234 An *ākṛti-gaṇa* is a list of specimens, an inexhaustive collection of words that follow a particular grammatical rule. Whereas a simple *gaṇa* includes all the words which follow a particular rule, an *ākṛti-gaṇa* only gives a few samples and leaves the group open for other words that follow the same pattern. Thus the number of words in an *ākṛti-gaṇa* is potentially unlimited, one simply has to recognize the common pattern to see which words qualify for the *gaṇa.*

235 Other examples are *āpat* (misfortune) <1.1> from *ā[ṅ] + pad[a], bhūḥ* (existence) <1.1> from *bhū, pariṣat* (an assembly) <1.1> from *pari + ṣad[ḷ], kṣut* (hunger) <1.1> from *kṣudh[a], tṛṭ* (thirst) <1.1> from *[ñi]tṛṣ[ā], bhīḥ* (fear) <1.1> from *[ñi]bhī, saṁyuk* <1.1> from *sam + yuj[ir],* and so on. An example of this last one is *na pāraye 'ham niravadya-saṁyujām* (*Bhāgavatam* 10.32.22) where *saṁyuj* is explained to mean *saṁyoga* (union).

by applying *[k]vi[p]* in *bhāve prayoga* after the *dhātu ā[ṅ] + śās[u] icchāyām* (2A, to dress). The *śās* of *ā[ṅ] + śās[u]* is replaced with *śiṣ* by *śāsaḥ śiṣ kaṁsāri-viṣṇujana-ṅayoḥ* (509). Even though *ā[ṅ] + śās[u]* was prohibited from following this rule in *vṛtti* 677, the replacement is still done because the *kṛt pratyayas* are applied variously (*sūtra* 728), because the word *āśiṣ* in *sajuṣ āśiṣ ity anayor is-us-anta-dhātoś ca ro viṣṇupadānte* (206) suggests this.

Saṁśodhinī—Since the word *āśiṣ* is feminine (*vṛtti* 214) and since it is made in *bhāve prayoga* as *Amṛta* points out and the gloss *āśāsanam* indicates, it is to be understood that *āśiṣ* is formed by the current *sūtra* and not by the general *sūtra kvip* (612) which only ordains *[k]vi[p]* in *kartari prayoga.* Thus, in this version of the book, we have included *āśiṣ* here, given that the *sampad-ādis* are an *ākṛti-gaṇa.* In the *Bṛhat,* however, *āśiṣ* is found in the *vṛtti* to *sahasya sadhriḥ, samaḥ samis, tirasas tirir aci* (*Bṛhat* 1492). In Pāṇinian grammar this word is listed as *āśis* and the *ā* of the *dhātu ā + śās[u]* becomes *i* by Kātyāyana's *Vārttika āśāsaḥ kvau upadhāyā itvaṁ vācyam* (It should be stated that the *upadhā* (*uddhava*) of *ā + śās[u]* becomes *i* when *[k]vi[p]* follows).

९०३ । इज्यादीनां क्तिर्नेति वाच्यम् ।

903. ijyādīnāṁ ktir neti vācyam

ijyā-ādīnām—in the case of *ijyā* (sacrifice, worship) and so on; *ktiḥ—[k]ti; na*—not; *iti*—thus; *vācyam*—it should be stated.

***[K]ti* cannot be applied in the case of *ijyā* and so on.**

ijyā-vrajyā-kriyā-kṛtyā-icchā-paricaryā-caryā-parisaryā-mṛgayā-aṭāṭyādayaḥ. ete lakṣmyāṁ kyab-antā jñeyāḥ. ādi-grahaṇād bāhulyāc ca—samajanty asyāṁ samajyā sabhā, niṣadyā āpaṇaḥ, nipatyā picchila-bhūmiḥ, vidanty anayā—vidyā, sūyate 'syāṁ somaḥ—sutyā, śayyate 'syām—śayyā, bharaṇaṁ bhṛtyā, ayanam ety anayā vā ityā, jāgaraṇaṁ jāgaryā, āsanam upaveśanam āsyā. iṣṭiḥ ity-ādayo 'pi dṛśyante.

Vṛtti—It should be known that the words *ijyā* (sacrifice, worship), *vrajyā* (going, roaming), *kriyā* (work, activity), *kṛtyā* (work, activity), *icchā* (desire), *paricaryā* (wandering), *caryā* (wandering), *parisaryā* (moving about), *mṛgayā* (searching, hunting), and *aṭāṭyā* (moving crookedly) end in *[k]ya[p]* which is applied in the feminine gender.

➢ *yaj* → (903) *yaj + [k]ya[p]* → (330, 471) *ijya* → (1081) *ijya + ā[p]* → (1053) *ijyā* → (87) *ijyā + s[u]* → (138) *ijyā* (sacrifice, worship) <1.1>.

Due to the words "and so on" and because the *kṛt pratyayas* are applied variously, we also get *samajyā,* which refers to a *sabhā* (an assembly) and means *samajanty asyām* (the place where people meet), *niṣadyā* which refers to an *āpaṇa* (a shop), *nipatyā* which refers to *picchila-bhūmi* (slippery ground), *vidyā* (knowledge) which means *vidanty anayā* (that by which people know), *sutyā* (name of a particular oblation) which means *sūyate 'syāṁ somaḥ* (that in which soma is crushed), *śayyā* (a bed) which means *śayyate 'syām* (that on which one sleeps), *bhṛtyā* which means *bharaṇa* (maintenance, wages), *ityā* which means *ayana* (going) or *ety anayā* (that by which one goes, a palanquin), *jāgaryā* which means *jāgaraṇa* (staying awake), and *āsyā* which means *āsana* or, in other words, *upaveśana* (sitting).

***Iṣṭiḥ* (sacrifice, worship) and so on are also seen.[236]**

Amṛta—*Ijyā* and so on are given as *nipātas* of *yaj[a]* and so on + *[k]ya[p]* in *bhāve prayoga* in the feminine gender. The result of the *nipāta* here is that *[k]ya[p]* is ordained as an *apavāda* of *[k]ti.* This is an extension of the *viṣṇukṛtyas.* Thus *ijyā* and so on are valid only in *bhāve prayoga.* In *kriyā* the result of the *nipāta* is that *ṛ-rāma* changes to *ri* and *t[uk]* isn't applied. *Icchā* doesn't end in *[k]ya[p]* but rather only ends in *[ṅ]ā[p].* In *icchā* the result of the *nipāta* is the change to *ch.*[237] In *parisaryā,* which is formed from the *dhātu sṛ gatau* (1P or 3P, to go, move, run, flow), the result of the *nipāta* is that *t[uk]* isn't applied and there is *govinda.* In *mṛgayā,* which is formed from the *dhātu mṛga anveṣaṇe* (10A, to seek, search), the result of the *nipāta* is that, even though the *a* of *mṛga* is deleted, it again returns.[238] *[Ṇ]i* is then deleted by *sūtra* 449. *Aṭāṭyā* is formed by applying *[k]ya[p]* after the *yaṅ-anta-dhātu aṭāṭya* (*vṛtti* 599). The *ya* of this *dhātu* is deleted by *viṣṇujanāt sā-rāma-yasya haro rāma-dhātuke* (597).

The implied meaning of the words "Due to the words "and so on" and because the *kṛt pratyayas* are applied variously" is "Due to the words "and so on", *samajyā* and so on are also valid in the feminine gender, and because the *kṛt*

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236 *Iṣṭiḥ* could also be the form of *iṣ[u] icchāyām* (6P, to desire, want) + *[k]ti.* In this regard, *Amara-koṣa* says *iṣṭir yāgecchayoḥ* (*Iṣṭi* means *yāga* (sacrifice) or *icchā* (desire)).

237 In Pāṇinian grammar, the changes to *ri* and *ch* in *kriyā* and *icchā* are regularly achieved due to the ordainment of *[ś]a* in the *sūtras kṛñaḥ śa ca* (*Aṣṭādhyāyī* 3.3.100) and *icchā* (*Aṣṭādhyāyī* 3.3.101). By *yoga-vibhāga* (the division of one rule into two separate rules), *kṛñaḥ śa ca* (*Aṣṭādhyāyī* 3.3.100) is divided into the two seperate rules *kṛñaḥ* and *śa ca.* By the first rule *[k]ya[p]* is applied after *[ḍu]kṛ[ñ]* and we get *kṛtyā,* and by the second rule *[ś]a* is applied and we get *kriyā,* and, due to the word *ca* in the second rule, *[k]ti* can also be applied and we get *kṛtiḥ* (work, activity).

238 *Siddhānta-kaumudī* keeps it more simple and says that the result of the *nipāta* is that the *a* of *mṛga* isn't deleted.

pratyayas are applied variously, they are made in *karaṇe prayoga* and other *prayogas* in the sense of a name (*saṁjñā*).” In *samajyā,* which is formed from the *dhātu aj[a] gatau kṣepaṇe ca* (1P, to go, move; to drive), the result of the *nipāta* is that *[k]ya[p]* is applied in *adhikaraṇe prayoga* and that the change to *vī* by *sūtra* 379 is not done. In *niṣadyā* and *nipatyā,* which are made from the *dhātus ṣad[ḷ]* and *pat[ḷ],* the result of the *nipāta* is that *[k]ya[p]* is applied in *adhikaraṇe prayoga.* In *ityā,* which is formed from the *dhātu i[ṇ] gatau* (2P, to go, move), *[k]ya[p]* is applied in *bhāve prayoga* or *karaṇe prayoga* and *t[uk]* is inserted. In *bhṛtyā, jāgaryā,* and *āsyā,* which are formed from the *dhātus [ḍu]bhṛ[ñ], jāgṛ,* and *ās[a], [k]ya[p]* is applied in *bhāve prayoga.* The implied meaning of the sentence “*Iṣṭiḥ* and so on are also seen” is that, because the *kṛt pratyayas* are applied variously, *iṣṭiḥ* and so on violate the *apavāda.* Due to the words “and so on”, we also get *kṛtiḥ* (work, activity), *bhṛtiḥ* (maintenance, wages), and so on.

Saṁśodhinī—Regarding how *[k]ya[p]* is applied in *adhikaraṇe prayoga* in *niṣadyā* and *nipatyā, Siddhānta-kaumudī* as well as giving the definitions *āpaṇa* (a shop) and *picchilā-bhūmi* (slippery ground), gives the meanings *niṣīdanty asyām* (that on which one sits) and *nipatanty asyām* (that on which one falls down / slips). Sometimes *niṣadyā* is said to refer to a small bed or couch. In this case the meaning of *niṣīdanty asyām* seems more relevant. In *vidyā,* which is formed from the *dhātu vid[a] jñāne* (2P, to know), *[k]ya[p]* is applied in *karaṇe prayoga.* In *sutyā,* which is formed from the *dhātu ṣu[ñ] abhiṣave* (5U, to extract, distil; to do ablutions), *[k]ya[p]* is applied in *adhikaraṇe prayoga* and *t[uk]* is inserted. In *śayyā,* which is formed from the *dhātu śī[ṅ] svapne* (2A, to sleep, lie down), *[k]ya[p]* is applied in *adhikaraṇe prayoga* and *śeteḥ śay kaṁsāri-ye* (514) is applied.

९०४ । विष्णुनिष्ठासेट्कगुरुमद्विष्णुजनान्तात्प्रत्ययान्ताच्च भावे लक्ष्म्यां ङाप्, न तु क्तिः ।

904. viṣṇuniṣṭhā-seṭka-gurumad-viṣṇujanāntāt pratyayāntāc ca bhāve lakṣmyāṁ ṅāp, na tu ktiḥ

viṣṇuniṣṭhā-sa-iṭka-gurumat-viṣṇujana-antāt—after a *dhātu* that ends in a *viṣṇujana,* has a heavy syllable (*guru*) and takes *i[ṭ]* when there is a *viṣṇuniṣṭhā; pratyaya-antāt*—after a *dhātu* that ends in a *pratyaya; ca*—and; *bhāve*—in *bhāve prayoga; lakṣmyām*—in the feminine gender; *ṅāp*—the *kṛt pratyaya [ṅ] ā[p]; na*—not; *tu*—but; *ktiḥ*—the *kṛt pratyaya [k]ti.*

After *dhātus* that end in a *viṣṇujana,* have a heavy syllable, and take *i[ṭ]* when there is a *viṣṇuniṣṭhā,* and after *dhātus* that end in a *pratyaya, [ṅ]ā[p]* is applied instead of *[k]ti* in *bhāve prayoga* in the feminine gender.

"aṅ" pāṇiniḥ. īhā, ūhā, indā, śikṣā. cikīrṣā, aṭāṭā, kaṇḍūyā. viṣṇuniṣṭhā-seṭka iti kim? dīptiḥ, āptiḥ, rāddhiḥ. bāhulyād ūhaḥ rādhaḥ, ūḍhir ity-ādayaḥ. āśaṁsā, praśaṁsety api dṛśyate.

VṚTTI—Pāṇini called it *a[ṅ]* (*Aṣṭādhyāyī* 3.3.102).

- *īh* → (904) *īh* + *[ṅ]ā[p]* → (330) *īhā* → (87) *īhā* + *s[u]* → (138) *īhā* (endeavor) <1.1>.
- *ūh* → (904) *ūh* + *[ṅ]ā[p]* → (330) *ūhā* → (87) *ūhā* + *s[u]* → (138) *ūhā* (conjecture) <1.1>.
- *id[i]* → (344, 165, 73) *ind* → *ind* → (904) *ind* + *[ṅ]ā[p]* → (330) *indā* → (87) *indā* + *s[u]* → (138) *indā* (being most powerful) <1.1>.
- *śikṣ* → (904) *śikṣ* + *[ṅ]ā[p]* → (330) *śikṣā* → (87) *śikṣā* + *s[u]* → (138) *śikṣā* (learning / teaching) <1.1>.
- *kṛ* → (578) *kṛ* + *sa[n]* → (581) *kṝ* + *sa[n]* → (445, 294, 439) *kir* + *sa[n]* → (192) *kīr* + *sa[n]* → (322, 323) *kī* + *kīr* + *sa[n]* → (345) *cī* + *kīr* + *sa[n]* → (375) *ci* + *kīr* + *sa[n]* → (108) *cikīrṣa* → (260, 904) *cikīrṣa* + *[ṅ]ā[p]* → (330, 393) *cikīrṣā* → (87) *cikīrṣā* + *s[u]* → (138) *cikīrṣā* (desire to do) <1.1>.
- *aṭ* → (*Bṛhat* 828, 599) *aṭ* + *ya[ṅ]* → (330, 322, 325) *a* + *ṭya* + *ṭ* + *ya[ṅ]* → (341) *a* + *ṭa* + *ṭ* + *ya[ṅ]* → (587) *aṭāṭya* → (260, 904) *aṭāṭya* + *[ṅ]ā[p]* → (330, 588) *aṭāṭā* → (87) *aṭāṭā* + *s[u]* → (138) *aṭāṭā* (moving crookedly) <1.1>.
- *kaṇḍū* → (618) *kaṇḍū* + *ya[k]* → (294) *kaṇḍūya* → (260, 904) *kaṇḍūya* + *[ṅ]ā[p]* → (330, 393) *kaṇḍūyā* → (87) *kaṇḍūyā* + *s[u]* → (138) *kaṇḍūyā* (itching, scratching) <1.1>.

Why do we say "which takes *iṭ* when there is a *viṣṇuniṣṭhā*"? Consider *dīptiḥ* (light), *āptiḥ* (obtainment), and *rāddhiḥ* (accomplishment).

- *dīp* → (900) *dīp* + *[k]ti* → (876) *dīpti* → (87) *dīpti* + *s[u]* → (93) *dīptiḥ* (light) <1.1>.
- *āp* → (900) *āp* + *[k]ti* → (*āp* is *aniṭ* by verse 6) *āpti* → (87) *āpti* + *s[u]* → (93) *āptiḥ* (obtainment) <1.1>.
- *rādh* → (900) *rādh* + *[k]ti* → (*rādh* is *aniṭ* by verse 5, 354) *rādh* + *dhi* → (61) *rāddhi* → (87) *rāddhi* + *s[u]* → (93) *rāddhiḥ* (accomplishment) <1.1>.

Because the *kṛt pratyayas* are applied variously we also get *ūhaḥ* (conjecture), *rādhaḥ* (accomplishment), *ūḍhiḥ* (conjecture), and so on.

Āśaṁśā **(desire) and *praśaṁsā* (praise) are also seen.**

➢ *ā[ṅ] + śans[u]* → (165) *ā[ṅ] + śaṁs* → (904) *ā[ṅ] + śaṁs + [ṅ] ā[p]* → (330) *āśaṁsā* → (87) *āśaṁsā + s[u]* → (138) *āśaṁsā* (desire) <1.1>.

➢ *pra + śans[u]* → (165) *pra + śaṁs* → (904) *pra + śaṁs + [ṅ]ā[p]* → (330) *praśaṁsā* → (87) *praśaṁsā + s[u]* → (138) *praśaṁsā* (praise) <1.1>.

AMṚTA—The word *viṣṇuniṣṭhā-seṭka* here means *viṣṇuniṣṭhāyām iṭā saha vartamaṇaḥ* (existing along with *i[ṭ]* when there is a *viṣṇuniṣṭhā*). The phrase *na tu ktiḥ* means that *[ṅ]ā[p]* is an *apavāda* of *[k]ti.*

Regarding *īhā,* the *dhātu īh[a] ceṣṭā-vāñchayoḥ* (1A, to endeavor; to desire) ends in a *viṣṇujana,* has a heavy syllable (*guru*) and takes *iṭ* when there is a *viṣṇuniṣṭhā.* Likewise with the *dhātus ūh[a] vitarke* (1A, to speculate, reason) and so on. *Śikṣā* is formed from the *dhātu śikṣ[a] vidyopādāne* (1A, to learn). *Cikīrṣā* and so on are examples of the phrase *pratyayāntāt. Cikīrṣā* is formed by applying *[ṅ]ā[p]* after the *dhātu cikīrṣa* which ends in the *pratyaya sa[n], aṭāṭā* is formed by applying *[ṅ]ā[p]* after the *dhātu aṭāṭya* which ends in the *pratyaya ya[ṅ],* and *kaṇḍūyā* is formed by applying *[ṅ]ā[p]* after the *dhātu kaṇḍūya* which ends in the *pratyaya ya[k].*

Regarding the counterexamples *dīptiḥ* and so on, even though the *dhātu dīp[ī] dīptau* (1A, to shine, blaze) ends in a *viṣṇujana* and has a heavy syllable, it doesn't take *[ṅ]ā[p]* because it is prohibited from taking *i[ṭ]* when a *viṣṇuniṣṭhā* follows since it has the indicatory letter *ī* (*sūtra* 752). Similarly, the *dhātus āp[ḷ] vyāptau* (5P, to pervade, obtain) and *rādh[a] saṁsiddhau* (4P or 5P, to succeed, accomplish) also don't take *[ṅ]ā[p],* since they don't take *i[ṭ]* when a *viṣṇuniṣṭhā* follows since are *sahajāniṭ* (ref. *aniḍ-gaṇa*). Because the rule of *[ṅ]ā[p]* is more specific, *dhātus* covered by it cannot take other *pratyayas* in *bhāve prayoga.* Nonetheless, *[gh]a[ṇ]* is seen in *ūhaḥ, rādhaḥ,* and so on. Similarly, *[k]ti* is seen in *ūḍhiḥ* and so on, despite the fact that *[k]ti* was specifically prohibited by the phrase *na tu ktiḥ.* All of this takes place because the *kṛt pratyayas* are applied variously. This is the purport. In *āśaṁsā* and so on, *[ṅ]ā[p]* is applied even though the *dhātu śans[u]* is prohibited from taking *i[ṭ]* when a *viṣṇuniṣṭhā* follows since it is *vikalpiteṭ* (*sūtra* 752) since it has the indicatory letter *u* (*sūtra* 773). Again the reason for the irregular application of *[ṅ]ā[p]* is that the *kṛt pratyayas* are applied variously.

९०५ । षिद्भिदादिभ्यश्च ।

905. ṣid-bhid-ādibhyaś ca

ṣit—after *dhātus* which have the indicatory letter *ṣ; bhid-ādibhyaḥ*—and after the *bhid-ādis* (see next *vṛtti*); *ca*—also.

[Ṅ]ā[p]* is also applied in *bhāve prayoga* in the feminine gender after *dhātus* which have the indicatory letter *ṣ* and after the *bhid-ādis.

ṣit—trapūṣ lajjāyāṁ, trapā. kṣamā.

Vṛtti—Examples of *dhātus* which have the indicatory letter *ṣ* are *trapā* (shame, embarassment, shyness) from *trap[ūṣ] lajjāyām* (1A, to be ashamed, shy) and *kṣamā* (tolerance, forgiveness) from *kṣam[ūṣ] sahane* (1A, to tolerate, forgive).

➢ *trap[ūṣ]* → (905) *trap* + *[ṅ]ā[p]* → (330) *trapā* → (87) *trapā* + *s[u]* → (138) *trapā* (shame, embarassment, shyness) <1.1>

➢ *kṣam[ūṣ]* → (905) *kṣam* + *[ṅ]ā[p]* → (330) *kṣamā* → (87) *kṣamā* + *s[u]* → (138) *kṣamā* (tolerance, forgiveness) <1.1>

९०६ । जागृशुभजॄषां गोविन्दश्च ।

906. jāgṛ-śubha-jṝṣāṁ govindaś ca

jāgṛ-śubha-jṝṣām—of the *dhātus jāgṛ nidrā-kṣaye* (2P, to be awake), *śubh[a] dīptau* (1A, to shine, look beautiful), and *jṝ[ṣ] vayo-hānau* (4P, to grow old); *govindaḥ—govinda; ca*—also.

[Ṅ]ā[p]* is also applied in *bhāve prayoga* in the feminine gender after *jāgṛ, śubh[a],* and *jṝ[ṣ],* and these *dhātus* take *govinda.

jāgarā, śobhā, jarā. bhid-ādiḥ—bhidā, chidā, tṛṣā, pīḍā, cintā, pūjā, kathā, arcā, carcā, kṛpādau ḷtvaṁ neṣyate—kṛpā. "pacā" ity api puruṣottamaḥ, "paktiḥ" ity tv anye.

Vṛtti—➢ *jāgṛ* → (906) *jāgṛ* + *[ṅ]ā[p]* → (330, 906) *jāgarā* → (87) *jāgarā* + *s[u]* → (138) *jāgarā* (staying awake) <1.1>

➢ *śubh* → (906) *śubh* + *[ṅ]ā[p]* → (330, 906) *śobhā* → (87) *śobhā* + *s[u]* → (138) *śobhā* (lustre, beauty) <1.1>

➢ *jṝ* → (906) *jṝ* + *[ṅ]ā[p]* → (330, 906) *jarā* → (87) *jarā* + *s[u]* → (138) *jarā* (old age) <1.1>

Examples of the *bhid-ādis* are *bhidā* (breaking, destroying), *chidā* (cutting), *tṛṣā* (thirst), *pīḍā* (pain), *cintā* (thought, consideration), *pūjā* (worship), *kathā* (narration), *arcā* (worship), and *carcā* (discussion). The change to *ḷ* doesn't take place in *kṛpā* and so on,[239] and thus we get *kṛpā* (mercy).

➢ *bhid* → (905) *bhid* + *[ṅ]ā[p]* → (*bhid* is *aniṭ* by verse 5, 294) *bhidā* → (87) *bhidā* + *s[u]* → (138) *bhidā* (breaking, destroying) <1.1>

➢ *cit[i]* → (344) *cint* → (565) *cint* + *[ṇ]i* → *cinti* → (905) *cinti* + *[ṅ]ā[p]* → (330, 449) *cintā* → (87) *cintā* + *s[u]* → (138) *cintā* (thought, consideration) <1.1>

➢ *katha* → (565) *katha* + *[ṇ]i* → (393) *kath* + *[ṇ]i* → (420) *kathi* → (905) *kathi* + *[ṅ]ā[p]* → (330, 449) *kathā* → (87) *kathā* + *s[u]* → (138) *kathā* (narration) <1.1>

Puruṣottama says that we also get *pacā* (cooking). Others, however, disagree with this and instead make *paktiḥ* (cooking).

Amṛta—In the case of *jṝ[ṣ], [ṅ]ā[p]* was already obtained by the previous *sūtra* since *jṝ[ṣ]* has the indicatory letter *ṣ,* but *jāgṛ* and *śubh[a]* don't have the indicatory letter *ṣ* and they are not *bhid-ādis.* Thus the word *ca* ordains *[ṅ]ā[p]* for them and it also ordains *govinda* where it would have been unobtained since *[ṅ]ā[p]* is a *nirguṇa pratyaya.* The group of *dhātus* called the *bhid-ādis* cannot be found in one place in the *Dhātu-pāṭha.* All the examples from *pīḍā* to *carcā* are made from *cur-ādi-dhātus* and there is deletion of *[ṇ]i* by *ṇer haro 'niḍ-ādau rāma-dhātuke* (449). These *ṇy-anta-dhātus* are included among the *bhid-ādis* to block the *kṛt pratyaya ana* that would have been obtained by the future rule *ṇy-antād āsaḥ śranthādeś cāno bhāve lakṣmyāṁ, na tu kṝteḥ* (908). The statement "The change to *ḷ* doesn't take place in *kṛpā* and so on" means the change to *ḷ* by *kṛper ṛ ḷ* (462) is prohibited when *[ṅ]ā[p]* is applied after *kṛp[ū]. Kṛpā* is also included among the *bhid-ādis.*[240] Regarding *pacā* (cooking), Puruṣottama says that *[ṅ]ā[p]* should be applied after *[ḍu]pac[aṣ] pāke* (1U, to cook, ripen), since it has the indicatory letter *ṣ,* whereas others say that *[ṅ]ā[p]* shouldn't be applied, rather *[k]ti* should be applied instead and thus they make *paktiḥ* (cooking).

Guhā and so on are counted among the *bhid-ādis* and are formed by applying *[ṅ]ā[p]* in the feminine gender in *adhikaraṇe prayoga* and so on. The word

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239 *Kṛpālu, kṛpaṇa,* and so on are included by the words "and so on."

240 For example, the Pāṇinian *Gaṇa-pāṭha* lists the *bhid-ādis* as follows: *bhidā, chidā, vidā, kṣipā, guhā, śraddhā, medhā, godhā, ārā, hārā, kārā, kṣiyā, tārā, dhārā, lekhā, rekhā, cūḍā, pīḍā, vapā, vasā, mṛjā,* and *kṛpā.*

guhā, which is formed by applying *[ṅ]ā[p]* after *guh[ū] saṁvaraṇe* (1U, to cover, hide), refers to a cave and means *guhyate 'smin* (a place where hiding is done). The result of the *nipāta* is that *[ṅ]ā[p]* is applied in *adhikaraṇe prayoga* in the sense of a name. Similarly, from *ṛ gatau prāpaṇe ca* (1P, to go, move; to obtain) we get *ārā* (a knife), from *[ḍu]kṛ[ñ] karaṇe* (8U, to do, make) we get *kārā* (a prison), and from *dhṛ[ñ] dhāraṇe* (1U, to hold, support) we get *dhārā* (a stream, current, flood). The result of the *nipāta* here is the *vṛṣṇīndra* and that *[ṅ]ā[p]* is applied in the sense of a name. It should be known that *pṛcchā* (inquiry), *spṛhā* (desire), *lekhā* (a scratch, line, handwriting), *cūḍā* (a crest), *vasā* (marrow, fat, brain) and others words ending in *[ṅ]ā[p]* are also counted among the *bhid-ādis.*

Saṁśodhinī—Another explanation of *kṛpā* (mercy) is that it comes from the *dhātu krap[a] kṛpāyāṁ gatau ca* (1A, to be merciful; to go, move)[241] + *[ṅ]a[p].* For example, while commenting on *ṣid-bhidābhyo 'ṅ* (*Aṣṭādhyāyī* 3.3.104), *Siddhānta-kaumudī* says *krapeḥ saṁprasāraṇaṁ ca, kṛpā* (*Krap[a]* undergoes *saṁprasāraṇa* (*saṅkarṣaṇa*) and we get the word *kṛpā*). The advantage of this explanation is that the *dhātu* from which *kṛpā* is derived actually means "to be merciful" rather than "to be able."

९०७ । सोपेन्द्रारामाच्च ।

907. sopendrā-rāmāc ca

sa-upendra-ā-rāmāt—after a *dhātu* that ends in *ā-rāma* and has an *upendra; ca*—and.

[Ṅ]ā[p]* is also applied in *bhāve prayoga* in the feminine gender after *dhātus* that end in *ā-rāma* and have an *upendra.

upadhā, śraddhā, antardhā, avasthā, saṁsthā, vyavasthā, āsthā. saṁsthitiḥ, prasthitiḥ, saṅgītiḥ ity-ādau tu na, bāhulyāt.

Vṛtti—

➢ *upa* + *dhā* → (907) *upa* + *dhā* + *[ṅ]ā[p]* → (*dhā* is *aniṭ* by verse 1, 415) *upadhā* → (87) *upadhā* + *s[u]* → (138) *upadhā* (imposition, fraud) <1.1>.

➢ *śrad* + *dhā* → (907) *śrad* + *dhā* + *[ṅ]ā[p]* → (*dhā* is *aniṭ* by verse 1, 415) *śraddhā* → (87) *śraddhā* + *s[u]* → (138) *śraddhā* (faith) <1.1>.

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241 This *dhātu* is not listed in Jīva Gosvāmī's *Dhātu-pāṭha,* but it is listed in the Pāṇinian *Dhātu-pāṭha.*

➢ *antar + dhā* → (907) *antar + dhā + [ṅ]ā[p]* → (*dhā* is *aniṭ* by verse 1, 415, 93, 84) *antardhā* → (87) *antardhā + s[u]* → (138) *antardhā* (disappearance) <1.1>.

Similarly, we get *avasthā* (situation, stage), *saṁsthā* (completion, a shape, a rule), *vyavasthā* (steadiness, state, a rule), and *āsthā* (care, an assembly). But *[ṅ]ā[p]* isn't applied in *saṁsthitiḥ* (completion, a shape, a rule), *prasthitiḥ* (departure), *saṅgītiḥ* (concert), and so on, because the *kṛt pratyayas* are applied variously.

Amṛta—*Śrad* is an *upendra* by *śrad ity avyayam upendra-vad dhāñi* (534) and *antar* is an *upendra* by *antaḥ-śabdo ṇatva-vidhau dhāño ṅāp-ki-vidhau tathā* (*Bṛhat* 897). Other examples are *prabhā* (effulgence), *pratibhā* (intelligence), *pramā* (measure, correct knowledge), *pratimā* (an image, statue), and so on. Regarding the sentence beginning *saṁsthitiḥ,* the meaning is that, even though *[ṅ]ā[p]* is an *apavāda* of *[k]ti, [k]ti* is still applied instead of *[ṅ]ā[p]* because the *kṛt pratyayas* are applied variously.

९०८ । ण्यन्तादासः श्रन्थादेश्चानो भावे लक्ष्म्यां, न तु कॄतेः ।

908. ṇy-antād āsaḥ śranthādeś cāno bhāve lakṣmyāṁ, na tu kṝteḥ

ṇi-antāt—after *ṇy-anta-dhātus; āsaḥ*—after the *dhātu ās[a] upaveśane vidyamānatāyāṁ ca* (2A, to sit; to be, exist); *śrantha-ādeḥ*—after the *dhātus śranth[a] mocane* (9P, to loosen) and so on; *ca*—and; *anaḥ*—the *kṛt pratyaya ana; bhāve*—in *bhāve prayoga; lakṣmyām*—in the feminine gender; *na*—not; *tu*—but; *kṝteḥ*—after the *dhātu kṝt[a] saṁśabdane* (10P, to mention, name, glorify).

Ana* is applied in *bhāve prayoga* in the feminine gender after *ṇy-anta-dhātus,* after *ās[a],* and after the *śranthādis,* but not after *kṝt[a].

kṛṣṇād āp lakṣmyām—kāraṇā, bhāvanā, mārgaṇā, āsanā, śranthanā, granthanā, vandanā, vedanā, anveṣaṇā, paryeṣaṇā, eṣaṇā. parīṣṭiś ca dṛśyate. kṝtes tu kīrtiḥ.

Vṛtti—*Kṛṣṇād āp lakṣmyām* (1081) is applied and we get the following forms:

➢ *kṛ* → (569) *kṛ + [ṇ]i* → (314) *kāri* → (908) *kāri + ana* → (330, 449) *kārana* → (111) *kāraṇa* → (1081) *kāraṇa + ā[p]* → (1053) *kāraṇā* → (87) *kāraṇā + s[u]* → (138) *kāraṇā* (causing to do) <1.1>.

➢ *bhū* → (569) *bhū + [ṇ]i* → (314) *bhau + i* → (55) *bhāvi* → (908) *bhāvi + ana* → (330, 449) *bhāvana* → (1081) *bhāvana + ā[p]* → (1053) *bhāvanā* → (87) *bhāvanā + s[u]* → (138) *bhāvanā* (causing to be, producing, imagination, thought, meditation[242]) <1.1>.

➢ *pari + div* → (565) *pari + div + [ṇ]i* → (333) *pari + devi + ana* → (330, 449) *paridevana* → (1081) *paridevana + ā[p]* → (1053) *paridevanā* → (87) *paridevanā + s[u]* → (138) *paridevanā* (lamentation) <1.1>.

➢ *mārg* → (565) *mārg + [ṇ]i* → *mārgi* → (908) *mārgi + ana* → (330, 449) *mārgana* → (111) *mārgaṇa* → (1081) *mārgaṇa + ā[p]* → (1053) *mārgaṇā* → (87) *mārgaṇā + s[u]* → (138) *mārgaṇā* (seeking, searching for) <1.1>.

➢ *ās* → (908) *ās + ana* → (330) *āsana* → (1081) *āsana + ā[p]* → (1053) *āsanā* → (87) *āsanā + s[u]* → (138) *āsanā* (sitting) <1.1>.

➢ *śranth* → (908) *śranth + ana* → (330) *śranthana* → (1081) *śranthana + ā[p]* → (1053) *śranthanā* → (87) *śranthanā + s[u]* → (138) *śranthanā* (loosening) <1.1>.

➢ *granth* → (908) *granth + ana* → (330) *granthana* → (1081) *granthana + ā[p]* → (1053) *granthanā* → (87) *granthanā + s[u]* → (138) *granthanā* (arranging, composing) <1.1>.

➢ *vad[i]* → (344, 165, 73) *vand* → (908) *vand + ana* → (330) *vandana* → (1081) *vandana + ā[p]* → (1053) *vandanā* → (87) *vandanā + s[u]* → (138) *vandanā* (salutation, glorification) <1.1>.

➢ *vid* → (908) *vid + ana* → (330, 333) *vedana* → (1081) *vedana + ā[p]* → (1053) *vedanā* → (87) *vedanā + s[u]* → (138) *vedanā* (knowledge, feeling, pain) <1.1>.

➢ *anu + iṣ* → (908) *anu + iṣ + ana* → (330, 333) *anu + eṣana* → (111) *anu + eṣaṇa* → (51) *anveṣaṇa* → (1081) *anveṣaṇa + ā[p]* → (1053) *anveṣaṇā* → (87) *anveṣaṇā + s[u]* → (138) *anveṣaṇā* (searching for) <1.1>.

➢ *pari + iṣ* → (908) *pari + iṣ + ana* → (330, 333) *pari + eṣana* → (111) *pari + eṣaṇa* → (50) *paryeṣaṇa* → (1081) *paryeṣaṇa + ā[p]* → (1053) *paryeṣaṇā* → (87) *paryeṣaṇā + s[u]* → (138) *paryeṣaṇā* (investigation) <1.1>.

➢ *iṣ* → (908) *iṣ + ana* → (330, 333) *eṣana* → (111) *eṣaṇa* → (1081) *eṣaṇa + ā[p]* → (1053) *eṣaṇā* → (87) *eṣaṇā + s[u]* → (138) *eṣaṇā* (throwing) <1.1>.

Parīṣṭiḥ **(investigation) <1.1> is also seen.**

➢ *pari + iṣ* → (900) *pari + iṣ + [k]ti* → (876, 294, 205) *pari + iṣṭi* → (42) *parīṣṭi* → (87) *parīṣṭi + s[u]* → (93) *parīṣṭiḥ* (investigation) <1.1>.

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242 When *bhāvanā* means "imagination, thought, meditation" it comes from the *dhātu bhū avakalpane* (10P, to consider, think of, meditate).

But from *kṝt[a]* we get *kīrtiḥ* (fame, glorification) <1.1>.

➢ *kṝt* → (565) *kṝt + [ṇ]i* → (567) *kirt + [ṇ]i* → (192) *kīrti* → (900) *kīrti + [k]ti* → (876, 294, 449) *kīrt + ti* → (78) *kīrti* → (87) *kīrti + s[u]* → (93) *kīrtiḥ* (fame, glorification) <1.1>.

Saṁśodhinī—The examples from *kāraṇā* to *mārgaṇā* are examples of *ṇy-anta-dhātus* and the examples from *śranthanā* to *eṣanā* embody the full group of *śranthādis. Paridevanā* and *mārgaṇā* are made from the *dhātus div[u] parikūjane* (10A, to lament, cry) and *mārg[a] anveṣaṇe* (10P, to seek, search for), and *śranthanā* and *granthanā* are made from the *dhātus śranth[a] mocane* (9P, to loosen) and *granth[a] sandarbhe* (9P, to string together, arrange). *Anveṣaṇā, paryeṣaṇā,* and *eṣaṇā* are made from the *dhātu iṣ[a] gatau* (4P, to go, move) as confirmed by *Bāla* and by Kātyāyana's *Vārttika* (3.3.107) which says *iṣer anicchārthasya yuj vaktavyaḥ* (It should be stated that the *dhātu iṣ* which doesn't have the meaning of *icchā* also takes *yu[c]* (*ana*)). The reason why *parīṣṭiḥ* is also seen is because Kātyāyana's *Vārttika* (3.3.107) says *parer vā* (*yu[c]* (*ana*) is only optionally applied after *pari + iṣ*). Sometimes the form *kīrtanā* (fame, glorification) is also seen, because not all grammarians are of the opinion that *ana* is forbidden after *kṝt[a].*

९०९ । इक्श्तिपौ धातुनिर्देशे ।

909. ik-śtipau dhātu-nirdeśe

ik-śtipau—the *kṛt pratyayas i[k]* and *[ś]ti[p]; dhātu-nirdeśe*—when referring to a particular *dhātu.*

I[k]* and *[ś]ti[p]* are applied after a *dhātu* to specify the *dhātu.

paciḥ paca-dhātuḥ. evaṁ bhavatiḥ. śap-pratyayaḥ kvacin na dṛśyate ca—arter ṛccha ity-ādau.

Vṛtti—For example, *paciḥ* refers to the *dhātu [ḍu]pac[aṣ] pāke* (1U, to cook, ripen) and *bhavatiḥ* refers to the *dhātu bhū sattāyām* (1P, to be, become, exist).

➢ *pac* → (909) *pac + i[k]* → (*pac* is *aniṭ* by verse 2) *paci* → (87) *paci + s[u]* → (93) *paciḥ* <1.1>.

➢ *bhū* → (909) *bhū + [ś]ti[p]* → (288) *bhū + [ś]a[p] + [ś]ti[p]* → (289) *bho + a + ti* → (55) *bhavati* → (87) *bhavati + s[u]* → (93) *bhavatiḥ* <1.1>.

Sometimes *[ś]a[p]* is not seen, as in *arter ṛcchaḥ* (541) and so on.

Amṛta—*Dhātu-nirdeśe* means *dhātoḥ svarūpa-nirdeśe* (when pointing out the form of a *dhātu*) or, in other words, *dhātoḥ anukaraṇe* (when imitating a *dhātu*). The indicatory letter *k* in *i[k]* is so that *govinda* will be blocked by *īśasya na govinda-vṛṣṇīndrau kaṁsāriṣu* (294). The indicatory letter *ś* in *[ś]ti[p]* is so that the *kṛṣṇa-dhātuka* rules such as *śap kṛṣṇa-dhātuke* (288) will be applied and the indicatory letter *p* in *[ś]ti[p]* is to prevent it from being *nirguṇa* by *apṛthu-kṛṣṇa-dhātuka nirguṇaḥ* (290). The reason why *[ś]a[p]* is sometimes not seen is that the *kṛt pratyayas* are applied variously. For example, even though *[ś]ti[p]* was applied in *arteḥ,* only *govinda* was done, but *[ś]a[p]* wasn't applied for, if it were, the change to *ṛccha* would have had to have been done by *sūtra* 419.

Saṁśodhinī—As explained previously, *i[k]* is often used to show a *dhātu's* well-known form, rather than its elementary form as listed in the *Dhātu-pāṭha* whereas *[ś]ti[p]* is used to distinguish a particular *dhātu* when there are two or more *dhātus* that have the same form but belong to different *gaṇas* (*sūtras* 347 and 317). When *[ś]ti[p]* is applied after a *dhātu,* the resultant word looks like the *acyuta parapada prathama-puruṣa eka-vacana* form of that *dhātu,* even if that *dhātu* is an *ātmapadī dhātu.*

Examples of this are *sūti* and *sūyati* in *sūtra* 351. *I[k]* is frequently used throughout the *sūtras* and in the *aniḍ-gaṇa,* but it seems that, although *govinda* is blocked by the indicatory letter *k, ani-rāmetāṁ viṣṇujanāntānām uddhava-na-rāma-haraḥ kaṁsārau* (343) does not apply and *saṅkarṣaṇa* is done only arbitrarily. For example, in *bhaji-bhañji-yaji-tyaji-rañji-rujo,* the *n* of the *dhātus bhanj[o]* and *ranj[a]* isn't deleted and *yaj[a]* doesn't undergo *saṅkarṣaṇa,* but in *yuji-bhṛjji-nijir-vijiraś ca tathā, bhrasj[a]* does undergo *saṅkarṣaṇa.*

Besides the use of *i[k]* and *[ś]ti[p],* the *dhātus* themselves are often mentioned in the *sūtras* in their original forms along with the indicatory letters, or sometimes they are mentioned without their indicatory letters or with a final *a* replacing their indicatory letter. Examples of this are *iṇo gā bhūteśe* (646), *kṛ-sṛ-bhṛ-vṛ-stu-dru-sru-śrubhya evādhokṣaja-mātre neṭ* (356), and *gama-hana-jana-khana-ghasām uddhavādarśanaṁ kaṁsāri-sarveśvare ṅaṁ vinā* (437) respectively.

९१० । अनो भावे ।

910. ano bhāve

anaḥ—the *kṛt pratyaya ana; bhāve*—in *bhāve prayoga.*

Ana* is applied after a *dhātu* in *bhāve prayoga.

jñānaṁ, bhavanaṁ, kīrtanaṁ, ṇatvam—bṛṁhaṇam. likha-milāv ity-ādi—likhanaṁ, lekhanam. likhanīyaṁ, lekhanīyam, nityaṁ lekhanī, milanaṁ, melanam.

Vṛtti—➢ *jñā* → (910) *jñā + ana* → (*jñā* is *aniṭ* by verse 1, 42) *jñāna* → (87, 733) *jñāna + s[u]* → (157) *jñāna + am* → (94) *jñānam* (knowledge) <1.1>.

➢ *bhū* → (910) *bhū + ana* → (330, 289) *bho + ana* → (55) *bhavana* → (87, 733) *bhavana + s[u]* → (157) *bhavana + am* → (94) *bhavanam* (existence) <1.1>.

➢ *kṝt* → (565) *kṝt + [ṇ]i* → (567) *kirt + [ṇ]i* → (192) *kīrti* → (910) *kīrti + ana* → (330, 449) *kīrtana* (87, 733) *kīrtana + s[u]* → (157) *kīrtana + am* → (94) *kīrtanam* (glorification) <1.1>.

The change to *ṇ* is done and we get *bṛṁhaṇam* <1.1>.

➢ *bṛh[i]* → (344, 160) *bṛ + n[um] + h* → (165) *bṛṁh* → (910) *bṛṁh + ana* → (330, 111) *bṛṁhaṇa* → (87, 733) *bṛṁhaṇa + s[u]* → (157) *bṛṁhaṇa + am* → (94) *bṛṁhaṇam* (increase) <1.1>.

***Likha-milau kuṭādī bahulam* (549) is applied and we get *likhanam* or *lekhanam* (writing), *likhanīyam* or *lekhanīyam* ([the act of] writing should be [done]), but always *lekhanī* (a pen). Similarly, we get *milanam* or *melanam* (meeting), and so on.**

Amṛta—The mention of just the word *bhāve* is to remove the *anuvṛtti* of the word *lakṣmyām* (in the feminine gender). Thus, since there is no special rule, the general rule *bhāva-kṛd brahmaṇi* (733) is applied. Even though the *viṣṇucakra* intervenes in *bṛṁhaṇam,* the change to *ṇ* still takes place by considering the *viṣṇucakra* a *sarveśvara* (*vṛtti* 207). *Lekhanī* is formed by applying *[ṭ]ana* in the sense of *likhyate 'nayā* (that with which one writes). *Ī[p]* is added in the feminine gender due to the indicatory letter *ṭ*. Here *likh[a]* is not considered a *kuṭ-ādi* due to the word *bahula* in *sūtra* 549.

९११ । टनः करणाधिकरणयोः ।

911. ṭanaḥ karaṇādhikaraṇayoḥ

ṭanaḥ—the *kṛt pratyaya [ṭ]ana; karaṇa-adhikaraṇayoḥ*—in *karaṇe prayoga* and *adhikaraṇe prayoga.*

[Ṭ]ana* is applied after a *dhātu* in *karaṇe prayoga* and *adhikaraṇe prayoga.

daitya-vraścanaṁ cakram. vyākriyante vyutpādyante artha-paryavasānāḥ kriyante śabdā aneneti vyākaraṇaṁ śabdānuśāsanaṁ śāstram. adhikaraṇe—go-dohanī, śayanī, ramaṇī.

VṚTTI—For example, *daitya-vraścanaṁ cakram* (The *cakra* with which the demons are cut down), Similarly, we get *vyākaraṇam* which refers to grammar and means *vyākriyante vyutpādyante artha-paryavasānāḥ kriyante śabdā anena,* "that by which words (*śabdāḥ*) are derived (*vyākriyante* = *vyutpādyante*) back to their roots. That is to say, that by which words (*śabdāḥ*) are made (*kriyante*) to result in meaning (*artha-paryavasānāḥ*)."

➢ *vraśc* → (911) *vraśc* + *[ṭ]ana* → (330) *vraścana* → (87) *vraścana* + *s[u]* → (157) *vraścana* + *am* → (94) *vraścanam* <1.1, *karaṇe*>.

➢ *vi* + *ā[ṅ]* + *kṛ* → (911) *vi* + *ā[ṅ]* + *kṛ* + *[ṭ]ana* → (*kṛ* is *aniṭ* by verse 1, 289) *vi* + *ā[ṅ]* + *karana* → (111) *vi* + *ā[ṅ]* + *karaṇa* → (50) *vyākaraṇa* → (87) *vyākaraṇa* + *s[u]* → (157) *vyākaraṇa* + *am* → (94) *vyākaraṇam* <1.1, *karaṇe*>.

Examples when *[ṭ]ana* is applied in *adhikaraṇe prayoga* are *go-dohanī* (that into which the cow's milk is milked, a milk pail), *śayanī* (that on which one sleeps, a bed), and *ramaṇī* (she in whom one takes pleasure, a wife).

➢ *duh* → (911) *duh* + *[ṭ]ana* → (*duh* is *aniṭ* by verse 8, 333) *dohana* → (1087) *dohana* + *ī[p]* → (1053) *dohanī* → (87) *dohanī* + *s[u]* → (138) *dohanī* <1.1, *adhikaraṇe*>.

➢ *śī* → (911) *śī* + *[ṭ]ana* → (330, 289) *śe* + *ana* → (54) *śayana* → (1087) *śayana* + *ī[p]* → (1053) *śayanī* → (87) *śayanī* + *s[u]* → (138) *śayanī* <1.1, *adhikaraṇe*>.

➢ *ram* → (911) *ram* + *[ṭ]ana* → (330, 111) *ramaṇa* → (1087) *ramaṇa* + *ī[p]* → (1053) *ramaṇī* → (87) *ramaṇī* + *s[u]* → (138) *ramaṇī* <1.1, *adhikaraṇe*>.

Amṛta—The indicatory letter *ṭ* is so that *ī[p]* will be applied in the feminine.

Bāla—Jīva Gosvāmī speaks the meaning of *vyākriyante* by saying *vyutpādyante,* and he speaks the meaning of *vyutpādyante* by saying *artha-paryavasānāḥ kriyante.* Jīva Gosvāmī then speaks the meaning of the word *vyākaraṇa* by saying *śabdānuśāsanaṁ śāstram* (a book by which word are derived back to their roots). Indirectly this serves as another example of this *sūtra* in that *śabdānuśāsanam* means *śabdā anuśiṣyante anena* (that by which words (*śabdāḥ*) are derived (*anuśiṣyante*) back to their roots).

९१२ । टनः कर्मादौ च ।

912. ṭanaḥ karmādau ca

ṭanaḥ—[ṭ]ana; karma-ādau—in *karmaṇi prayoga* and so on; *ca*—also.

***[Ṭ]ana* is also applied after a *dhātu* in *karmaṇi prayoga* and so on.**

kṛṣṇena bhujyante—kṛṣṇa-bhojanāḥ śālayaḥ. kṛṣṇam ācchādayati—kṛṣṇācchādanaṁ vāsaḥ.

Vṛtti—Examples are *kṛṣṇa-bhojanāḥ śālayaḥ* (The rice which is eaten by Kṛṣṇa) where *kṛṣṇa-bhojanāḥ* means *kṛṣṇena bhujyante* (which is eaten by Kṛṣṇa) and *kṛṣṇācchādanaṁ vāsaḥ* (The cloth which covers Kṛṣṇa) where *kṛṣṇācchādanam* means *kṛṣṇam ācchādayati* (which covers Kṛṣṇa).

➢ *bhuj* → (912) *bhuj* + *[ṭ]ana* → (*bhuj* is *aniṭ* by verse 3, 333) *bhojana* → (87) *bhojana* + *s[u]* → (93) *bhojanaḥ* <1.1, *karmaṇi*>.

➢ *ā[ṅ]* + *chad* → (565) *ā[ṅ]* + *chad* + *[ṇ]i* → (358) *ā[ṅ]* + *chādi* → (912) *ā[ṅ]* + *chādi* + *[ṭ]ana* → (330, 449) *ā[ṅ]* + *chādana* → (74, 63) *ācchādana* → (87) *ācchādana* + *s[u]* → (93) *ācchādanaḥ* <1.1, *kartari*>.

Amṛta—*Kṛṣṇa-bhojanāḥ* is formed by applying *[ṭ]ana* in *karmaṇi prayoga* and *kṛṣṇācchādanam* is formed by applying *[ṭ]ana* in *kartari prayoga.* The word *vāsas* means *vastra* (cloth).

९१३ । अम्बष्ठादयः षत्वेन साधवः ।

913. ambaṣṭhādayaḥ ṣatvena sādhavaḥ

ambaṣṭhādayaḥ—amba-ṣṭha and so on; *ṣatvena*—with a change to *ṣ; sādhavaḥ*—are irregularly formed.

***Amba-ṣṭha* and so on are irregularly formed with a change to *ṣ*.**

amba-ṣṭhaḥ, āmba-ṣṭhaḥ, bhūmi-ṣṭhaḥ, savye-ṣṭhaḥ, parame-ṣṭhī, barhi-ṣṭhaḥ, divi-ṣṭhaḥ ity-ādi.

Vṛtti—Thus we get *amba-ṣṭhaḥ* (The offspring born from the union of a *brāhmaṇa* man with a *vaiśya* woman), *āmba-ṣṭhaḥ* (same meaning), *bhūmi-ṣṭhaḥ* (one who is situated on the ground), *savye-ṣṭhaḥ* (one who stands to the left), *parame-ṣṭhī* (one who is situated on the topmost planet, name of Brahmā), *barhi-ṣṭhaḥ* (one who is situated on a layer of *kuśa* grass), *divi-ṣṭhaḥ* (one who is situated in heaven), and so on.

Amṛta—This *nipāta* is ordained where the change to *ṣ* would have otherwise been unapplicable since the *s* doesn't belong to a *pratyaya* or *viriñci. Amba-ṣṭhaḥ* is formed by applying *[k]a* in *kartari prayoga* or *bhāve prayoga* by *akarmaṇy ā-rāmāt kaḥ stho bhāve tu puṁsi* (829) and means either *ambāyām tiṣṭhati* (one who is situated in a mother) or *ambāyām sthīyate* (situation in a mother). Here the *pūrva-pada ambā* has undergone the change to *vāmana* by the future *samāsa* rule *īb-āpoḥ saṁjñāyāṁ bahulam* (*Bṛhat* 1918). *Amba-ṣṭhaḥ* refers to one who is born from the union of a *brāhmaṇa* man with a *vaiśya* woman. *Āmba-ṣṭhaḥ* is just the word *amba-ṣṭha* with *trivikrama* done because of being a *pṛṣodarādi* (*sūtra* 1035). There is no *pūrva-nimitta* (*prāṅ-nimitta*) here. *Bhūmi-ṣṭhaḥ* and *savye-ṣṭhaḥ* are formed by *akarmaṇy ā-rāmāt kaḥ* (829) and mean *bhūmau tiṣṭhati* (one who is situated on the ground) and *savye vāme tiṣṭhati* (one who stands to the left (*savya* = *vāma*)) respectively.

In *savye-ṣṭhaḥ,* the *saptamī viṣṇubhakti* is not deleted, in accordance with *samāse ṅer na mahāharaḥ kṛti bahulam* (863). The same understanding applies to *parame-ṣṭhī,* which is formed by the *uṇādi pratyaya [k]in* and which means *parame tiṣṭhati* (one who is situated at the top). The word *parame-sṭḥī* denotes Brahmā.

Barhi-ṣṭhaḥ and *divi-ṣṭhaḥ* are formed by *akarmaṇy ā-rāmāt kaḥ* (829) and mean *barhiṣi tiṣṭhati* (one who is situated on a layer of *kuśa* grass (*barhis*)) and *divi tiṣṭhati* (one who is situated in heaven (*div*)) respectively. In *barhi-ṣṭhaḥ* the *viṣṇusarga* (that comes when *barhis* undergoes *sūtra* 93) undergoes deletion by *sātvata-paratve lopyaś ca* (*Bṛhat* 139) and in *divi-ṣṭhaḥ* the *saptamī viṣṇubhakti* isn't deleted in accordance with *samāse ṅer na mahāharaḥ kṛti bahulam* (863). By the words "and so on" we get *dvi-ṣṭhaḥ* (situated in two places), *aṅguṣṭhaḥ* (the thumb), and so forth (*Aṣṭādhyāyī* 8.3.97).

Chapter Six

Samāsa-prakaraṇam
Compounds

कृष्णस्य विग्रहे भाति समासेनाखिलं पदम् ।
इतीव स्मारकं वक्ष्ये समासपदविग्रहम् ॥

kṛṣṇasya vigrahe bhāti samāsenākhilaṁ padam
itīva smārakaṁ vakṣye samāsa-pada-vigraham

kṛṣṇasya—of Kṛṣṇa; *vigrahe*—in the body; *bhāti*—appear; *samāsena*—in aggregate, in a combined form; *akhilam*—all; *padam*—things; *iti*—that; *iva*—indeed; *smārakam*—which causes one to remember; *vakṣye*—I will describe; *samāsa-pada-vigraham—samāsa* (composition, combination) and *pada-vigraha* (separation of the words).

Now I will describe both the combination (*samāsa*) and the separation (*vigraha*) of words (*padas*). Both of these make one remember that all things (*padas*) are present in Kṛṣṇa's body (*vigraha*) in a combined form (*samāsa*).

Amṛta—In the *Kṛdanta-prakaraṇa,* Jīva Gosvāmī called the *samāsa* of the *upendras, ury-ādis,* and *pūrva-padas* with a *kṛdanta* by the generic name *kṛt-samāsa.* Now, in order to give certain ones among them particular names, he begins the *Samāsa-prakaraṇa,* the sixth *prakaraṇa* in this book, and, with the verse beginning *kṛṣṇasya,* he implies, by a double meaning, that the combination and the separation of words is worth studying because it is connected with the truth about the Lord.

Here the word *vigrahe* means *dehe* (in the body), *bhāti* means *virājate*, *samāsena* means *saṅkṣepeṇa* (in aggregate) and *akhilaṁ padam* means *sarvaṁ vastu* (all things), that is to say all things from the most minute particle of dust to the entire universe. The proof that all things are present in Kṛṣṇa's body in a combined form is that mother Yaśodā saw the whole universe in Kṛṣṇa's mouth.

The analysis of the word *samāsa-pada-vigraham* is *samāsaś ca padānāṁ vigrahaś ca,* "*samāsa* (composition, combination) and *padānām vigraha* (separation of the words)." *Samāsa-pada-vigraham* is a *samāhāra-dvandva-samāsa,* and so it is singular. The word *iva* here is used in the sense of *vākyālaṅkāra* (ornamentation of the sentence).

Someone might say, "How is the combination (*samāsa*) and the separation (*vigraha*) of words (*padas*) connected with Kṛṣṇa?" In answer to this, Jīva Gosvāmī says *smārakam.* What he intends to say by this is that studying the combination (*samāsa*) and the separation (*vigraha*) of words (*padas*) is not useless, rather it is wanted because the word *samāsa-pada-vigraham* is itself a *smāraka* or, in other words, a *bhagavad-uddīpaka* (stimulus for remembering the Lord), due to the extreme similarity that arises by analyzing the word *samāsa-pada-vigraham* as [a *bahuvrīhi* compound]: *samāsena padāni vastūni vigrahe yasya tam,* "Him in whose body (*vigraha*) all things (*pada* = *vastu*) exist in a combined form (*samāsa*)."[243]

सबहुव्रीहिद्विगुतामात्रे लुब्धोऽस्मि सद्वन्द्वः ।
तत्पुरुषकर्मधारय भक्तेर्येनाव्ययीभावः ॥

sa-bahuvrīhi-dvigutā-
mātre lubdho 'smi sa-dvandvaḥ
tat puruṣa karma dhāraya
bhakter yenāvyayī-bhāvaḥ [244]

sa-bahu-vrīhi—with a lot (*bahu*) of rice (*vrīhi*); *dvigutā-mātre*—just (*mātra*[245]) to be a *dvi-gu* (one who has two cows); *lubdhaḥ*—am greedy; *asmi*—I; *sa-dvandvaḥ*—who am full of duplicity (*dvandva*); *tat*—that; *puruṣa*—O Supreme Person; *karma*—activity; *dhāraya*—please cause to do; *bhakteḥ*—of devotional service; *yena*—by which; *avyayī-bhāvaḥ*—the becoming *avyaya* (unchanging / undiminishing).

243 *Bāla* says that *vakṣye* in this case would mean *saṅkīrtayiṣyāmi* (I will glorify). So *vakṣye samāsa-pada-vigraham* would mean "Now I will glorify Him in whose body (*vigraha*) all things (*padas*) exist in a combined form (*samāsa*)."

244 Here the meter is *upagīti,* as in the first *maṅgalācaraṇa* verse in the beginning of the book.

245 *Amara-koṣa* says *mātraṁ kārtsnye 'vadhāraṇe,* "The word *mātra* is used in the senses of *kārtsnya* (totality) and *avadhāraṇa* (restriction)." Here the word *mātra* is used in the sense of *avadhāraṇa. Sa-bahuvrīhi-dvigutā-mātre* is a *viṣaya-saptamī* which literally means "in regard to just being one who has two cows and a lot of rice."

Being duplicitous, I just want to become one who has two cows and a lot of rice. O Puruṣottama, make me do that activity by which my devotional service to You will never dwindle.

Amṛta—Now, Jīva Gosvāmī offers a prayer to the Lord to teach his disciples the proper Vaiṣṇava mood of humility and, by a double meaning, to mention the names of the different kinds of *samāsas* (*bahuvrīhi, dvigu, dvandva, tatpuruṣa, karmadhāraya,* and *avyayībhāva*). The detailed analysis of *sa-bahuvrīhi-dvigutā-mātre* is that *bahu-vrīhayaḥ* (a lot of rice) is analyzed as *bahavaś ca te vrīhayaḥ* (they are a lot and they are rice),[246] *sa-bahu-vrīhiḥ* (with a lot of rice) is analyzed as *bahu-vrīhibhiḥ saha vartamānaḥ* (existing with a lot of rice), *dvi-guḥ* is analyzed as *dvau gāvau yasya saḥ* (one who has two cows), *sa-bahuvrīhi-dviguḥ* is analyzed as *sa-bahuvrīhiś cāsau dviguś ca* (he is *sa-bahu-vrīhi* and he is *dvi-gu*), and *sa-bahuvrīhi-dvigutā* is the state of being a *sa-bahuvrīhi-dviguḥ.* The words *lubdho 'smi sa-dvandvaḥ* mean *sa-dvandvaḥ ahaṁ lubdhaḥ.*[247] Specifically, *sa-dvandvaḥ* means *sa-kalahaḥ* (full of deceit).[248] The vocative *puruṣa* here stands for *puruṣottama* (O Puruṣottama), and *dhāraya* means *kāraya* (cause to do) (make).

९१४ । समासा बहुलम् ।

914. samāsā bahulam

samāsāḥ—compounds; *bahulam*—are variable (see the explanation of *bahula* in *vṛtti* 134).

The *samāsas* are *bahula.*

vāsudevo 'yam.

Vṛtti—This is a *vāsudeva adhikāra* (*vṛtti* 261).

Amṛta—The word *samāsa* means *samasanam* (throwing together, combination). It is formed by applying the *kṛt pratyaya [gh]a[ṇ]* after *sam + as[u] kṣepaṇe* (4P, to throw) in *bhāve prayoga.* The *samāsas* are *bahula* because sometimes they are compulsory, sometimes they are optional, and sometimes they are forbidden. This will become clear later on.

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246 This is the formula for analyzing a *karma-dhāraya* compound.

247 By rearranging the words in this order and substituting *aham* for *asmi, Amṛta* is showing that *asmi* here is the *avyaya asmi* which has the same meaning as *aham,* and that *sa-dvandvaḥ* is a *viśeṣaṇa* of *asmi,* whereas *lubdhaḥ* is the *kriyā,* which functions as the main *kriyā* (ref. *Saṁśodhinī* 746).

248 In this regard, *Amara-koṣa* says *dvandvaṁ kalaha-yugmayoḥ,* "*Dvandva* means *kalaha* (quarrel / deceit) and *yugma* (a pair)."

Saṁśodhinī—The sense is that the rules governing compounding are not etched in stone. For instance, *sūtra* 923 is an example of *kvacit pravṛttiḥ* in *vṛtti* 195, *sūtra* 924 is an example of *kvacid apravṛttiḥ, vigraha-samāsayor vikalpaḥ* in *vṛtti* 922 is an example of *kvacid vibhāṣā,* and *sūtra* 925 is an example of *kvacid anyad eva.*

९१५ । तत्र श्यामरामकर्मधारयौ , त्रिरामीद्विगू , कृष्णपुरुषतत्पुरुषौ , पीताम्बरबहुव्रीही , रामकृष्णद्वन्द्वौ समानार्थौ ज्ञेयौ , अव्ययीभावस्तु षष्ठः ।

915. tatra śyāmarāma-karmadhārayau, trirāmī-dvigū, kṛṣṇapuruṣa-tatpuruṣau, pītāmbara-bahuvrīhī, rāmakṛṣṇa-dvandvau samānārthau jñeyau, avyayī-bhāvas tu ṣaṣṭhaḥ

tatra—among the *samāsas; śyāmarāma-karmadhārayau—śyāmarāma* and *karmadhāraya; trirāmī-dvigū—trirāmī* and *dvigu; kṛṣṇapuruṣa-tatpuruṣau—kṛṣṇapuruṣa* and *tatpuruṣa; pītāmbara-bahuvrīhī—pītāmbara* and *bahuvrīhi; rāmakṛṣṇa-dvandvau—rāmakṛṣṇa* and *dvandva; samāna-arthau*—as synonyms (e.g. they refer to the same (*samāna*) thing (*artha*)); *jñeyau*—should be known *avyayī-bhāvaḥ—avyayī-bhāva; tu*—but; *ṣaṣṭhaḥ*—the sixth.

The six kinds of *samāsas* are: 1) *śyāmarāma* or *karmadhāraya,* 2) *trirāmī* or *dvigu,* 3) *kṛṣṇapuruṣa* or *tatpuruṣa,* 4) *pītāmbara* or *bahuvrīhi,* 5) *rāmakṛṣṇa* or *dvandva,* and 6) *avyayībhāva.*

Amṛta—The word *tatra* here means *samāseṣu* (regarding compounds). *Śyāmarāma* and *karmadhāraya* are synonymous, *trirāmī* and *dvigu* are synonymous, and so on. *Avyayī-bhāva* is a name of the Lord because the *vigraha* (separation of the constituent words) of *avyayī-bhāvaḥ* is *na vidyate vyayī-bhāvo yasya saḥ* (one for whom the process of diminution or of decay never happens). Thus there is no need of another name for this one, because the Lord is called *avyaya* in: *avyayasyāprameyasya nirguṇasya guṇātmanaḥ* (*Bhāgavatam* 10.29.14). In this *sūtra,* the six kinds of compounds have been shown, but a different set of six was described previously, in *Amṛta* 775, with the verse *supāṁ supā tiṅā nāmnā dhātunātha tiṅāṁ tiṅā / sub-anteneti vijñeyaḥ samāsaḥ ṣaḍ-vidho budhaiḥ.*

Saṁśodhinī—In each pair above, the first name is the one chosen by Jīva Gosvāmī in *Hari-nāmāmṛta-vyākaraṇa,* and the second one is the traditional name used in older systems of grammar like Pāṇini's *Aṣṭādhyāyī. Avyayī-bhāva,* however, is kept as a common term because of its transcendental significance as a name of the Lord.

The meanings of the other names are as follows:

śyāma-rāma — green[1] Rāma	*karma-dhāraya* — (no satisfactory explanation)[2]
tri-rāmī — the group of three Rāmas: Balarāma, Paraśurāma, and Rāmacandra	*dvi-gu* — bought with two cows, i.e. worth two cows[3]
kṛṣṇa-puruṣa — Kṛṣṇa's man, the Vaiṣṇava	*tat-puruṣa* — his man
pītāmbara — one who has yellow cloth	*bahu-vrīhi* — one who has a lot of rice
rāma-kṛṣṇa — Balarāma and Kṛṣṇa	*dvandva* — a pair

To give a general understanding of the six kinds of compounds, these are the basic definitions:

1) A *śyāmarāma-samāsa* is a compound in which an adjective is compounded with a noun.

2) A *trirāmī-samāsa* is a compound in which a number is compounded with a noun.

3) A *kṛṣṇapuruṣa-samāsa* is a compound in which the relationship of its members is determined by a particular *viṣṇubhakti.* For example, *kṛṣṇa-puruṣaḥ* is a *ṣaṣṭhī-tatpuruṣa* which means *kṛṣṇasya puruṣaḥ* (Kṛṣṇa's man), *alaṅkāra-kaustubhaḥ* is a *caturthī-tatpuruṣa* which means *alaṅkārāya kaustubhaḥ* (a Kaustubha jewel for poetics, in other words "a jewel to shed light on poetics"), and so on.

4) A *pītāmbara-samāsa* is a compound in which an adjective is compounded with a noun; in addition, the *pītāmbara* itself is an adjective of a noun outside the compound. For example, *pītāmbaraḥ* does not refer to the yellow cloth itself but to the person who has the yellow cloth, namely Kṛṣṇa.

5) A *rāmakṛṣṇa-samāsa* is a compound in which two or more nouns are related to each other by the word *ca* (and).

6) An *avyayībhāva-samāsa* is a compound in which an *avyaya* is compounded with a noun and the whole compound becomes an *avyaya* (indeclinable).

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1 For the details, consult the footnote in *vṛtti* 627.

2 All the names, except *karma-dhāraya* and *dvandva,* serve as examples of the *samāsas* they represent. In this regard, the Dictionary of Grammar says there is no satisfactory explanation of why the term *karma-dhāraya* is used to represent the descriptive compound, since *karma-dhāraya* itself is an *upapada-samāsa. Śākaṭāyana* indicates that *karma* here means *viśeṣaṇam.* So one explanation is that *karma-dhāraya* means *viśeṣaṇaṁ dhārayati* (that which has a *viśeṣaṇa*).

3 The *vigraha* of *dvi-guḥ* is *dvābhyāṁ gobhyāṁ krītaḥ* (bought with two cows, meaning "worth two cows"). This is an example when the meaning of a *taddhita pratyaya* is the *viṣaya* (ref. *Bṛhat* 1724 and 1725). Here the *taddhita pratyaya* called *mādhava-ṭha* is applied in the sense of *tena krītam* (*Bṛhat* 2800), but then it undergoes *mahāhara* by *adhyardha-pūrvāt tri-rāmyāc cārhīyasya mahāharo 'saṁjñāyām* (*Bṛhat* 2791). Thus *ādi-sarveśvarasya vṛṣṇīndro nṛsiṁhe* (1042) is not applied; nor is the *taddhita pratyaya [ṭ]a* applied after *dvi-gu* by *gor ataddhita-luki* (*Bṛhat* 2162), because there is *luk* (*mahāhara*) of the *taddhita pratyaya mādhava-ṭha.*

९१६ । अन्तर्भिन्नपदत्वेऽप्येकनामत्वेन योजनं समासः ।

916. antar-bhinna-padatve 'py eka-nāmatvena yojanaṁ samāsaḥ

antar-bhinna-padatve—when there is the state of having separate *padas* (*viṣṇupadas*) inside; *api*—even; *eka-nāmatvena*—into one *nāma; yojanam*—combining; *samāsaḥ*—compounding.

The combination [of two or more words] into one *nāma* that contains separate words inside it is called *samāsa.*

Amṛta—Here Jīva Gosvāmī repeats the aforesaid definition of *samāsa* (*vṛtti* 775). The intended meaning is that the combination of two or more words, whether *sub-antas* or *tiṅ-antas,* into one *nāma* is called a *samāsa.*

In that regard, even though we end up with one word, it is accepted that that one word contains separate words inside it. This is just so we can perform various *kāryas* (operations).[249]

९१७ । स च परस्परसम्बन्धार्थानां स्वाद्यन्तानाम् ।

917. sa ca paraspara-sambandhārthānāṁ sv-ādy-antānām

saḥ—it (*samāsa*); *ca*—and; *paraspara-sambandha-arthānām*—which have the sense of relationship with one another; *sv-ādy-antānām*—of words which end in a *sv-ādi viṣṇubhakti.*

And *samāsa* takes place for those words which end in a *sv-ādi-viṣṇubhakti* and have the sense of relationship with one another.

paraspara-grahaṇam anya-sāpekṣatā-nirāsārtham.

Vṛtti—The word *paraspara* (with one another) is included to disallow a dependence on another word.

Amṛta—In this *sūtra,* Jīva Gosvāmī states a *niyama* of the previous *sūtra. Samāsa* takes place for words which have the sense of relationship with one another; it does not take place for words which do not have the sense of relationship with each other. For example, in: *gauḥ kṛṣṇaḥ vṛndāvanam* (Cow,

249 For example, since each word inside a compound is considered a separate *viṣṇupada,* the *viṣṇupadānta-kāryas* like *sa-ra-rāmayor viṣṇusargo viṣṇupadānte* (93), *nāmāntasya nasya haro viṣṇupadānte* (190), and so on are applied inside the compound.

Kṛṣṇa, Vṛndāvana), the individual meanings of the words are certainly there, but there is no relationship between them. In other words, the individual meanings of these words have not specifically united to remove the *ākāṅkṣā* (expectancy) (ref. *Saṁśodhinī* 645).

When there is such an absence of relationship, the lack of capability is the only cause. Indeed, Jīva Gosvāmī specifies this by saying *paraspara-grahaṇam.* Thus, in *gauḥ kṛṣṇasya, puruṣo rāmasya* (The cow of Kṛṣṇa, the man of Rāma), because Kṛṣṇa and the man cannot possibly have a relationship with one another here since the word *kṛṣṇa* is in a relationship with the word *go* and the word *puruṣa* is in a relationship with the word *rāma,* there can be no *samāsa* of the words *kṛṣṇa* and *puruṣa.* Moreover, it is also understood from the word *paraspara* (with one another) that even when there is a relationship, *samāsa* (compounding) does not take place if there is a dependence on another word, as in: *śyāmo rāmo mahān* (green Rāma is great).[250]

९१८ । समासवाक्यं विग्रहः ।

918. samāsa-vākyaṁ vigrahaḥ

samāsa-vākyam—the words (*vākya*) of the *samāsa; vigrahaḥ*—*vigraha* (analytical separation).

The declined words[251] of the *samāsa* are called the *vigraha.*

Amṛta—This *sūtra* means *samāsasyārtha-kathana-rūpaṁ yad vākyaṁ prayujyate sa eva vigraha ucyate,* "The sentence (*vākya*) (or clause) which is used to explain the meaning of the *samāsa* is called the *vigraha.*" Some call it the *vyāsa-vākya,* "the words of the separation (*vyāsa*)." The word *vigraha* is formed by applying the *kṛt pratyaya a[l]* in *bhāve prayoga* or *karaṇe prayoga* (*sūtra* 894). Thus it means *viśeṣeṇa grahaṇam* (specific understanding) or *viśeṣeṇa gṛhyate jñāyate 'nena* (that by which there is a specific understanding (*gṛhyate* = *jñāyate*)).

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250 In this instance, there can be no *samāsa* of the words *śyāma* and *rāma,* even though they have a relationship with each other, because there is a dependence on another word, namely the *viśeṣaṇa mahān* (great).

251 "Words" here means *padas* (*viṣṇupadas*) not *nāmas.* In this regard, *Amara-koṣa* defines the word *vākya* as follows: *tiṅ-sub-anta-cayo vākyaṁ kriyā vā kārakānvitā,* "The word *vākya* can refer to a group of words which end in a *tiṅ* (*tib-ādi-viṣṇubhakti*) or *sup* (*sv-ādi-viṣṇubhakti*), or it can refer to a *kriyā* along with its *kārakas.*" The first definition is similar to *Sāhitya-darpaṇa's* definition and the second definition is similar to Jīva Gosvāmī's definition (see *Saṁśodhinī* 645 for both).

Saṁśodhinī—*Siddhānta-kaumudī* gives a similar definition of the word *vigraha: vṛtty-arthāvabodhakaṁ vākyaṁ vigrahaḥ,* "The words (*vākya*) which explain the meaning of the *vṛtti* (*samāsa*) are called the *vigraha.*" Thus *vigraha* is sometimes translated as "the analysis." *Vigraha* also means "separation." Thus the Dictionary of Grammar defines *vigraha* as "the separation of the constituent words of a compound word."

In this regard, since the word *samāsa* is formed from the *kṛt pratyaya [gh]a[ṇ]* which can be applied both in *bhāve prayoga* and *karmaṇi prayoga,* it is used to refer both to the process of combining (*samasana*) and to the compound word (*samasta*) that results from the process of combining. For example, in this *sūtra,* the word *samāsa* refers to the compound word, whereas in *sūtra* 916 it refers to the process of combining. One simply has to judge the meaning from the context.

९१९ । सूत्रे तृतीयान्तेन प्रथमान्तं समस्यते, तच्च पूर्वम् ।

919. sūtre tṛtīyāntena prathamāntaṁ samasyate, tac ca pūrvam

sūtre—in a *sūtra; tṛtīyā-antena*—with the word that ends in the *tṛtīyā viṣṇubhakti; prathamā-antam*—the word that ends in the *prathamā viṣṇubhakti; samasyate*—is compounded; *tat*—that (the word that ends in the *prathamā viṣṇubhakti*); *ca*—and; *pūrvam*—first.

In a *samāsa-sūtra,* the word that ends in the *prathamā viṣṇubhakti* is compounded with the word that ends in the *tṛtīyā viṣṇubhakti,* and the word that ends in the *prathamā viṣṇubhakti* is placed first in the compound.

samāsa-vidhāna-sūtre tṛtīyāntena saha prathamāntaṁ padaṁ samasyate iti sarvatraiva jñeyam. tac ca pūrvaṁ nipātyam.

Vṛtti—This *sūtra* means: *samāsa-vidhāna-sūtre tṛtīyāntena saha prathamāntaṁ padaṁ samasyate iti sarvatraiva jñeyam, tac ca pūrvaṁ nipātyam,* "In a *sūtra* which ordains *samāsa,* the word that ends in the *prathamā viṣṇubhakti* is compounded with the word that ends in the *tṛtīyā viṣṇubhakti.* This should be understood in all instances. And the word that ends in the *prathamā viṣṇubhakti* is placed first."

Amṛta—This is a *paribhāṣā-sūtra* that applies throughout this *prakaraṇa.* Here the word *tat* means *prathamāntam,* and the word *nipātyam* means *nipātyate* or, in other words, *sthāpyate* (is placed).

Tatra samāsa-viśeṣā yathā

In this regard, the different kinds of compounds will now be described.

९२० । विशेषणं तुल्याधिकरणेन ।

920. viśeṣaṇaṁ tulyādhikaraṇena

viśeṣaṇam—a modifier; *tulya-adhikaraṇena*—with a word which has the same *adhikaraṇa* (object or resting place, i.e. the same case ending) (ref. *Saṁśodhinī* 219).

A *viśeṣaṇa* is compounded with a word which has the same *adhikaraṇa,* and the compound so formed is called *śyāmarāma* (922).

tulyādhikaraṇena saha viśeṣaṇaṁ samasyate. evaṁ sarvatra vṛttiḥ kalpyā.

VṚTTI—This *sūtra* means *tulyādhikaraṇena saha viśeṣaṇaṁ samasyate,* "A *viśeṣaṇa* is compounded with a word which has the same *adhikaraṇa.*" The explanations of all the other *sūtras* should be made in the same way.

AMṚTA—This *sūtra* means *tulyādhikaraṇena viśeṣyeṇa saha viśeṣaṇaṁ tulyādhikaraṇaṁ samasyate,* "A *tulyādhikaraṇa-viśeṣaṇa* is compounded with a *tulyādhikaraṇa-viśeṣya.*" The definitions of the *viśeṣya* (main noun) and *viśeṣaṇa* (adjective, modifier) were given previously in the *sūtra: jāti-guṇa-kriyā-dvārā yasya viśeṣaḥ kathyate tad viśeṣyam, yena tad-viśeṣaḥ kathyate tad viśeṣaṇam* (220). Even though the word *tulyādhikaraṇa* can refer to both the *viśeṣya* and the *viśeṣaṇa,* still, by the process of elimination, it only refers to the *viśeṣya* here, because the *viśeṣaṇa* will be specifically mentioned in the future *sūtra: kvacid viśeṣaṇena ca viśeṣaṇaṁ samasyate* (925).

SAṀŚODHINĪ—This *sūtra* is Jīva Gosvāmī's equivalent to the Pāṇinian *sūtra viśeṣaṇaṁ viśeṣyeṇa bahulam* (*Aṣṭādhyāyī* 2.1.57). Thus the understanding of this *sūtra* is that a *viśeṣaṇa* is compounded with a *viśeṣya* if both of them have the same *adhikaraṇa.*[252] For example, in the example *śyāmo rāmaḥ* (green Rāma), the quality of being green resides in the same object that the quality of being one whose name is Rāma resides in, and thus the *viśeṣaṇa* and the *viśeṣya* have the same *adhikaraṇa,* since the qualities expressed by them reside in the same object, namely the person called Rāma. Thus the *viśeṣaṇa*

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252 Another proof that the word *tulyādhikaraṇena* here refers to the *viśeṣya* is that Jīva Gosvāmī ends this section with the words *tad evaṁ viśeṣyeṇa viśeṣaṇasya samāsa uktaḥ,* "The *samāsa* of a *viśeṣaṇa* with a *viśeṣya* has been described thus." (*vṛtti* 924)

takes the same *viṣṇubhakti* as the *viśeṣya* by *sūtra* 219. But as regards *kṛṣṇasya bhaktaḥ* (Kṛṣṇa's devotee), the quality of being one whose name is Kṛṣṇa and the quality of being a devotee reside in two different objects, namely the person called Kṛṣṇa and the devotee. Thus the *viśeṣaṇa* is *vyadhikaraṇa* in relation to the *viśeṣya,* and therefore it takes a different *viṣṇubhakti* (926).

९२१ । पीताम्बरात्प्राक्समासाः कृष्णपुरुषसंज्ञाः ।

921. pītāmbarāt prāk samāsāḥ kṛṣṇapuruṣa-saṁjñāḥ

pītāmbarāt—pītāmbara (*sūtra* 963); *prāk*—up to (but not including); *samāsāḥ*—the *samāsas; kṛṣṇa-puruṣa-saṁjñāḥ*—called *kṛṣṇapuruṣas.*

The *samāsas* up to *pītāmbara* are called *kṛṣṇapuruṣas.*

tat-puruṣā iti prāñcaḥ.

VṚTTI—The earlier grammarians called them *tat-puruṣas.*

AMṚTA—This *sūtra* is both a *saṁjñā-sūtra* and an *adhikāra-sūtra.* In the opinion of some earlier grammarians, there are four kinds of compounds:

1. The *tatpuruṣa,* which is *uttara-pada-pradhāna* (a compound in which the last word is the main thing);
2. The *avyayībhāva,* which is *pūrva-pada-pradhāna* (in which the first word is the main thing;
3. The *dvandva,* which is *ubhaya-pada-pradhāna* (in which both words are the main thing); and
4. The *bahuvrīhi,* which is *anya-pada-pradhāna* (in regard to which another word (the noun of which the *bahuvrīhi* is an adjective) is the main thing).

The *dvigu* and the *karmadhāraya* are included in the category of *tatpuruṣa* because they generally have the nature of being *uttara-pada-pradhāna.*

What is described here is simply the general nature of these compounds, because it will be described how, even though the compounds formed by *prāptāpanne dvitīyayā* (938) and *aty-ādayo dvitīyayā* (959) are *tat-puruṣas,* they are *pūrva-pada-pradhāna.* But it should be known that this is an exception made on the basis of the type of meaning.

SAṀŚODHINĪ—Of the types of compounds, Kṛṣṇa says He is the *rāmakṛṣṇa-samāsa* (*dvandvaḥ sāmāsikasya ca, Bhagavad-gītā* 10.33). Baladeva Vidyābhūṣaṇa comments that this compound is superior because both words have equal importance.

९२२ । तेष्वयं श्यामरामसंज्ञः ।

922. teṣv ayaṁ śyāmarāma-saṁjñaḥ

teṣu—among them (the *kṛṣṇapuruṣa-samāsas*); *ayam*—this *samāsa* (the one described in *sūtra* 920); *śyāma-rāma-saṁjñaḥ*—is called *śyāmarāma.*

Among the *kṛṣṇapuruṣa-samāsas,* the *samāsa* described in *sūtra* 920 is called *śyāmarāma.*

karmadhāraya iti prāñcaḥ. śyamaś cāsau rāmaś ceti, rāmaś cāsau śyāmaś ceti vā vigrahe, prathamāntatayā sūtra-nirdiṣṭasya viśeṣaṇasyaiva pūrva-nipāte prāpte śyāma-padasyaiva pūrva-sthitiḥ. ca-śabdārthaḥ samāsenaivocyate iti tad-aprayogaḥ, "uktārthānām aprayogaḥ" iti nyāyena. antaraṅga-sv-āder mahāhara eka-padatvārambhe. nāmāntaratva-prāptyā samastāt punaḥ sv-ādayas tato 'vāntarāneka-padatve 'py eka-padatvam, śyāma-rāmaḥ. atra varṇāntara-rāmau vyāvartya viśeṣa-kathanāt śyāma-padasya viśeṣaṇatvam. yatraiva śyāmatvaṁ tatraiva rāma-saṁjñatvam iti tulyādhikaraṇatvam, na tu kṛṣṇasya puruṣa ity-ādau, kṛṣṇādi-śabdānām eva viśeṣaṇatve 'pi vyadhikaraṇatvam; yad uktam—"bhinna-pravṛtti-nimittayor ekasminn arthe vṛttiḥ samānādhikaraṇyam" iti. evaṁ parama-puruṣaḥ. san puruṣa ity atra śatr-antāt kṛta-harasya soḥ punar mahāhare numaḥ sat-saṅgānta-harasya cāpāye sat-puruṣa ity-ādi. eka-vaiṣṇavaḥ, purāṇa-vaiṣṇavaḥ, kevala-vaiṣṇava ity-ādi. anya-sāpekṣatve śyāmo rāmo mahān ity atra na samāsaḥ. evaṁ ➲vigraha-samāsayor vikalpaḥ⊂.

VṚTTI—The earlier grammarians called it *karma-dhāraya.* When we have the *vigraha śyamaś cāsau rāmaś ca* (He is green, and He is Rāma) or *rāmaś cāsau śyāmaś ca* (He is Rāma, and He is green), only the word *śyāmaḥ* is placed first in the compound, because in *sūtra* 920 only the *viśeṣaṇa* is placed first because it ends in the *prathamā viṣṇubhakti* (*sūtra* 919). The meaning of the word *ca* is expressed by the compound itself, and so the word *ca* is left out of the compound, in accordance with the maxim *uktārthānām aprayogaḥ* (Words whose sense has already been expressed are not employed) (*vṛtti* 600). *Antaraṅga-sv-āder mahāhara eka-padatvārambhe* (601) is applied, and then ➲*nāmāntaratva-prāptyā samastāt punaḥ sv-ādayaḥ*⊂ (the *sv-ādis* are applied again after the resultant compound word since it is a separate new *nāma*). Thus we get *śyāma-rāmaḥ* (green Rāma), which is one *pada* (*viṣṇupada*) that contains separate *padas* inside it.

➢ *śyāmaḥ* <1.1> + *rāmaḥ* <1.1> → (920, 601) *śyāma-rāma* → (87) *śyāma-rāma* + *s[u]* → (93) *śyāma-rāmaḥ* (green Rāma) <1.1>.

In this regard, the word *śyāmaḥ* (green) is a *viśeṣaṇa* because it describes a distinguishing feature and thus excludes the other two Rāmas whose colors are different. The condition of being *tulyādhikaraṇa* is fulfilled here because the quality of being green resides in the same object that the quality of being one whose name is Rāma resides in, but the condition of being *tulyādhikaraṇa* is missing in cases like *kṛṣṇasya puruṣaḥ* (Kṛṣṇa's man) and so on. because, even though the words *kṛṣṇa* and so on are *viśeṣaṇas,* they are *vyadhikaraṇa.* In this regard, it is said that *sāmānādhikaraṇya* (the condition of being *samānādhikaraṇa / tulyādhikaraṇa*) is the existence of the two different *pravṛtti-nimittas* [253] in one object.

In the same way we get *parama-puruṣaḥ* (the Supreme Person).

➢ *paramaḥ* <1.1> + *puruṣaḥ* <1.1> → (920, 601) *parama-puruṣa* → (87) *parama-puruṣa* + *s[u]* → (93) *parama-puruṣaḥ* (the Supreme Person) <1.1>.

When we have *san puruṣaḥ,* the *s[u]* which has already undergone *hara* due to coming after a word which ends in the *kṛt pratyaya [ś]at[ṛ]* (*sūtra* 138), further undergoes *mahāhara* (*sūtra* 601), and thus *n[um]* and the deletion of the final *varṇa* of the *sat-saṅga* (*sūtra* 176) are undone and we get *sat-puruṣaḥ* (a saintly person) and so on.

➢ *san* <1.1> + *puruṣaḥ* <1.1> → (920, 601) *sat-puruṣa* → (87) *sat-puruṣa* + *s[u]* → (93) *sat-puruṣaḥ* (a saintly person) <1.1>.

Other examples are *eka-vaiṣṇavaḥ* (the best Vaiṣṇava), *purāṇa-vaiṣṇavaḥ* (an old Vaiṣṇava), *kevala-vaiṣṇavaḥ* (a pure Vaiṣṇava), and so on. But in *śyāmo rāmo mahān* (green Rāma is great), *samāsa* cannot be done because there is dependence on another word (*vṛtti* 917). In this way there is an option of *vigraha* or *samāsa.*

Amṛta—The word *teṣu* here means *kṛṣṇapuruṣeṣu* (among the *kṛṣṇapuruṣa-samāsas*). In the *vṛtti,* Jīva Gosvāmī demonstrates the use of the *paribhāṣā: sūtre tṛtīyāntena prathamāntaṁ samasyate, tac ca pūrvam* (919) with the sentence beginning "When we have the *vigraha.*" In the *sūtra* ordaining *samāsa,* namely *viśeṣaṇaṁ tulyādhikaraṇena* (920), the word *viśeṣaṇa*

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253 As explained by *Amṛta* below, a *pravṛtti-nimitta* is that which is referred to by the use of a word. In *vṛtti* 1199, Jīva Gosvāmī makes it clear that a *pravṛtti-nimitta* is either a *jāti,* a *guṇa,* or a *kriyā.* In this case, the two *guṇas śyāmatvam* (being green) and *rāma-saṁjñatvam* (being one whose name is Rāma) both reside in the same object, namely the son of Daśaratha. Thus the words *śyāma* and *rāma* have the same *adhikaraṇa.*

ends in a *prathamā viṣṇubhakti,* thus the *viśeṣaṇa* is compounded with the *tulyādhikaraṇa,* and the *viśeṣaṇa* is placed first in the compound. *Antaraṅga-sv-āder mahāhara eka-padatvārambhe* is a mere repetition of the *sūtra* that was spoken previously (*sūtra* 601). *Eka-padatvārambhe* is analyzed as *eka-padatvasya ārambhe* where *ārambhe* means *prathame* (at first, before). Thus *eka-padatvārambhe* means *eka-padī-bhāvāt pūrvam eva* (before becoming a single word). *Antaraṅga-sv-ādeḥ mahāharaḥ* means *samāsāṅgī-bhūtayor dvayoḥ padayor bahuṣu padeṣu vā sthitasyāḥ sv-ādi-viṣṇubhakter mahāharaḥ* (A *sv-ādi viṣṇubhakti* situated in the two or more words that have become the components of the compound word undergoes *mahāhara*).[254]

With the sentence beginning "In this regard", Jīva Gosvāmī establishes how the word *śyāmaḥ* is a *viśeṣaṇa*. The two other Rāmas whose colors are different are the white Rāma, namely Baladeva, and the red Rāma, namely Paraśurāma. Because the word *śyāmaḥ* exludes these two Rāmas and indicates a particular meaning in the form of *śyāmatvam* (greenness), it is a *viśeṣaṇa.* It is well-known that this greenness is found only in the son of Daśaratha, and not in the other two Rāmas mentioned here. After proving how the word *śyāmaḥ* is a *viśeṣaṇa,* Jīva Gosvāmī then shows how the word *rāmaḥ* is *tulyādhikaraṇa.* He does this with the sentence beginning "The condition of being *tulyādhikaraṇa.*" With the statement of the earlier grammarians beginning "In this regard," Jīva Gosvāmī states the definition of *tulyādhikaraṇa. Pravṛtti-nimitta* is analyzed as *pravṛtteḥ nimittam,* "that which is expressed or referred to (*nimittam = abhidheyaḥ*) by the use of the word (*pravṛtteḥ = śabda-prayogasya*)."

The *vigraha* of *parama-puruṣaḥ* is *paramaś cāsau puruṣaś ca* (He is supreme, and He is a person). Regarding the compounding of *san puruṣaḥ,* the *s[u]* which has already undergone *hara* by *rādhā-viṣṇujanābhyām īpaś ca trivikramāt sor haraḥ* (138) due to coming after the word *sat[ṛ],* which ends in the *kṛt pratyaya [ś]at[ṛ],* further undergoes *mahāhara* by *antaraṅga-sv-āder mahāhara eka-padatvārambhe* (601). Then *n[um]* disappears due to the disappearance of its *nimitta* in the form of the *kṛṣṇa-sthāna* (*sūtra* 174), and the deletion of the final *varṇa* of the *sat-saṅga* (*sūtra* 176) is undone since there is no longer a *sat-saṅga* due to the disappearance of *n[um].* This is the understanding. Due to the words "and so on" in "*sat-puruṣaḥ* (a saintly person) and so on", we also get *bhrājat-kapolaḥ* (a shining cheek), *pacad-vaiṣṇavaḥ* (a cooking Vaiṣṇava), and so on.

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254 The *sv-ādi viṣṇubhaktis* situated at the end of the component words of a compound word are *antaraṅga* in regard to the *viṣṇubhakti* that will be applied after the whole compound word. In this regard, one should remember the maxim *bhāvini bhūta-vad upacāraḥ* (*vṛtti* 394).

Eka-vaiṣṇavaḥ means *mukhya-vaiṣṇavaḥ* (the best Vaiṣṇava), in accordance with the following quote from *Amara-koṣa: eke mukhyānya-kevalāḥ,* "*Eka* means *mukhya* (chief, best), *anya* (other), and *kevala* (only)."[255] *Kevala-vaiṣṇavaḥ* means *viṣṇor ananyāśrayaḥ* (one who has no shelter other than Viṣṇu). Due to the words and so on, we get *nava-vaiṣṇavaḥ* (a new Vaiṣṇava), *prācīna-vaiṣṇavaḥ* (an old Vaiṣṇava), *pūrvācāryaḥ* (a previous *ācārya*), *para-dharmaḥ* (the topmost duty), *sama-guṇaḥ* (the same quality), *carama-padārthaḥ* (the last thing), and so on.

Saṁśodhinī—The purport of the statement *vigraha-samāsayor vikalpaḥ* (there is an option of *vigraha* or *samāsa*) is that all the *samāsas* described in the *sūtras* of the *Samāsa-prakaraṇa* are optional unless they are specifically ordained as compulsory or unless they are specifically prohibited. Thus we can say *śyāmo rāmaḥ* (green Rāma) or we can say *śyāma-rāmaḥ* (green Rāma). Likewise we can say *kṛṣṇasya puruṣaḥ* (Kṛṣṇa's man) or *kṛṣṇa-puruṣaḥ* (Kṛṣṇa's man), *pītam ambaraṁ yasya saḥ* (one who has yellow cloth) or *pītāmbaraḥ* (one who has yellow cloth), and so on. Here the term *vigraha* means using the words separately like in a normal sentence (*vākya*).

Amṛta—With the example *śyāmo rāmo mahān,* Jīva Gosvāmī illustrates the dependence on another word that was disallowed by the inclusion of the word *paraspara* in *paraspara-sambandhārthānām* (917). Here the meaning of the word *rāmaḥ* certainly has a relationship with the meaning of the word *śyāmaḥ,* but the word *rāmaḥ* is dependent on the word *mahān,* and so there is no *samāsa.* The statement *vigraha-samāsayor vikalpaḥ* (there is an option of *vigraha* or *samāsa*) only applies when the *samāsa* is made optional due to the word *bahulam* in *sūtra* 914, because it cannot possibly occur when *samāsa* is prohibited or when there is a *nitya-samāsa* (compulsory *samāsa*), since *nitya-samāsas* do not have a *vākya* (*vigraha*). For example, in the case of *rāmo jāmadagnyaḥ* (*vṛtti* 924), *samāsa* is prohibited, and so the *vākya* is compulsory. And in the case of *kṛṣṇa-sarpaḥ* (*vṛtti* 923), there is no *vigraha* because the *samāsa* is compulsory. Generally, *kṛt-samāsas* are compulsory *samāsas* (*nitya-samāsas*) included within the *kṛṣṇapuruṣa* category.

Someone might argue, "Although the Pāṇinians list the *sūtras upapadam atiṅ* (2.2.19) and *amaivāvyayena* (2.2.20)[256] under the *adhikāra sūtra tat-puruṣaḥ*

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255 In this regard, when we see the words "*ity eke*" (*vṛtti* 60, 1046, etc.), *eke* means "others." Sometimes this is translated as "some say that ...".

256 These two *sūtras* are the Pāṇinian equivalent to our *sūtra: upendrory-ādi-vy-antāj-anta-pūrva-padāni kṛdantena samasyante, pūrva-padaṁ tv am-antenaivāvyaya-kṛdantena* (776).

(2.1.22), this is not done in our treatise and moreover, in the *Kṛdanta-prakaraṇa,* it is not even mentioned that the *kṛt-samāsas* are considered a subcategory of the *kṛṣṇapuruṣas.* So how can they be considered a subcategory of the *kṛṣṇapuruṣas*? In this matter, a few things have to be taken into consideration. The *kṛt-samāsas* are ordained at the exact same time that the *kṛt pratyaya* itself is ordained, and only after the *kṛt-samāsas* are done are the *sv-ādis* applied. Therefore the earlier grammarians made the *paribhāṣā: gati-kārakopapadānāṁ kṛdbhiḥ saha samāsa-vacanaṁ prāk sub-utpatteḥ,* "*Gatis, kārakas,* and *upapadas* are compounded with *kṛdantas* before a *sup* is added [to the *kṛdanta*]." Otherwise, if *samāsa* were done with the *kṛdanta* after the *sv-ādis* had been applied, practically all *samāsas* would be *kṛt-samāsas,* since most words end in a *kṛt pratyaya* anyway. But in the current *prakaraṇa,* the *samāsa* of the *sub-antas* and *tiṅ-antas* takes place only after the *sv-ādis* have been applied. Therefore one has to accept that the *kṛt-samāsa* is of a different nature, and so the rule dealing with the *kṛt-samāsa* (*sūtra* 776) was ordained separately in the *Kṛdanta-prakaraṇa.*

The real reason why the *kṛt-samāsas* are included within the *kṛṣṇapuruṣa* category is that they are *uttara-pada-pradhāna* (*Amṛta* 921). For example, when an *upendra* or *ury-ādi* is compounded with a *kṛdanta,* as in the case of *prakṛtya, urī-kṛtya,* and so on, the *kṛdanta* alone is *pradhāna* (the main thing) because the *upendras* and *ury-ādis* are just *dyotaka avyayas.* The same applies to *vaiṣṇavī-kṛtya, satyā-kṛtya,* and so on, because the *taddhita pratyayas vi* and *ā[c]* too are simply *dyotaka avyayas.* When a *pūrva-pada* is compounded with a *kṛdanta,* as in *viśva-kāraḥ, sṛṣṭi-kṛt, sadṛśaḥ,* and so on, the *kṛdanta* is *pradhāna* because only the *kṛdanta* is *ukta* since the *kṛt-pratyaya* is ordained in *kartari prayoga* and so on [whereas *viśvam* <2.1> and the other first words are *anukta*].

९२३ । बाहुल्यात्क्वचिन्नित्यसमासः ।

923. bāhulyāt kvacin nitya-samāsaḥ

bāhulyāt—because the *samāsas* are *bahula* (*sūtra* 914); *kvacit*—sometimes; *nitya-samāsaḥ*—compulsory *samāsa.*

Because the *samāsas* are *bahula,* sometimes the *samāsa* described in *sūtra* 920 is compulsory.

kṛṣṇa-sarpaḥ sarpa-jāti-viśeṣaḥ. lohita-śālir dhānya-jāti-bhedaḥ. stoka-kṛṣṇas tan-nāmā śrī-kṛṣṇasya sakhā. samāsenaiva tat-tat-pratipatter nityatvam.

VṚTTI—Thus we get *kṛṣṇa-sarpaḥ,* which denotes a particular species of snake; *lohita-śāliḥ,* which denotes a special kind of rice; and *stoka-kṛṣṇaḥ,* which denotes Kṛṣṇa's friend named Stoka-kṛṣṇa. The compulsoriness is because the understanding of these various compound words comes only through the compound words themselves.

AMṚTA—It will be explained in *vṛtti* 950 that *nitya-samāsas* cannot be explained by separating the words of the *samāsa.* Thus in the last sentence of the *vṛtti* Jīva Gosvāmī explains how the understanding takes place without a *samāsa-vākya* (explanation of the constituent words of the *samāsa*). The meaning is that there is a compulsoriness because there is no option, simply because there is no *samāsa-vākya* since the understanding takes place only by the *śakti* of the compound word.

SAṀŚODHINĪ—As explained in *vṛtti* 950, there is no *vigraha* for a *nitya-samāsa,* because in the case of *nitya-samāsas,* the *samāsa* itself is the unit that conveys the meaning, unlike other *samāsas* where the meaning is conveyed by arranging as a sentence the declined words of the *samāsa.* For example, although one can analyze *śyāma-rāmaḥ* (green Rāma) as *śyamaś cāsau rāmaś ca* (He is green, and He is Rāma), one cannot analyze the *nitya-samāsa stoka-kṛṣṇaḥ,* which denotes Kṛṣṇa's friend Stoka-kṛṣṇa, as *stokaś cāsau kṛṣṇaś ceti* (he is small, and he is Kṛṣṇa) because that will give us the meaning of "baby Kṛṣṇa", the son of mother Yaśoda, whereas here we are talking about Kṛṣṇa's friend named Stoka-kṛṣṇa. Similarly, the *nitya-samāsa kṛṣṇa-sarpaḥ* denotes a particular species of snake whereas *kṛṣṇaḥ sarpaḥ* denotes any snake whose color is black. Likewise the *nitya-samāsa lohita-śāliḥ* denotes a special kind of rice, whereas *lohitaḥ śāliḥ* denotes any red rice.

In the *Bṛhat* is a description of a type of compound similar to *nitya-samāsa.* It is called *kevala-samāsa* (abstract compound). A very common one is *bhūta-pūrvaḥ* (existing before), which Jīva Gosvāmī explains as *bhūtaḥ pūrvam* (*Bṛhat* 1857 *vṛtti*). *Amṛta* points out that "*bhūtaḥ pūrvam*" is a mere description of the meaning: it is not a *vigraha.* An example of the usage of this word is *abhūta-pūrvaḥ* in *Bhāgavatam* 10.14.49, which Viśvanātha Cakravartī explains as *pūrvaṁ na bhūtaḥ.*

९२४ । क्वचिन्न समासः

924. kvacin na samāsaḥ

kvacit—sometimes; *na*—not; *samāsaḥ—samāsa.*

Because the *samāsas* are *bahula,* sometimes the *samāsa* described in *sūtra* 920 is forbidden.

rāmo jāmadagnyaḥ, vyāsaḥ pārāśaryaḥ, arjunaḥ kārtavīryaḥ. tad evaṁ viśeṣyeṇa viśeṣaṇasya samāsa uktaḥ.

Vṛtti—Examples are *rāmo jāmadagnyaḥ* (Rāma, the son of Jamadagni), *vyāsaḥ pārāśaryaḥ* (Vyāsa, the son of Parāśara), and *arjunaḥ kārtavīryaḥ* (Arjuna, the son of Kṛtavīrya). Thus, the *samāsa* of a *viśeṣaṇa* with a *viśeṣya* has been described.[257]

Amṛta—The word *bāhulyāt* has to be added to the *sūtra.* Because the words *rāma* and so on can also denote other persons, the words *jāmadagnya* and so on are *viśeṣaṇas,* since they distinguish one Rāma from another Rāma and so on. Still, compounding (such as *jāmadagnya-rāma*) is forbidden in this instance, because the *samāsas* are *bahula.* [In usage, such compounds are never seen.]

९२५ । क्वचिद्विशेषणेन च विशेषणं समस्यते ।

925. kvacid viśeṣaṇena ca viśeṣaṇaṁ samasyate

kvacit—sometimes; *viśeṣaṇena*—with a *viśeṣaṇa; ca*—also; *viśeṣaṇam*—a *viśeṣaṇa; samasyate*—is compounded.

kṛṣṇa-lohito dhūmra-varṇaḥ, śyāma-sundaraḥ.

Because the *samāsas* are *bahula,* sometimes a *viśeṣaṇa* is compounded with another *viśeṣaṇa,* and the compound so formed is called *śyāmarāma.*[258]

Vṛtti—Examples are *kṛṣṇa-lohitaḥ* (blackish[259]-red), which denotes the purple color, and *śyāma-sundaraḥ* (dark and beautiful, name of Kṛṣṇa).

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257 Everything in *sūtras* 922 to 924 is only an elaboration of *sūtra* 920, which is the actual *sūtra* that ordains the *samāsa.*

258 All the compounds described in *sūtras* 925 to 931 are expansions of the prototype *śyāmarāma* that was ordained in *sūtra* 920, and so they are also called *śyāmarāmas.* The proof is that Jīva Gosvāmī, in *vṛtti* 932, says *iti kṛṣṇapuruṣeṣu śyāmarāmaḥ* (Thus ends the section dealing with the *śyāmarāma samāsa* which is included among the *kṛṣṇapuruṣas*). The fact that Jīva Gosvāmī chose to make this statement in *vṛtti* 931 indicates that all the compounds described til then are called *śyāmarāmas.*

259 The word *kṛṣṇa* also means "dark blue". The combination of blue and red is purple. The proof that *kṛṣṇa* can mean "black" or "dark blue" is *Amara-koṣa's* statement: *kṛṣṇe nīlāsita-śyāma-kāla-śyāmala-mecakāḥ,* "The words *nīla, asita, śyāma, kāla, śyāmala,* and *mecaka* all refer to the *kṛṣṇa* color." For example, both the peacock and Lord Śiva are called *nīla-kaṇṭha, kāla-kaṇṭha,* and *mecaka-gala,* meaning they are both blue-necked.

Amṛta—When both words are *viśeṣaṇas,* the intention is to describe one of them as the *viśeṣya* due to its being *pradhāna* (the main thing). Both words can never be *apradhāna* (secondary in importance) because that is not mentioned in the characteristic definitions of the *samāsas* such as *pūrva-pada-pradhāna* and so on (*Amṛta* 921). Because both words are understood as *viśeṣaṇas* since both express qualities (*guṇas*), the importance of another thing is understood here by the *śakti* of the compound word. For example, *kṛṣṇa-lohitaḥ* means *dhūmra-varṇaḥ* (the purple color) and *śyāma-sundaraḥ* means *kṛṣṇaḥ.*

९२६ । किञ्चित्त्वेन विभागे गम्येऽपि ।

926. kiñcittvena vibhāge gamye 'pi

kiñcittvena—because of *kiñcit*-ness, i.e. partialness; *vibhāge*—when a division; *gamye*—is understood *api*—even.

A *viśeṣaṇa* is compounded with another *viśeṣaṇa* even when a division is understood because of partialness, and the compound so formed is called *śyāmarāma.*

kiñcid aṅgaṁ naraḥ kiñcit siṁhaḥ—nara-siṁhaḥ. śukla-kṛṣṇaḥ, kṛtākṛtaṁ, yātānuyātam.

Vṛtti—Thus, when we have the *vigraha: kiñcid aṅgaṁ naraḥ kiñcit siṁhaḥ* (part man, part lion), we get *nara-siṁhaḥ* (half man, half lion). Similarly, we get *śukla-kṛṣṇaḥ* (partially white, partially black), *kṛtākṛtam* (partially done, partially undone), and *yātānuyātam* (partially going, partially following).

Amṛta—This *sūtra* means *kiñcittvena āṁśika-rūpeṇa vibhāge gamyamāne 'pi viśeṣaṇena saha viśeṣaṇaṁ samasyate,* "A *viśeṣaṇa* is compounded with another *viśeṣaṇa* even when a division is understood because of *kiñcit*-ness (partialness)." In *kiñcid aṅgaṁ naraḥ kiñcit siṁhaḥ, naraḥ* means *nara-sadṛśam* (human-like) and *siṁhaḥ* means *siṁha-sadṛśam* (lion-like). The *vigraha* of *śukla-kṛṣṇaḥ* is *kiñcit śuklaḥ kiñcit kṛṣṇaḥ* (partially white, partially black). The other examples should be understood in the same way. Further examples are *bhuktābhuktam* (partially eaten, partially uneaten), *pītāpītam* (partially drunk, partially undrunk), *uditānuditam* (partially risen, partially unrisen) (or half said, half unsaid), *gata-pratyāgatam* (partially gone, partially returned), and so on.

Saṁśodhinī—All the compounds described in *sūtras* 925 to 931 are expansions of the prototype *śyāmarāma* that was ordained in *sūtra* 920, thus they are also called *śyāmarāmas.* The proof is that Jīva Gosvāmī, in *vṛtti* 932,

says *iti kṛṣṇapuruṣeṣu śyāmarāmaḥ* (Thus ends the section dealing with the *śyāmarāma samāsa* which is included among the *kṛṣṇapuruṣas*). The fact that Jīva Gosvāmī chose to make this statement in *vṛtti* 931 indicates that all the compounds described till then are called *śyāmarāmas.*

Atha pūrva-nipātādy-arthaṁ vaktavyāntarāṇi

Now other *sūtras* will be stated to explain *pūrva-nipāta* (placing first as an exception) and so on.

९२७ । पूर्वक्तान्तं पश्चात्क्तान्तेन ।

927. pūrva-ktāntaṁ paścāt-ktāntena

pūrva-kta-antam—a word ending in *[k]ta* that is earlier in time; *paścāt-kta-antena*—with a word ending in *[k]ta* that is later in time.

A word ending in *[k]ta* which expresses an earlier action is compounded with a word ending in *[k]ta* which expresses a later action, and the compound so formed is called *śyāmarāma.*

pūrvaṁ snātaḥ paścād anuliptaḥ—snātānuliptaḥ.

Vṛtti—For example, when we have the *vigraha: pūrvaṁ snātaḥ paścād anuliptaḥ* (first bathed, then anointed), we get *snātānuliptaḥ* (bathed and anointed).

Amṛta—All the *sūtras* from 927 to 931, which are only expansions of the prototype *sūtras viśeṣaṇaṁ tulyādhikaraṇena* (920) and *kvacid viśeṣaṇena ca viśeṣaṇam* (925), are made just to create restrictions about which word can be placed first. Therefore these rules set aside *viśeṣaṇaṁ tulyādhikaraṇena* (920) and *kvacid viśeṣaṇena ca viśeṣaṇam* (925).

Saṁśodhinī—The words *snātaḥ* and *anuliptaḥ* are both *viśeṣaṇas,* and thus they could have been compounded with each other by *kvacid viśeṣaṇena ca viśeṣaṇam* (925). But the problem would have been that either one of them could have been placed first in the compound since the word *viśeṣaṇam* in *sūtra* 925 ends in a *prathamā viṣṇubhakti* and both of them are *viśeṣaṇas.* Thus we could have gotten *snātānuliptaḥ* or *anulipta-snātaḥ.* But in reality only *snātānuliptaḥ* is acceptable since it expresses the correct order of events. Thus this rule is made just to create the restriction that only the word ending in *[k]ta* that expresses the earlier action can be placed first in the compound and not the word ending in *[k]ta* that expresses the later action.

९२८ । उपमेयं व्याघ्रादिभिरुपमानैः ।

928. upameyaṁ vyāghrādibhir upamānaiḥ

upameyam—an *upameya* (that which is compared, the subject of comparison); *vyāghra-ādibhiḥ*—*vyāghra* (tiger) and so on; *upamānaiḥ*—with the *upamānas* (that which the *upameya* is compared to, the object of comparison, often called the standard of comparison).

An *upameya* is compounded with an *upamāna* such as *vyāghra,* and the compound so formed is called *śyāmarāma.*

puruṣo vyāghra iva—puruṣa-vyāghraḥ. puruṣo vyāghra iva śūra iti tu sāpekṣatvāt.

VṚTTI—Thus, when we have the *vigraha: puruṣo vyāghra iva* (a man like a tiger), we get *puruṣa-vyāghraḥ.* But *samāsa* cannot be done in instances like: *puruṣo vyāghra iva śūraḥ* (a man as strong as a tiger), because there is a dependence on another word (*vṛtti* 917).

AMṚTA—*Yad upamīyate tad upameyam, yenopamīyate tad upamānam,* "The *upameya* is that which is compared, and the *upamāna* is that with which a thing is compared." The *upameya* is a *viśeṣya,*[260] and so it would have been placed last in the compound by *viśeṣaṇaṁ tulyādhikaraṇena* (920), but this rule is made so that it will be placed first instead.

In *puruṣa-vyāghraḥ,* there is a comparison by means of the similar qualities of being powerful and so on. *Puruṣa-vyāghraḥ* means *puruṣa-śreṣṭhaḥ* (the best of men). This is in accordance with *Amara-koṣa's* statement *syur uttara-pade vyāghra-puṅgava-ṛṣabha-kuñjarāḥ / siṁha-śārdūla-nāgādyāḥ puṁsi śreṣṭhārtha-gocarāḥ* (When they are the final word in a masculine *samāsa,* the words *vyāghra, puṅgava, ṛṣabha, kuñjara, siṁha, śārdūla, nāga,* and so on convey the meaning of the word *śreṣṭha*). Thus we get *muni-puṅgavaḥ* (the best of sages), *nara-śārdūlaḥ* (the best of men), *kavi-kuñjaraḥ* (the best of poets), *puruṣa-siṁhaḥ* (the best of men), and so on. Similarly, because the *vyāghrādis* are an *ākṛti-gaṇa, mukha-padmam* (a lotus-like face), *vadana-candramāḥ* (a moon-like face), *kara-kamalam* (a lotus-like hand), *caraṇāravindam* (lotus-like foot). There are many such examples.

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260 The *upameya* is a *viśeṣya* and the *upamāna* is a *viśeṣaṇa.* For example: What kind of man? A tiger-like man.

Saṁśodhinī—The *vyāghrādis* are an *ākṛti-gaṇa,* but the following words are mentioned as examples: *vyāghra* (tiger), *siṁha* (lion), *ṛkṣa* (bear), *ṛṣabha* (bull), *candana* (sandal), *vṛka* (wolf), *vṛṣa* (bull), *varāha* (boar), *hastin* (elephant), *taru* (tree), *kuñjara* (elephant), *ruru* (a kind of deer), *pṛṣat* (a spotted deer), *puṇḍarīka* (lotus), *palāśa* (a particular tree), and *kitava* (a cheater).

Since the *vyāghrādis* are an *ākṛti-gaṇa,* the compound words that can be made by this *sūtra* are practically unlimited. This *sūtra* and all the examples quoted above deal with the poetical ornament named *upamā* (simile), which is signified by the word *iva* (like) in the *vigraha.* When, however, it is seen that the *upameya* is not placed first in the compound, it should be understood that the compound is a *bahuvrīhi* compound. For example, *padma-locanaḥ* means "one whose eyes are like lotuses" not "a lotus-like eye," *candra-mukhaḥ* means "one whose face is like the moon" not "a moon-like face," and so on.

There is another poetical ornament, named *rūpaka* (metaphor), that is also commonly used in *śyāmarāma* compounds. It is signified by the word *eva* or *rūpa* in the *vigraha.* The difference in meaning between the two is this: In *upamā* we say, for example, that the face is like the moon, whereas in *rūpaka* we say the face is a moon. An example of a verse with several *rūpakas* is the first verse of Rūpa Gosvāmī's *Lalita-mādhava:*

sura-ripu-sudṛśām uroja-kokān
mukha-kamalāni ca khedayann akhaṇḍaḥ
ciram akhila-suhṛc-cakora-nandī
diśatu mukunda-yaśaḥ-śaśī mudaṁ vaḥ

sura—of the demigods; *ripu*—of the enemies; *sudṛśām*—of the beautiful eyed wives; *uroja*—that are the breasts; *kokān*—to the *cakravāka* birds; *mukha*—that are the faces; *kamalāni*—to the lotuses; *ca*—and; *khedayan*—which gives distress; *akhaṇḍaḥ*—full; *ciram*—forever; *akhila*—all; *suhṛt*—that are the pure-hearted devotees; *cakora*—the *cakora* birds; *nandī*—which delights; *diśatu*—may it give; *mukunda*—of Mukunda; *yaśaḥ*—that is the glories; *śaśī*—the moon; *mudam*—pleasure; *vaḥ*—to all of you.

"May the full moon of Mukunda's glories, which gives distress to the lotuses and the *cakravākas* that are the faces and the breasts of the asuras' wives but at the same time gives pleasure to the *cakoras* that are the pure-hearted devotees, forever bestow bliss upon all of you."

In this verse are four *rūpakas: uroja-kokān, mukha-kamalāni, suhṛc-cakora, and mukunda-yaśaḥ-śaśī.* The *vigraha* of *mukha-kamalāni,* for example, is *mukhāny eva kamalāni* (the lotuses that are the faces) or *mukha-rūpāni kamalāni* (the lotuses in the form of the faces). The idea is "What kinds of lotuses? Lotuses that are faces." Here the word *mukha* is the *viśeṣya,* since it is the *upameya* (*viṣaya*), the word *kamala* is the *viśeṣaṇa,* since it is the *upamāna* (*viṣayī*), and there is *pūrva-nipāta* by the *sūtra: mayūrādayo vyaṁsakādibhiḥ* (930). But we can also make the compound *mukha-kamalāni* by the current *sūtra,* in which case the *vigraha* is *kamalānīva mukhāni* (lotus-like faces). Here the word *kamala* is the *viśeṣaṇa*, the word *mukha* is the *viśeṣya,* and there is *pūrva-nipāta* by the current *sūtra.* Thus the form ends up looking the same, but technically there is a difference in meaning and in construction. Sometimes, for the sake of easy readability in English, *rūpakas* are translated as *upamās.* For example, here is Śrīla Prabhupāda's translation of the same verse, cited in *Caitanya-caritāmṛta* (Antya 1.175):

"The beautiful moonlike glories of Mukunda give distress to the lotuslike faces of the wives of the demons and to their raised breasts, which are like gleaming cakravāka birds. Those glories, however, are pleasing to all His devotees, who are like cakora birds. May those glories forever give pleasure to you all."

९२९ । उपमानमुभयस्थधर्मवचनैः ।

929. upamānam ubhaya-stha-dharma-vacanaiḥ

upamānam—an *upamāna; ubhaya-stha-dharma-vacanaiḥ*—with words that express a quality (*dharma*) that is present in both the *upamāna* and the *upameya.*

An *upamāna* is compounded with a word that expresses a quality that is present in both the *upamāna* and in the *upameya,* and the compound so formed is called *śyāmarāma.*

megha iva śyāmaḥ megha-śyāmaḥ. lakṣmyāḥ puruṣottama-vattve 'pi—mṛgīva capalā mṛga-capalā. anubhaya-sthatve tu—kṛṣṇa iva pradyumnaḥ.

Vṛtti—Thus, when we have the *vigraha megha iva*[261] *śyāmaḥ* (black like

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261 Commenting on the equivalent Pāṇinian *sūtra upamānāni sāmānya-vacanaiḥ* (*Aṣṭādhyāyī* 2.1.55), *Siddhānta-kaumudī* gives the example of *ghana-śyāmaḥ* (black like a cloud) and its *vigraha: ghana iva śyāmaḥ,* and then adds the following comment: *iha pūrva-padaṁ tat-sadṛśe* ***lākṣaṇikam*** *iti sūcayituṁ laukika-vigrahe iva-śabdaḥ prayujyate,* "The

a cloud), we get *megha-śyāmaḥ* (synonymous with *ghana-śyāmaḥ,* another name of Kṛṣṇa). This rule applies even when a feminine word is treated like a masculine word. Thus, when we have the *vigraha mṛgīva capalā,* "restless (*capala*) like a doe (*mṛgī*)," we get *mṛga-capalā.* But compounding is not done when the word does not express a quality that is present in both the *upamāna* and the *upameya.* Thus we get *kṛṣṇa iva pradyumnaḥ* (Pradyumna is like Kṛṣṇa).

Amṛta—Regarding *megha-śyāmaḥ,* the word *śyāma* ('black' or 'dark blue') is a word that expresses a quality that is present in both the *upamāna* and *upameya,* because the quality of being black is present in the cloud which is the *upamāna* and in Kṛṣṇa who is the *upameya.* Regarding the sentence beginning *puruṣottama-vattve 'pi,* the word *mṛgī* (doe) is treated like a masculine word, by the *sūtra: vācya-liṅga-lakṣmīs tulyādhikaraṇa-lakṣmyām* (1003). The meaning is *mṛga-capalā gopī-dṛṣṭiḥ* (The eyes of the *gopī* are restless like a doe's).

Saṁśodhinī—The word *capala* (restless) is a word that expresses a quality that is present in both the *upamāna* and the *upameya,* because the quality of being restless is present in the doe which is the *upamāna* and in the eyes of the *gopī* which are the *upameya.*

९३० । मयूरादयो व्यंसकादिभिः ।

930. mayūrādayo vyaṁsakādibhiḥ

mayūra-ādayaḥ—the words *mayūra* (peacock) and so on; *vyaṁsaka-ādibhiḥ*—with the words *vyaṁsaka* (cunning) and so on.

The words *mayūra* and so on are compounded with the words *vyaṁsaka* and so on, and the compound so formed is called *śyāmarāma.*

vyaṁsako dhūrtaḥ. mayūra-vyaṁsakaḥ, kamboja-muṇḍaḥ, yavana-muṇḍaḥ.

Vṛtti—The word *vyaṁsaka* means *dhūrta* (cunning). Examples are *mayūra-vyaṁsakaḥ* (a cunning peacock), *kamboja-muṇḍaḥ* (a bald Kamboja), and *yavana-muṇḍaḥ* (a bald Yavana).

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word *iva* is used in the *laukika-vigraha* to indicate that the *pūrva-pada* here figuratively means "like that"." So the understanding is that, by *lakṣaṇā vṛtti,* the *pūrva-pada ghanaḥ* means *ghana-sadṛśaḥ* (like a cloud), and thus the word *iva* is not required in the *samāsa.* However, for the sake of clarity, it is put in the *laukika-vigraha* just to indicate the figurative meaning of the *pūrva-pada.* The use of the word *iva* in other *vigrahas* like *puruṣo vyāghra iva* and so on should be understood in the same way.

Amṛta—The words *vyaṁsaka* and so on would have been placed first in the compound, since they are *viśeṣaṇas,* but this *sūtra* is made so they will be placed last instead. A *vyaṁsaka* is that which cheats (*vyaṁsayati* = *chalayati*).[262] The *vigraha* of *mayūra-vyaṁsakaḥ* is *mayūraś cāsau vyaṁsakaś ca* (it is cunning and it is a peacock). A Kamboja is somebody who is born in the country of Kamboja. The *vigraha* of *kamboja-muṇḍaḥ* is *kambojaś cāsau muṇḍaś ca* (he is bald and he is a Kamboja). Similarly, we get *deśāntaram* which means *anyo deśaḥ* (another country),[263] *cin-mātram* which means *cid eva* (only spirit),[264] and so on.

Saṁśodhinī—Commenting on the equivalent Pāṇinian *sūtra: mayūra-vyaṁsakādayaś ca* (*Aṣṭādhyāyī* 2.1.72), *Kāśikā* says: *avihita-lakṣaṇas tat-puruṣo mayūra-vyaṁsakādiṣu draṣṭavyaḥ,* "Any *tat-puruṣa* for which no rule is specifically ordained is classed in the *mayūra-vyaṁsakādis.*" Similarly, *Siddhānta-kaumudī* says the *mayūra-vyaṁsakādis* are an *ākṛti-gaṇa,* and it gives the examples *rājāntaram* which means *anyo rājā* (another king) and *cin-mātram* which means *cid eva* (only spirit). Thus other *śyāmarāmas* which are not covered by any specific rule are to be included here. According to Viśvanātha Kavirāja, *rūpakas* (metaphors) as well, when compounded, fall under the category of the *mayūra-vyaṁsakādis: evaṁ cātra mayūra-vyaṁsakāditvād rūpaka-samāsa eva* (*Sāhitya-darpaṇa* 10.98).

९३१ । कुप्रादयो मध्यपदलोपश्च ।

931. ku-prādayo madhya-pada-lopaś ca

ku-pra-ādayaḥ—*ku* and the *prādis; madhya-pada-lopaḥ*—deletion of the intermediate word; *ca*—also.

Ku* and the *prādis* are compounded with a word ending in a *sv-ādi,* and the intermediate word is deleted. The compounds so formed are called *śyāmarāmas.

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262 The word *vyaṁsaka* is formed by applying the *kṛt pratyaya [ṇ]aka* after the *dhātu aṁsa samāghāte* (10P, to divide) which is preceded by the *upendra vi.*

263 *Antara* is a synonym of *anya* and thus *Amṛta* included it among the *anyārthādis* (*Amṛta* 685). *Amara-koṣa* says *antaram avakāśāvadhi-paridhānāntardhi-bheda-tādarthye,* "The word *antara* is used in the senses of *avakāśa* (space, opportunity, intermediate time), *avadhi* (limit), *paridhāna* (an under garment), *bheda* (difference), and *tādarthya* (purpose)." Here *antara* is used in the sense of *bheda* (difference).

264 *Mātra* is a synonym of *kevala* and *eva. Amara-koṣa* says *mātraṁ kārtsnye 'vadhāraṇe,* "The word *mātra* is used in the senses of *kārtsnya* (totality) and *avadhāraṇa* (restriction)."

kutsitaś cāsau puruṣaś ceti ku-puruṣaḥ. madhya-pada-lopa yathā—pragato vaiṣṇavaḥ pra-vaiṣṇavaḥ, pratikūlo nāyakaḥ prati-nāyakaḥ, durgataḥ puruṣaḥ duṣ-puruṣaḥ. ṣatvaṁ vācyam. sv-arcito rājā su-rājā, atiśayito rājā ati-rājā. yoga-vibhāgāt madhya-pada-lopaś ca—govardhana-nāmā giriḥ govardhana-giriḥ.

VṚTTI—For example, when we have the *vigraha kutsitaś cāsau puruṣaś ca* (He is contemptible, and he is a person), we get *ku-puruṣaḥ* (a contemptible person, a low person).[265] Examples when there is a deletion of the intermediate word are as follows:

- ***pra-vaiṣṇavaḥ,* which means *pragato vaiṣṇavaḥ* (an eminent Vaiṣṇava)[266]**
- ***prati-nāyakaḥ,* which means *pratikūlo nāyakaḥ* (counter hero, the adversary of the hero)**
- ***duṣ-puruṣaḥ,* which means *durgataḥ puruṣaḥ* (an unfortunate person).[267] The change to *ṣ* here will be described in *sūtra* 1024.**
- ***su-rājā,* which means *sv-arcito rājā* (a well respected king)**
- ***ati-rājā,* which means *atiśayito rājā* (a superior king).**

➢ *pragataḥ* <1.1> + *vaiṣṇavaḥ* <1.1> → (931) *pra* + *vaiṣṇavaḥ* <1.1> → (601) *pra-vaiṣṇava* → (87) *pra-vaiṣṇava* + *s[u]* → (93) *pra-vaiṣṇavaḥ* (an eminent Vaiṣṇava) <1.1>.

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265 In the *vigraha,* the word *kutsitaḥ* is used only to show the particular meaning of the *avyaya ku* here. *Kutsitaḥ* is formed by applying *[k]ta* after the *dhātu kuts[a] avakṣepane* (10A, to criticize). Thus there is no deletion of an intermediate word here. Such deletion only applies in the case of the *prādis* and not in the case of *ku.*

266 The words *pragataḥ* and so on consist of two separate *viṣṇupadas*—the *prādi,* and another word which is usually a *kṛdanta.* Thus, when the word *pragataḥ* is compounded with the word *vaiṣṇavaḥ*, for example, the *pūrva-pada* is *pra,* the *madhya-pada* is *gataḥ,* and the *uttara-pada* is *vaiṣṇavaḥ.* Therefore it is the intermediate word *gataḥ* that gets deleted here. The example given by *Kāśikā* and *Mahā-bhāṣya* is *pragata ācāryaḥ = prācāryaḥ.* In his book "*Sanskrit Manual*", Antoine translates this as "eminent teacher". Vaman Shivram Apte, while explaining the word *pra* in his book "*The Practical Sanskrit-English Dictionary*", confirms this by quoting the *Gaṇa-ratna-mahodadhi* of Vardhamāna Miśra which gives "excellence" as a meaning of *pra* and *prācāryaḥ* as an example of that meaning. Furthermore, it appears that *pragataḥ* and *prakṛṣṭaḥ* are somewhat synonymous, as *Amṛta* explains *prabhāvaḥ* in *vṛtti* 890 as *pragataḥ bhāvaḥ,* and *Kāśikā* explains it as *prakṛṣṭaḥ bhāvaḥ.* The other interpretation is that *pragataḥ* means "preceding, former", and so *prācāryaḥ* means "the teacher of a teacher", *prapitāmahaḥ* means "one who precedes the grandfather" (a great-grandfather), *pramātāmahaḥ* means "one who precedes the grandmother" (a great-grandmother), and so on.

267 *Bāla* says that *durgataḥ* means *daridraḥ* (poor, needy). This makes sense because the meaning of the *dhātu daridrā* is *durgati.*

By *yoga-vibhāga* (the division of one rule into two separate rules), we also get the separate rule *madhya-pada-lopaś ca.* An example of this separate rule is *govardhana-giriḥ* which means *govardhana-nāmā giriḥ* (the hill named Govardhana).

➢ *govardhana-nāmā* <1.1> + *giriḥ* <1.1> → (931) *govardhana* + *giriḥ* <1.1> → (601) *govardhana-giri* → (87) *govardhana-giri* + *s[u]* → (93) *govardhana-giriḥ* (the hill named Govardhana) <1.1>.

Amṛta—This *sūtra* means *ku-prādayaḥ sv-ādy-antena saha samasyante, prādi-samāse madhya-pada lopaś ca bhavati* (*Ku* and the *prādis* are compounded with a word ending in a *sv-ādi,* and the middle word in the *prādi-samāsa*[268] is deleted). In *pra-vaiṣṇavaḥ,* the intermediate word *gataḥ* is deleted, and in *prati-nāyakaḥ* the intermediate word *kūlaḥ* is deleted. In *su-rājā* the intermediate word *arcitaḥ* is deleted, and the *taddhita pratyaya* called *keśava a-rāma* is not applied by *rājāhaḥ-sakhibhyaḥ* (1071) because this is forbidden in the *sūtra: sv-atibhyāṁ na tau pratyayau* (*Bṛhat* 2188). The same understanding applies to *ati-rājā.*

By *yoga-vibhāga,* the separate rule *madhya-pada-lopaś ca* is understood. The meaning gained from this rule is that words other than *ku* and the *prādis* are also compounded with a word ending in a *sv-ādi,* and the intermediate word is deleted. In the case of *govardhana-giriḥ,* the *samāsa* of a *viśeṣaṇa* was already achieved by *sūtra* 920, but this rule is for the sake of deleting the intermediate word. Other examples are *siṁhāsanam* which means *siṁha-cihnitam āsanam* (a seat marked with lions), *vindhya-giriḥ* (the hill named Vindhya), *sugrīva-kapiḥ* (the monkey named Sugrīva), *surasena-nṛpatiḥ* (the king named Surasena), and so on.

९३२ । इवेन नित्यं समासो विष्णुभक्त्यलोपश्च ।

932. ivena nityaṁ samāso viṣṇubhakty-alopaś ca

ivena—with the *avyaya iva* (like); *nityam*—compulsory; *samāsaḥ—samāsa; viṣṇubhakti-alopaḥ*—non-deletion of the *viṣṇubhakti; ca*—and.

It is compulsory to compound the word ending in a *sv-ādi viṣṇubhakti* with the *avyaya iva,* but the *sv-ādi viṣṇubhakti* is not deleted. The compound so formed is called *śyāmarāma.*

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268 The *samāsas* that are made when the *prādis* are compounded with a word ending in a *sv-ādi* are called *prādi-samāsas.*

megha-iva.

Vṛtti—Thus we get *megha-iva* (like a cloud, cloud-like).[269]

Amṛta—Someone might argue, "If the *mahāhara* of the *viṣṇubhakti* is not done in the case of *megha-iva* and so on, then only the *vākya* (i.e. *megha iva,* and so on) should be done. What is the point of doing the *samāsa*?" The point of doing the *samāsa* is just to combine the words together, and when this is done the *taddhita pratyayas* can be applied after the compound word. Examples of this are *agnir-iva-pāśaḥ* (*Bṛhat* 3069 *vṛtti*), *sādhur-iva-rūpaḥ* (*Bṛhat* 3078 *vṛtti*), and so on.

Saṁśodhinī—This *sūtra* prohibits the usual deletion of the *viṣṇubhakti* that would have taken place by *antaraṅga-sv-āder mahāhara eka-padatvārambhe* (601). Thus this is simultaneously a *śyāmarāma-samāsa* and an *aluk-samāsa* (*sūtras* 999). Even though this *samāsa* is compulsory, to follow modern conventional usage and to avoid confusion, we did not use hyphens elsewhere in the book. For example, in *vṛtti* 929 we wrote *megha iva* without a hyphen, even though it is technically a *samāsa* and thus liable to hyphenation as is done in this *vṛtti.*

Iti kṛṣṇapuruṣeṣu śyāmarāmaḥ[270]

Thus ends the section dealing with the *śyāmarāma-samāsa,* which is included among the *kṛṣṇapuruṣas* (922).

९३३ । सङ्ख्या समाहारे समस्यते , स च त्रिरामीसंज्ञः ।

933. saṅkhyā samāhāre samasyate, sa ca trirāmī-saṁjñaḥ

saṅkhyā—a word expressing a number (*saṅkhyā*); *samāhāre*—when a *samāhāra* (aggregation, group, collection) is being expressed. *saḥ*—the compound so formed; *ca*—and; *tri-rāmī-saṁjñaḥ*—called *trirāmī.*

When a *samāhāra* is being expressed, numerals are compounded with a word ending in a *sv-ādi*. The compound so formed is called *trirāmī.*

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269 Here there is *sandhi* simply by: *a-dvaya-bho-bhago-aghobhyo lopyaḥ sarveśvare tu yaś ca, na ca lope sandhiḥ* (81).

270 In the *Samāsa-prakaraṇa* the sections are usually indicated by endings beginning with the word *iti* rather than by headings beginning with the word *atha.*

sv-ādy-antena sahety arthād gamyate. evam uttaratrāpi. dvigur iti prāñcaḥ.

Vṛtti—The words *sv-ādy-antena saha* (with a word ending in a *sv-ādi*) are understood from the context. This applies in the upcoming *sūtras* too.[271] The earlier grammarians called the *trirāmī* compound by the name *dvigu.*

९३४ । समाहारे त्रिराम्यामेकत्वं ब्रह्मत्वं च ।

934. samāhāre trirāmyām ekatvaṁ brahmatvaṁ ca

samāhāre—in the sense of *samāhāra* (*sūtra* 933); *trirāmyām*—when the *trirāmī* is ordained; *ekatvam*—singular in number; *brahmatvam*—neuter in gender; *ca*—and.

When the *trirāmī* is ordained in the sense of *samāhāra,* it is singular in number and neuter in gender.

pañca gopyaḥ samāhṛtā iti pañcānāṁ gopīnāṁ samāhāra iti vā vigrahe pañca-gopi.

Vṛtti—Thus, when we have the *vigraha pañca gopyaḥ samāhṛtāḥ* (five *gopīs* taken together) or *pañcānāṁ gopīnāṁ samāhāraḥ* (a group of five *gopīs*), we get *pañca-gopi* (a group of five *gopīs*).

➢ *pañca* <1.3> + *gopyaḥ* <1.3> → (933, 601) *pañca-gopī* → (87, 934) *pañca-gopī* + *s[u]* → (172) *pañca-gopi* + *s[u]* → (166) *pañca-gopi* (a group of five *gopīs*) <1.1>.

Amṛta—The implied meaning is that because mere aggregation is being expressed here there is no regard for gender and number, but the neuter singular is nonetheless used here for the sake of propriety.[272] Regarding *pañca-gopi,* the change to *vāmana* takes place by *brahmānta-trivikramasya vāmanaḥ* (172). Now Jīva Gosvāmī will state an exception.

९३५ । अरामान्ता त्रिरामी लक्ष्मीः , आबन्ता वा , त्रिराम्या ईप् ।

935. a-rāmāntā trirāmī lakṣmīḥ, āb-antā vā, trirāmyā īp

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271 We already saw an instance where those words had to be added from the context: *ku-prādayo madhya-pada-lopaś ca* (931) (ref. *Amṛta* 931).

272 In this regard, one should remember: *nāpadaṁ śāstre prayuñjīta,* "What is not a *pada* (*viṣṇupada*) cannot be used in an authoritative work." So a neuter singular ending is used only to make a *viṣṇupada.*

a-rāma-antā—which ends in *a-rāma; trirāmī*—a *trirāmī; lakṣmīḥ*—feminine; *āp-antā*—which ends in *ā[p]* (*sūtra* 208); *vā*—optionally; *trirāmyāḥ*—after a *trirāmī; īp*—the *taddhita pratyaya ī[p].*

But a *trīrāmī* which ends in *a-rāma* is feminine, and a *trirāmī* which ends in *ā[p]* is optionally feminine. *Ī[p]* is applied after a *trirāmī* in the feminine.

trirāmī, pañcādhyāyī. rāmā-śabdasya trirāmī, tri-rāmam.

VṚTTI—Examples of the first part are *tri-rāmī* (the group of three Rāmas: Balarāma, Paraśurāma, and Rāmacandra) and *pañcādhyāyī* (a collection of five chapters).[273]

➢ *trayaḥ* <1.3> + *rāmāḥ* <1.3> → (934, 601) *tri-rāma* → (935, 1090) *tri-rāma* + *ī[p]* → (1053) *tri-rāmī* → (87) *tri-rāmī* + *s[u]* → (138) *tri-rāmī* (the group of three Rāmas) <1.1>.

An example of the second part, using the word *rāmā* (beautiful woman), is *tri-rāmī* or *tri-rāmam* (a group of three beautiful women).

➢ *tisraḥ* <1.3> + *rāmāḥ* <1.3> → (934, 601) *tri-rāmā* → (two options by 935)
1) (feminine, 1090) *tri-rāmā* + *ī[p]* → (1053) *tri-rāmī* → (87) *tri-rāmī* + *s[u]* → (138) *tri-rāmī* (a group of three beautiful women) <1.1>.
2) (neuter, 87) *tri-rāmā* + *s[u]* → (172) *tri-rāma* + *s[u]* → (157) *tri-rāma* + *am* → (94) *tri-rāmam* (a group of three beautiful women) <1.1>.

AMṚTA—In the case that the *trirāmī* which ends in *ā[p]* is not feminine, it is neuter. Also it should be known that *ī[p]* is actually applied by the future *sūtra trirāmyāḥ* (1090) in the *Taddhita-prakaraṇa.* The *vigraha* of *tri-rāmī* is either *trayo rāmāḥ samāhṛtāḥ* (the three Rāmas taken together) or *trayāṇāṁ rāmāṇāṁ samāhāraḥ* (the group of three Rāmas). Other examples are *tri-lokī* (the group of three worlds), *catuḥ-ślokī* (a collection of four verses), *pañca-vaṭī* (the group of five fig-trees, namely *aśvattha, bilva, vaṭa, dhātri,* and *aśoka*), *sapta-śatī* (the aggregate of 7 one-hundreds, i.e. 700), and so on. To give an example when the *tri-rāmī* ends in *ā[p],* Jīva Gosvāmī uses the word *rāmā* (beautiful woman). In the case that the *tri-rāmī* ending in *ā[p]* is feminine, *ā-rāma* is deleted by *a-i-dvayasya haro bhagavati* (1053), and in the case that it is neuter the change to *vāmana* is done by *brahmānta-trivikramasya vāmanaḥ* (172).

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273 Another example is *Aṣṭādhyāyī* (a collection of eight chapters, the name of Pāṇini's celebrated book on grammar).

९३६ । पात्राद्यन्ता न ।

936. pātrādy-antā na

pātra-ādi-antā—which ends with the words *pātra* (vessel) and so on; *na*—not.

But a *tri-rāmī* which ends with the words *pātra* and so on is not feminine.

dvi-pātraṁ, tri-bhuvanaṁ, catur-yugam. mukhāntā veti vaktavyam—catur-mukhaṁ, catur-mukhī. tathā ca murāriḥ—"dhātuś catur-mukhī-kaṇṭha-śṛṅgāṭaka-vihāriṇīm. nityaṁ pragalbha-vācālām upatiṣṭhe sarasvatīm." anyatra—"dhātuś catur-mukha-taḍāga-sarāga-haṁsīṁ. vāṇīṁ bhajāmi bhava-bhīti-harāṁ tri-netrām. iti. sapta-ṛṣayaḥ pañcāmrāś catur-vidyā ity-ādayas tu saṁjñā-śabdāḥ. samāhārāvivakṣayā śyāmarāmaḥ. catur-varṇāḥ, dvīndriye ity-ādayaḥ saṁjñetarā api.

VṚTTI—For example, *dvi-pātram* (a collection of two vessels), *tri-bhuvanam* (the group of three worlds), *catur-yugam* (the group of four *yugas*). It should be stated that a *tri-rāmī* that ends with the word *mukha* (face, head) is optionally feminine. Thus we get *catur-mukhī* or *catur-mukham* (the group of four heads). For example, the poet Murāri in the prologue of his drama *Anargha-rāghava* wrote:

dhātuś ***catur-mukhī****-kaṇṭha-śṛṅgāṭaka-vihāriṇīm*
nityaṁ pragalbha-vācālām upatiṣṭhe sarasvatīm

"I worship Sarasvatī, who speaks confidently and who strolls on the crossroads that are the neck of the four heads of Brahmā."

And elsewhere he wrote:

dhātuś ***catur-mukha****-taḍāga-sarāga-haṁsīṁ*
vāṇīṁ bhajāmi bhava-bhīti-harāṁ tri-netrām

"I worship the three-eyed goddess of speech, Sarasvatī, who takes away the fear of material existence. She is the impassioned swan playing in the ponds that are the four heads of Brahmā."[274]

But *sapta-ṛṣayaḥ, pañcāmrāḥ, catur-vidyāḥ,* and so on are names.[275]

274 Each of Brahmā's heads is a Mānasa Lake.
275 In Pāṇini's *Aṣṭādhyāyī,* these *samāsas* are covered by the special *sūtra: dik-saṅkhye*

We also get *catur-varṇāḥ* (the four castes), *dvīndriye* (two senses), and so on, which are not names. *Śyāmarāma-samāsa* is done in these instances because there is no desire to express a *samāhāra.*

Amṛta—Femininity would have been obtained by *sūtra* 935, since these words end in *a-rāma,* but this *sūtra* prohibits it. Thus only the neuter gender is used, in accordance with the general rule (*sūtra* 934). The *vigraha* of *dvi-pātram* is either *dve pātre samāhṛte* (two vessels taken together) or *dvayoḥ pātrayoḥ samāhāraḥ* (a collection of two vessels). The *vigraha* should be understood in the same way in all the other examples. Further examples are *dvi-candram* (a collection of two moons), *pañca-gavam* (a group of five cows), *pañca-pātram* (a collection of five vessels), and so on. Regarding *sapta-rṣayaḥ,* the seven sages are Marīci, Atri, Pulaha, Pulastya, Kratu, Aṅgirā, and Vasiṣṭha. These mind-born sons of Brahmā dwell on their own planets. In the *Vārāha Purāṇa,* the *pañcāmras* are mentioned:

aśvattham ekaṁ picumardam ekaṁ
nyagrodham ekaṁ daśa puṣpa-jātīḥ
dve dve tathā dāḍima-mātuluṅge
pañcāmra-vāpī narakaṁ na yāti

"One who plants the *pañcāmras,* namely one *aśvattha* tree, one *picumarda* tree, one *nyagrodha* tree, ten flower-bearing trees, two pomegranate trees, and two citron trees, does not go to hell."

Regarding *catur-vidyāḥ,* the peculiarity is that the word *catasraḥ* in the *vigraha catasraś cāmū vidyāś ca* (They are four, and they are knowledge) means *catur-veda-sambandhinyaḥ* (related to the four *Vedas*).

Saṁśodhinī—Regarding *catur-varṇāḥ,* the *vigraha* is *catvāraś cāmī varṇāś ca* (They are four, and they are castes). Just as a *śyāmarāma-samāsa* is done when there is no desire to express a *samāhāra,* so *bahuvrīhi samāsa* is done when there is a desire to express another thing (*sūtra* 963). For example, when there is a desire to express a *samāhāra,* we get *catur-mukham* or *catur-mukhī* (the group of four heads), but when there is a desire to express another thing such as Brahmā, we get *catur-mukhaḥ* (he who has four heads). The *vigraha* in this case is *catvāri mukhāni santy asya* (he who has four heads).[276]

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saṁjñāyām (*Aṣṭādhyāyī* 2.1.50). But *Amṛta* calls them *nitya-samāsas* because they have a conventional meaning that cannot be ascertained by separating the words of the *samāsa.*

276 The verb in the *vigraha* is deleted by: *kvacid ākhyāta-lopaḥ* (966).

In the same way, we also get *catur-bhujaḥ* (one who has four hands, name of Viṣṇu), *pañcānanaḥ* (one who has five faces, name of Śiva), *tri-netraḥ* (one who has three eyes, name of Śiva), and so on.

Iti trirāmī-kṛṣṇapuruṣāḥ

Thus ends the section dealing with the *trirāmī-kṛṣṇapuruṣas.*

९३७ । नञ् ।

937. nañ

nañ—the *avyaya na[ñ].*

Na[ñ]* is compounded with a word ending in a *sv-ādi,* and the compound so formed is called *kṛṣṇapuruṣa.

samasyate, ña-rāma it. na vaiṣṇava iti vigrahe naño '-rāma-śeṣa iti avaiṣṇavaḥ. na avaiṣṇavaḥ anavaiṣṇavaḥ.

VṚTTI—The word *samasyate* is understood in the *sūtra.* The *ña-rāma* is an indicatory letter. Thus, when we have the *vigraha na vaiṣṇavaḥ, naño '-rāma-śeṣaḥ* (778) is applied, and we get *avaiṣṇavaḥ* (a non-Vaiṣṇava). Similarly, when we have the *vigraha na avaiṣṇavaḥ, sarveśvare tu nuṭ ca samāse* (778) is applied, and we get *anavaiṣṇavaḥ* (one who is not a non-Vaiṣṇava).

AMṚTA—In *avaiṣṇavaḥ, na[ñ]* has the sense of *tad-anyatvam* (being different than that) or *virodha* (oppositeness). Thus *avaiṣṇavaḥ* means *vaiṣṇavetaraḥ smārtādiḥ* (someone other than a Vaiṣṇava, i.e. a *smārta* and so on) or *vaiṣṇava-virodhī* (the opposite of a Vaiṣṇava). As it is stated:

tat-sādṛśyam abhāvaś ca tad-anyatvaṁ tad-alpatā
aprāśastyaṁ virodhaś ca nañ-arthāḥ ṣaṭ prakīrtitāḥ

"The meanings of *na[ñ]* are said to be six: *tat-sādṛśya* (similarity to that), *abhāva* (absence), *tad-anyatva* (being different than that), *tad-alpatā* (smallness of that), *aprāśastya* (inferiority), and *virodha* (oppositeness)."

In *abrāhmaṇaḥ,* the meaning is *brāhmaṇa-sadṛśaḥ* (like a *brāhmaṇa*). In *apāpaḥ, aśāntaḥ,* and so on, the meaning is *pāpādy-abhāvavān* (one who is without sin and so on, i.e. sinless and so on). In *adhātu-viṣṇubhaktikam*

and so on, the meaning is *dhātu-viṣṇubhakti-bhinnam* (other than a *dhātu* or *viṣṇubhakti*). In *anaiṣṭhiko bhaktaḥ, anudarā kanyā,* and so on, the meaning is *alpa-niṣṭhāvān* (a devotee who has little *niṣṭhā*), *alpodaravatī* (a girl who has a small belly, i.e. a thin girl). In *adhanaṁ carma-dhanam,* the meaning is *apraśasta-dhanam* (leatherware is a lesser wealth). In *asuraḥ, akathyam,* and so on, the meaning is *sura-virodhī* (the opposite of a demigod, i.e. a demon) and so on.

Furthermore, *na[ñ]* is of two kinds: *paryudāsa* and *prasajya-pratiṣedha.* In that regard, only when *na[ñ]* is *paryudāsa* does it have the six meanings beginning with *sādṛśya,* and only then is there *samāsa.* For instance, it is said:

pradhānatvaṁ vidher yatra pratiṣedhe 'pradhānatā
paryudāsaḥ sa vijñeyo yatrottara-padena nañ

aprādhānyaṁ vidher yatra pratiṣedhe pradhānatā
prasajya-pratiṣedho 'sau kriyayā saha yatra nañ

"*Na[ñ]* is called *paryudāsa* when it is used in a sentence where the *vidhi* (injunction) is the main thing, the *pratiṣedha* (prohibition) is secondary and *na[ñ]* is connected with an *uttara-pada.* But *na[ñ]* is called *prasajya-pratiṣedha* when it is used in a sentence where the *vidhi* is secondary, the *pratiṣedha* is the main thing and *na[ñ]* is connected with a verb."

In *vaiṣṇavo na bhavati* (*vṛtti* 632), *na[ñ]* is *prasajya-pratiṣedha* because it is connected with the verb *bhavati.*[277] In this regard, predominance and non-predominance are discerned by the *vidheyāṁśa* (*vidheya*) and the *diś* (*uddeśya*). In a sentence, the *vidheya* (predicate) is the main thing, whereas the *uddeśya* (subject) is secondary. Therefore the meaning of the first verse is "*Na[ñ]* is called *paryudāsa* when it is used in a sentence where the *vidhi* (prescription) is the main thing, on account of being the *vidheya,* and the *pratiṣedha,* or in other words the meaning of *na[ñ],* is secondary, on account of modifying the *uddeśya,* and *na[ñ]* is connected with an *uttara-pada.*" For example, in *dvādaśyāṁ tulasīṁ na cinuyāt,* the word *dvādaśyām* is fit for becoming an *uttara-pada* because the picking of *tulasī* is prescribed on a *tithi* other than *dvādaśī* (*na dvādaśyām* here means *dvādaśī-bhinna-tithau*).

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277 An example of *paryudāsa na[ñ]* is *amalaṁ jalaṁ pibatu* (Drink uncontaminated water). Here an order (injunction) is the main thing and *na[ñ]* is connected with the *uttara-pada malam.* An example of *prasajya-pratiṣedha na[ñ]* is *sadoṣa-jalaṁ na pibatu* (Do not drink bad water). Here the prohibition is the main thing and *na[ñ]* is connected with the verb. For more details, consult *Bāla* 632.

Therefore, since *na[ñ]* is *paryudāsa* here, *samāsa* must be done, and we get *advādaśyāṁ tulasīṁ cinuyāt* (One should pick *tulasī* on a *tithi* other than *dvādaśī*).

The meaning of the second verse is "*Na[ñ]* is called *prasajya-pratiṣedha* when it is used in a sentence where the *vidhi* (injunction) is secondary, on account of being the *uddeśya,* and the *pratiṣedha* (prohibition) is the main thing, on account of being the *vidheya*, and *na[ñ]* is connected with a *kriyā.*" For example, in *rādhe nāyaṁ nava-jala-dharaḥ kintu śyāmasundara eṣaḥ* (O Rādhā, this is not a new cloud. It's Śyāmasundara!), *nāyaṁ nava-jala-dharaḥ* means *nava-jala-dharatvābhāvavān ayam* (This is something in which there is an absence of the quality of being a new cloud). Here the object referred to by the word *idam* is the *uddeśya,* and the *abhāva* (absence), which is a meaning of *na[ñ],* is the *vidheya.*[278] Therefore, since the meaning of *na[ñ]* is the main thing here, *na[ñ]* is *prasajya-pratiṣedha,* and thus there is no scope for *samāsa,* since the meaning of *na[ñ]* would then become secondary since in a *kṛṣṇapuruṣa* the last word is the main thing, and that would be contradictory.

Nañ-kṛṣṇapuruṣo 'yam.

This *samāsa* [described in *sūtra* 937] is called a *nañ-kṛṣṇapuruṣa.*

९३८ । प्राप्तापन्ने द्वितीयया ।

938. prāptāpanne dvitīyayā

prāpta-āpanne—the words *prāpta* (obtained) and *āpanna* (obtained); *dvitīyayā*—with a word ending in a *dvitīyā viṣṇubhakti.*

The word *prāpta* and *āpanna*[279] are compounded with a word ending in a *dvitīyā viṣṇubhakti,* and the compound is called *kṛṣṇapuruṣa.*

prāptaḥ sakhāyaṁ prāpta-sakhaḥ. atra sakhyuṣ ṭas taddhitaḥ. prāpta-jīvikaḥ, kathaṁ jīvikā-prāptaḥ, sukhāpannaḥ? dvitīyā śritādibhir iti vacanāt.

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278 Here *na[ñ]* is connected with the implied *kriyā asti* or *bhavati.*

279 The word *prāpta* and *āpanna* are formed by applying *[k]ta* in *kartari prayoga* after the *dhātus pra + āp[l]* and *ā[ṅ] + pad[a]* by *sūtra* 757. In this regard one should remember that *dhātus* which have the meaning of *prāpti* (obtainment) are included in the category of *gati* (*Amṛta* 641).

VṚTTI—Thus, when we have the *vigraha prāptaḥ sakhāyam* (one who has obtained a friend), we get *prāpta-sakhaḥ.* Here the *taddhita pratyaya [ṭ]a* is applied after the word *sakhi* by *sūtra* 1071. Another example is *prāpta-jīvikaḥ* (one who has obtained a livelihood).

➢ *prāptaḥ* <1.1> + *sakhāyam* <2.1> → (938, 601) *prāpta-sakhi* → (1071) *prāpta-sakhi* + *[ṭ]a* → (1053) *prāpta-sakha* → (87) *prāpta-sakha* + *s[u]* → (93) *prāpta-sakhaḥ* (one who has obtained a friend) <1.1>.

➢ *prāptaḥ* <1.1> + *jīvikām* <2.1> → (938, 601) *prāpta-jīvikā* → (939) *prāpta-jīvika* → (87, 978) *prāpta-jīvika* + *s[u]* → (93) *prāpta-jīvikaḥ* (one who has obtained a livelihood) <1.1>.

Why do we get *jīvikā-prāptaḥ* (one who has obtained a livelihood) and *sukhāpannaḥ* (one who has obtained happiness)? Because of the *sūtra* *dvitīyā śritādibhiḥ* (940).

AMṚTA—The words *prāpta* and *āpanna* are the main thing in this *samāsa.* Thus this *sūtra* is for the sake of placing them first in the compound. Otherwise the word ending in the *dvitīyā viṣṇubhakti* would have been placed first by *dvitīyā śritādibhiḥ* (940). Therefore the change to *vāmana* prescribed in the next *sūtra* is done in *prāpta-jīvikaḥ* and so on, since the *uttara-pada* is secondary. With the sentence beginning "Why," Jīva Gosvāmī first raises a doubt and then explains how the *dvitīyā-kṛṣṇapuruṣa* ordained in *sūtra* 940 is not blocked by the current *sūtra.* But the difference is that, in the *dvitīyā-kṛṣṇapuruṣa* ordained in *sūtra* 940*,* the *uttara-padas śrita* and so on are the main thing.

Normally a *kṛṣṇapuruṣa-samāsa* has the same gender as that of the *uttara-pada,* in accordance with *uttara-pada-val-liṅgaṁ rāmakṛṣṇa-kṛṣṇapuruṣayoḥ* (977). But when the *pūrva-pada* is *prāpta* or *āpanna,* the *kṛṣṇapuruṣa-samāsa* is *vācya-liṅga* (adjectival, sharing the gender of the substantive), in accordance with *trirāmī-prāptāpannālaṁ-pūrva-gati-samāseṣu vācya-liṅgataiva* (978). Thus, when we have the *vigraha prāptā kṛṣṇa-vihāram,* for example, we get *prāpta-kṛṣṇa-vihārā vṛndāṭavī* (The Vṛndāvana forest which has gained Kṛṣṇa's pastimes).[280]

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280 Even though the *uttara-pāda vihāra* is masculine, the compound word *prāpta-vihāra* is *vācya-liṅga* and thus it takes the feminine gender here because the substantive *vṛndāṭavī* is feminine. Similarly, *Siddhānta-kaumudī* gives the examples *prāpta-jīvikā* and *āpanna-jīvikā* which mean *jīvikāṁ prāptā strī* (a woman who has obtained a livelihood) and *jīvikāṁ āpannā strī* (a woman who has obtained a livelihood) respectively. In all these examples the feminine words *prāptā* and *āpannā* become like the masculine by *prāptāpanne api* (1005).

९३९ । गोरीप आप ऊङश्चान्तस्याप्रधानस्य वामनः, नेयस्याः पीताम्बरे ।

939. gor īpa āpa ūṅaś cāntasyāpradhānasya vāmanaḥ, neyasyāḥ pītāmbare

goḥ—of the word *go; īpaḥ*—of a word that ends in the *taddhita pratyaya ī[p]; āpaḥ*—of a word that ends in the *taddhita pratyaya ā[p]; ūṅaḥ*—of a word that ends in the *taddhita pratyaya ū[ṅ]; ca*—and; *antasya*—which is situated at the end of a *samāsa; apradhānasya*—which is not the main thing; *vāmanaḥ*—the change to *vāmana; na*—not; *īyasyāḥ*—of a words that ends in *īyasī* (*īyas[u] + ī[p]*); *pītāmbare*—in a *pītāmbara-samāsa.*

The final *varṇa* of *go* and words that end in *ī[p], ā[p],* or *ū[ṅ]* becomes *vāmana* if these words are at the end of the *samāsa* and are not the main thing. But the final *varṇa* of words that end in *īyasī* does not become *vāmana* in a *pītāmbara-samāsa.*

goṣ ṭas taddhitaḥ, u-dvayasya govindo vakṣyate, prāpta-gavaḥ, prāpta-gopiḥ, prāpta-gopikaḥ, prāpta-kṣamaḥ, prāpta-karabhoruḥ. antasyeti kim? gopī-priyaḥ. apradhānasyeti kim? gopa-kumārī. śrī-dhī-prabhṛtayo neb-antāḥ, tena prāpta-śrīr ity-ādi.

VṚTTI—The *taddhita pratyaya [ṭ]a* is applied after *gu.* It will be explained later how *u-dvaya* takes *govinda* (*sūtra* 1055). Thus we get *prāpta-gavaḥ* (one who has obtained a cow) (lit. one by whom a cow was obtained).

Examples of the rest are *prāpta-gopiḥ* (one who has obtained a *gopī*), *prāpta-gopikaḥ* (one who has obtained a *gopikā*), *prāpta-kṣamaḥ* (one who obtained forgiveness), and *prāpta-karabhoruḥ* (one who has obtained a woman whose thighs resemble the trunk of an elephant).

➢ *prāptaḥ* <1.1> + *gām* <2.1> → (938, 601) *prāpta-go* → (939, 173) *prāpta-gu* → (*Bṛhat* 2162) *prāpta-gu + [ṭ]a* → (1055) *prāpta-go + [ṭ]a* → (55) *prāpta-gava* → (87) *prāpta-gava + s[u]* → (93) *prāpta-gavaḥ* (one who has obtained a cow) <1.1>.

➢ *prāptaḥ* <1.1> + *gopīm* <2.1> → (938, 601) *prāpta-gopī* → (939) *prāpta-gopi* → (87) *prāpta-gopi + s[u]* → (93) *prāpta-gopiḥ* (one who has obtained a *gopī*) <1.1>.

➢ *prāptaḥ* <1.1> + *kṣamām* <2.1> → (938, 601) *prāpta-kṣamā* → (939) *prāpta-kṣama* → (87) *prāpta-kṣama + s[u]* → (93) *prāpta-kṣamaḥ* (one who has obtained forgiveness) <1.1>.

➢ *prāptaḥ* <1.1> + *karabhorūm* <2.1> → (938, 601) *prāpta-karabhorū* → (939) *prāpta-karabhoru* → (87) *prāpta-karabhoru + s[u]* → (93) *prāpta-karabhoruḥ* (one who has obtained a woman whose thighs resemble the trunk of an elephant) <1.1>.

Why do we say *antasya*? Consider *gopī-priyaḥ* (the beloved of the *gopī*). Why do we say *apradhānasya*? Consider *gopa-kumārī* (the daughter of a cowherd). The word *śrī, dhī,* and so on do not end in *ī[p]* (*sūtra* 154). Thus we get *prāpta-śrīḥ* (one who has obtained prosperity) and so on.

Amṛta—Regarding *prāpta-gavaḥ,* when we have the *vigraha prāpto gām,* the change to *vāmana* is done since the word *go* is not the main thing. Then the *taddhita pratyaya [ṭ]a* is applied at the end of the *samāsa* by *gor ataddhita-luki* (*Bṛhat* 2162) and *govinda* is done by *u-dvayasya govindo na tu dhātor na ca strī-pratyaye* (1055). Why do we say *antasya*? Consider *go-samūhaḥ* (a group of cows). Why do we say *apradhānasya*? Consider *su-gauḥ* (a nice cow).[281]

Prāpta-gopiḥ is an example when *ī[p]* becomes *vāmana; prāpta-gopikaḥ* and *prāpta-kṣamaḥ* are examples of *ā[p]* becoming *vāmana;* and *prāpta-karabhoruḥ* is an example of *ū[ṅ]* becoming *vāmana.* The *vigraha* of *karabhorūḥ* is *karabhasya kari-śāvakasya urur iva urur yasyāḥ sā* (a woman whose thigh is like the thigh of a young elephant (*karabha = kari-śāvaka*)). The *vigraha* of *gopī-priyaḥ* is *gopyāḥ priyaḥ* (the beloved of the *gopī*). The *vigraha* of *gopa-kumārī* is *gopasya kumārī* (the daughter of a cowherd). Here, even though the word ending in *ī[p]* is at the end of the *samāsa*, it is the main thing, because in a *ṣaṣṭhī-kṛṣṇapuruṣa* the *uttara-pada* is the main thing.

By the words "and so on" in "*prāpta-śrīḥ* and so on", we also get *prāpta-dhīḥ* (one who has obtained intelligence), *āpanna-lakṣmīḥ* (one who has obtained prosperity), and so on.

Pūrva-pada-pradhāno 'yaṁ dvitīyā-kṛṣṇapuruṣaḥ

This *samāsa* [described in *sūtra* 938] is a *dvitīyā-kṛṣṇapuruṣa* in which the first word is the main thing. [The compounds covered by *sūtra* 939 are *pītāmbaras.*]

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281 *In su-gauḥ,* the word *go* is the main thing: In *śyāmarāma* compounds, the *uttara-pada* is the main thing.

Athottara-pada-pradhānāḥ

Now the *kṛṣṇapuruṣas* in which the *uttara-pada* (last word) is the main thing will be described.

९४० । द्वितीया श्रितादिभिः ।

940. dvitīyā śritādibhiḥ

dvitīyā—a word ending in a *dvitīyā viṣṇubhakti; śritādibhiḥ*—with the words *śrita* (one who has taken shelter) and so on.

A word ending in a *dvitīyā viṣṇubhakti* is compounded with the words *śrita* and so on, and the compound is called *kṛṣṇapuruṣa.*

kṛṣṇaṁ śritaḥ kṛṣṇa-śritaḥ. saṁsārātītaḥ, sat-saṅga-patitaḥ, vaikuṇṭha-gataḥ ity-ādi. tathā vraja-gamī, vraja-gāmī, kṛṣṇa-didṛkṣuḥ ity-ādi. ādi-grahaṇāt khaṭvārūḍho durmānini.

VṚTTI—When we have the *vigraha kṛṣṇaṁ śritaḥ* (one who has taken shelter of Kṛṣṇa), we get *kṛṣṇa-śritaḥ.* Other examples are *saṁsārātītaḥ* (one who has gone beyond material existence), *sat-saṅga-patitaḥ* (one who has joined the association of devotees), *vaikuṇṭha-gataḥ* (one who has gone to Vaikuṇṭha), and so on. We also get *vraja-gamī* (he goes to Vraja) *vraja-gāmī* (he goes to Vraja), *kṛṣṇa-didṛkṣuḥ* (one who desires to see Kṛṣṇa) and so on. Due to the word *ādi* in *śritādibhiḥ,* we also get *khaṭvārūḍhaḥ* which denotes a *durmānin* (foolish, deviant person).

AMṚTA—The word *śritādibhiḥ* in this *sūtra* signifies words which end in the *[k]ta* that is applied in *kartari prayoga* after a *sa-karmaka-dhātu.* Thus it should be understood that *samāsas* like *sukha-prāptaḥ* (one who has obtained happiness), *śaraṇāgataḥ* (one who has come to the shelter), *vipad-āpannaḥ* (one who has obtained misfortune), *bhakti-pathārūḍhaḥ* (one who has ascended the path of devotional service), and so on are made by this *sūtra* alone. The *vigraha* of *sat-saṅga-patitaḥ* is *sat-saṅgaṁ patitaḥ.* Here *patitaḥ* means *saṅgataḥ* (one who has joined).

Regarding *vraja-gamī,* the word *gamin* ends in the *kṛt pratyaya [ṇ]in[i],* as described in *gami-gāmy-ādayaś ca bhaviṣyati sādhavaḥ* (*Bṛhat* 1399), and its *karma* takes a *dvitīyā viṣṇubhakti* since the *ṣaṣṭhī viṣṇubhakti* was forbidden by *ādhamarṇya-tumu-bhaviṣyad-artha-ṇaka-ṇinyor yoge na ṣaṣṭhī* (*Bṛhat* 963).

Regarding *kṛṣṇa-didṛkṣuḥ,* the word *didṛkṣu* ends in the *kṛt pratyaya u* that is ordained in *san-antāśaṁsa-bhikṣibhya uḥ* (872), and its *karma* takes a *dvitīyā viṣṇubhakti* since the *ṣaṣṭhī viṣṇubhakti* was forbidden by the *sūtra* beginning *acyutābha-viṣṇuniṣṭhā* (*sūtra* 644). Due to the words "and so on", we also get *tattva-bubhutsuḥ* (one who desires to understand the truth), *odana-bubhukṣuḥ* (one who desires to eat rice), *dhana-lipsuḥ* (one who desires to obtain wealth), and so on. It should be known that *khaṭvārūḍhaḥ* is a *nitya-samāsa,* because its meaning cannot be understood by a separation of the constituent words. *Khaṭvārūḍhaḥ* means *utpatha-gāmī* (one who walks the wrong path). Why do we say "when referring to a *durmānin*?" Consider *khaṭvām ārūḍhaḥ kṛṣṇaḥ* (Kṛṣṇa mounted the bed). Compounding cannot be done in this case.

Saṁśodhinī—The equivalent Pāṇinian *sūtra* is *dvitīyā śritātīta-patita-gatātyasta-prāptāpannaiḥ* (*Aṣṭādhyāyī* 2.1.24). This *sūtra* allows a word ending a *dvitīyā viṣṇubhakti* to be compounded with the words *śrita, atīta, patita, gata, atyasta, prāpta,* and *āpanna.* The rule of *tad-anta* (*vṛtti* 148) applies here and thus *samāsa* is also done with *āśrita* and *āgata* as indicated by the example *śaraṇāgataḥ* above. *Khaṭvārūḍhaḥ* is formed by the Pāṇinian *sūtra khaṭvā kṣepe* (*Aṣṭādhyāyī* 2.1.26). In his translation of *Siddhānta-kaumudī,* Śrīśa Chandra Vasu explains how *khaṭvārūḍhaḥ* came to be used in the sense of *kṣepa* (reproach): "All *brahmacārīs* were bound to sleep on the ground and not on *khaṭvā* or beds, so long as they were *brahmacārīs.* A person who without completing his studies, and without obtaining the permission of his teacher, entered into matrimony, was originally called, in reproach, *khaṭvārūḍhaḥ* (one who ascended the bed in an improper way). Then the term was extended to all persons guilty of vile action."

९४१ । तृतीयार्थादिभिः ।

941. tṛtīyārthādibhiḥ

tṛtīyā—a word ending in a *tṛtīyā viṣṇubhakti; artha-ādibhiḥ*—with the words *artha* (wealth) and so on.

A word ending in a *tṛtīyā viṣṇubhakti* is compounded with the words *artha* and so on, and the compound is called *kṛṣṇapuruṣa.*

kṛṣṇenārthaḥ kṛṣṇārthaḥ, bhakti-pūrvaḥ kṛṣṇa-sadṛśa ity-ādi.

Vṛtti—For example, when we have the *vigraha kṛṣṇenārthaḥ,* we get *kṛṣṇārthaḥ* (The wealth / goal that is Kṛṣṇa Himself, i.e. Kṛṣṇa Himself is

the wealth / goal).[282] Similarly, we get *bhakti-pūrvaḥ* (earlier in relation to *bhakti*),[283] *kṛṣṇa-sadṛśaḥ* (similar to Kṛṣṇa), and so on.

Amṛta—With the examples *bhakti-pūrvaḥ* and so on, Jīva Gosvāmī elaborates on the word *ādi* in *arthādibhiḥ.* In *bhakti-pūrvaḥ* the *tṛtīyā viṣṇubhakti* is applied by *prakṛty-ādibhyas tṛtīyā* (679). In *kṛṣṇa-sadṛśaḥ,* however, the *tṛtīyā viṣṇubhakti* is applied by *tulyārthaiḥ ṣaṣṭhī ca* (677). This use of the *tṛtīyā viṣṇubhakti* additionally implies words that have the meaning of *sama* (equal) and *ūna* (less). Thus get *nanda-samaḥ* (equal to Nanda), *yaśodā-tulyā* (equal to Yaśodā), *ekonaḥ* (less by one), and so on. By the words "and so on" in the *vṛtti* we also get *vāk-kalahaḥ* (a speech-fight, i.e. a quarrel), *kārya-nipuṇaḥ* (expert in sacred duties), *tulasī-miśraḥ* (mixed with *tulasī*), *ācāra-ślakṣṇaḥ* (polished in behaviour), *māsāvaraḥ* (later by a month), *bhakti-hīnaḥ* (devoid of devotion), *prema-śūnyaḥ* (devoid of love), *vayo-jyeṣṭhaḥ* (superior by age), *bhaya-vihvalaḥ* (agitated with fear), *viraha-kṛśaḥ* (emaciated by separation), *svedārdraḥ* (wet with sweat), *guṇādhikaḥ* (superior in qualities), and so on.

Saṁśodhinī—This *sūtra* is Jīva Gosvāmī's equivalent to the Pāṇinian *sūtra: pūrva-sadṛśa-samonārtha-kalaha-nipuṇa-miśra-ślakṣṇaiḥ* (*Aṣṭādhyāyī* 2.1.31) and its *Vārttika: avarasyopasaṅkhyeyam.* In our *sūtra* the words *pūrva, sadṛśa, sama* and its synonyms, *ūna* and its synonyms, *kalaha, nipuṇa, miśra, ślakṣṇa,* and *avara* are all included by the word *ādi* in *arthādibhiḥ.* The other words quoted by *Amṛta* and *Bāla* such as *hīna, śūnya, jyeṣṭha, vihvala, kṛśa, ārdra,* and *adhika* are either directly *kṛdantas* or have *kṛdanta* elements in them and thus they better fit into the category mentioned in the next *sūtra,* since in the Pāṇinian system these words are not included in *Aṣṭādhyāyī* 2.1.31. For example, *hīna* is made from *[o]hā[k] + [k]ta* (417 and 753), *śūnya* has the *kṛdanta* element *śūna* from *[ṭuo]śvi + [k]ta* (471, *Bṛhat* 851, and 753), *jyeṣṭha* has the *kṛdanta* element *praśasya* (*pra + śans[u] + [k]ya[p]*) (ref. *praśasyasya śra-jyau,* 616), *vihvala* is made from *vi + hval[a] + a[t], kṛśa* is made from *kṛś[a] + [k]a* (ref. *īśoddhava-kirati-prīṇāti-gṝ-jñābhyaḥ kaḥ,* 825), *ārdra* is made from *ard[a] + ra[k]* (*arder dīrghaś ca, Uṇādi-sūtra* 2.2.18), and *adhika* is made from *adhi + ā + ruh[a] + [k]ta* (ref. *adhyārūḍhasyādhiko vā sādhuḥ, Bṛhat* 1233).

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282 In this regard, one may take note of the example *satām artho hari-bhaktyā* (Devotional service to Hari itself is the wealth / goal of saintly persons) which is explained in the *vṛtti* and *Amṛta* of *prakṛty-ādibhyas tṛtīyā* (679).

283 In the *vṛtti* to *prakṛty-ādibhyas tṛtīyā* (679), Jīva Gosvāmī says *prakṛty-ādi-sambandhanenety arthaḥ* (In these examples, *prakṛtyā* and so on means *prakṛti-sambandhena* (in relation to nature) and so on). *Siddhānta-kaumudī* gives the example *māsa-pūrvaḥ* (earlier by a month).

९४२ । कर्तृकरणे कृता ।
942. kartṛ-karaṇe kṛtā

kartṛ-karaṇe—which is a *kartā* or *karaṇa; kṛtā*—with a word ending in a *kṛt pratyaya.*

A word ending in a *tṛtīyā viṣṇubhakti* which expresses a *kartā* or *karaṇa* is compounded with a word ending in a *kṛt pratyaya,* and the compound is called *kṛṣṇapuruṣa.*

kṛṣṇa-hataḥ, cakra-cchinnaḥ.

VṚTTI—Examples are *kṛṣṇa-hataḥ* (one who is killed by Kṛṣṇa) and *cakra-cchinnaḥ* (cut down with the *cakra*).

AMṚTA—Both examples in the *vṛtti* refer to Śiśupāla. Other examples are *narasiṁha-māritaḥ hiraṇyakaśipuḥ* (Hiraṇyakaśipu, who was killed by Lord Narasiṁha), *nakha-vidāritaḥ hiraṇyakaśipuḥ* (Hiraṇyakaśipu, who was killed with the nails), and so on.

BĀLA—The *vigraha* of *kṛṣṇa-hataḥ* is *kṛṣṇena hataḥ* (killed by Kṛṣṇa). Here the word ending in a *tṛtīyā viṣṇubhakti* is a *kartā.* The *vigraha* of *cakra-cchinnaḥ* is *cakreṇa chinnaḥ* (cut down with the cakra). Here the word ending in a *tṛtīyā viṣṇubhakti* is a *karaṇa.* Why do we say "which expresses a *kartā* or *karaṇa*"? Consider *bhikṣayā uṣitaḥ* (One who dwelt because of begging). Here the *tṛtīyā viṣṇubhakti* is used in the sense of *hetu* (cause).

SAṀŚODHINĪ—While commenting on the equivalent Pāṇinian *sūtra: kartṛ-karaṇe kṛtā bahulam* (*Aṣṭādhyāyī* 2.1.32), *Siddhānta-kaumudī* mentions the maxim *kṛd-grahaṇe gati-kāraka-pūrvasyāpi grahaṇam,* "When a word ending in a *kṛt pratyaya* is accepted, its form preceded by a *gati* [284] or *kāraka* is also accepted" and gives *nakha-nirbhinnaḥ* (one who is pierced with the nails) as an example. Here the word ending in the *kṛt pratyaya,* namely *bhinnaḥ,* is preceded by the *gati nir.* Likewise in *Amṛta's* example the word ending in the *kṛt pratyaya,* namely *dāritaḥ,* is preceded by the *gati vi.*

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284 In the Pāṇinian system, the term *gati* denotes the *avyayas pra* and so on (*Aṣṭādhyāyī* 1.4.60) and also the *ury-ādis* and words ending in the *taddhita pratyayas vi* and *ā[c]* (*Aṣṭādhyāyī* 1.4.61). The term *kāraka* is equivalent to the term *pūrva-pada* in our system.

९४३ । अथ मध्यपदलोपिनः ।

943. atha madhya-pada-lopinaḥ

atha—now; *madhya-pada-lopinaḥ*—compounds in which there is deletion of the middle word.

From now on the *samāsas* are *madhya-pada-lopī.*

prabhur ayam.

VṚTTI—This is a *prabhu adhikāra.*

९४४ । व्यञ्जनमन्नेन ।

944. vyañjanam annena

vyañjanam—a word expressing a condiment; *annena*—with a word expressing boiled rice.

A word expressing a condiment when ending in a *tṛtīyā viṣṇubhakti* is compounded with a word expressing boiled rice, and the middle word is deleted. The compound so formed is called *kṛṣṇapuruṣa.*

dadhnopasikta odano dadhy-odanaḥ.

VṚTTI—When we have the *vigraha dadhnopasikta odanaḥ,* we get *dadhy-odanaḥ* (boiled rice soaked with yogurt).

AMṚTA—*Upasikta* means *ārdrī-kṛtaḥ* (made wet), or in other words *mrakṣita* (soaked). In *dadhnā,* the *tṛtīyā viṣṇubhakti* expresses the *kartā.* Other examples are *kṣīrodanaḥ* (boiled rice soaked with milk), *sūpodanaḥ* (boiled rice soaked with soup), and so on.

९४५ । संस्कारद्रव्यं भक्ष्येण ।

945. saṁskāra-dravyaṁ bhakṣyeṇa

saṁskāra-dravyam—a thing used for refining; *bhakṣyeṇa*—with a word expressing food.

A word expressing a thing used for refining food when ending in a *tṛtīyā viṣṇubhakti* is compounded with a word expressing food, and the middle

word is deleted. The compound so formed is called *kṛṣṇapuruṣa.*

bhakṣyaṁ carvyam. guḍena miśrā dhānā guḍa-dhānāḥ.

VṚTTI—The word *bhakṣya* means *carvya* (food to be chewed). Thus when we have the *vigraha guḍena miśrā dhānāḥ*, we get *guḍa-dhānāḥ* (barley mixed with jaggery).

AMṚTA—*Saṁskāra-dravyam* means *saṁskārārthaṁ dravyam* (a thing for refining). By saying *bhakṣya* means *carvya,* Jīva Gosvāmī points out that the word *bhakṣya* (food) only expresses one kind of food here. Thus foods that are to be sucked, licked, or drunk are excluded. In *guḍena,* the *tṛtīyā viṣṇubhakti* expresses the *karaṇa.*

९४६ । वाहनं यानेन ।

946. vāhanaṁ yānena

vāhanam—a word expressing a draft-animal; *yānena*—with a word expressing a vehicle.

A word expressing a draft-animal when ending in a *tṛtīyā viṣṇubhakti* is compounded with a word expressing a vehicle, and the middle word is deleted. The compound so formed is called *kṛṣṇapuruṣa.*

aśvena yukto rathaḥ aśva-rathaḥ.

VṚTTI—When we have the *vigraha aśvena yukto rathaḥ,* we get *aśva-rathaḥ* (a chariot yoked to a horse).

AMṚTA—Even though the words *vāhana* and *yāna* are listed as synonyms in *Amara-koṣa's* statement *sarvaṁ syād vāhanaṁ yānam,* the following distinction should be noted in this case: The word *yāna* denotes a chariot and so on and means *yanty anena* (they go by means of this) whereas the word *vāhana* denotes an elephant, horse, or other such animal that pulls a vehicle and means *vāhayanty anena.*[285] In *aśvena,* the *tṛtīyā viṣṇubhakti* expresses the *karaṇa.*

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285 *Yāna* and *vāhana* are formed by applying the *kṛt pratyaya [ṭ]ana* in *karaṇe prayoga* after *yā prāpaṇe* (2P, to go, move, to attain) and *vah[a] prāpaṇe* (1U, to bear, lead, carry) + *[ṇ]i* respectively by *ṭanaḥ karaṇādhikaraṇayoḥ* (911).

९४७ । पूरणद्रव्यं पात्रेण ।
947. pūraṇa-dravyaṁ pātreṇa

pūraṇa-dravyam—a word expressing a thing used for filling; *pātreṇa*—with a word expressing a container.

A word expressing a thing used for filling when ending in a *tṛtīyā viṣṇubhakti* is compounded with a word expressing a container, and the middle word is deleted. The compound so formed is called *kṛṣṇapuruṣa.*

gaṅgā-jalena pūrṇo ghaṭaḥ gaṅgā-jala-ghaṭaḥ. anyatrāpi, śriyā yuktaḥ kṛṣṇaḥ śrī-kṛṣṇaḥ, tulasy-udakam ity-ādi.

VṚTTI—When we have the *vigraha gaṅgā-jalena pūrṇo ghaṭaḥ,* we get *gaṅgā-jala-ghaṭaḥ* (a pot filled with Gaṅgā water). There are other cases also. For example, when we have the *vigraha śriyā yuktaḥ kṛṣṇaḥ,* we get *śrī-kṛṣṇaḥ* (Kṛṣṇa who is endowed with opulence). *Tulasy-udakam* (water endowed with *tulasī*), and so on are further examples.

AMṚTA—Further examples of this *sūtra* are *udaka-gargarī* (a water-pot filled with water), *dadhi-bhāṇḍam* (a pot filled with yogurt), and so on. Here the *tṛtīyā viṣṇubhakti* expresses the *karaṇa.* The words *anyatrāpi* mean that a word ending in a *tṛtīyā viṣṇubhakti* is also compounded with a word ending in a *sv-ādi* in cases other than those covered by the rules mentioned here, and that the middle word is also deleted. The *vigraha* of *tulasy-udakam* is *tulasyā saṁśliṣṭam udakam* (water endowed with *tulasī*). By the words "and so on" we get *maṇi-mukuṭam* (a crown studded with jewels) for which the *vigraha* is *maṇibhiḥ khacitaṁ mukuṭam, siṁhāsanam* (a seat marked with a lion) for which the *vigraha* is *siṁhena cihnitam āsanam,* and so on.

Iti tṛtīyā-madhya-pada-lopinaḥ

Thus ends the section dealing with the *tṛtīyā-samāsas* that are *madhya-pada-lopī.*

९४८ । चतुर्थी प्रकृत्या ।
948. caturthī prakṛtyā

caturthī—a word ending in a *caturthī viṣṇubhakti; prakṛtyā*—with a word expressing a *prakṛti* (original substance).

A word ending in a *caturthī viṣṇubhakti* is compounded with a word expressing a *prakṛti,* and the compound so formed is called *kṛṣṇapuruṣa.*

hari-mandirāya iṣṭakāḥ hari-mandireṣṭakāḥ.

VṚTTI—When we have the *vigraha hari-mandirāya iṣṭakāḥ,* we get *hari-mandireṣṭakāḥ* (bricks for Hari's temple).

AMṚTA—The word *prakṛti* here indicates a *vikṛti* (transformation). So the idea is that a word ending in a *caturthī viṣṇubhakti* that expresses a *vikṛti* is compounded with a word that expresses a *prakṛti.* This *samāsa* of a *tādarthya-caturthī* (*sūtra* 680) only takes place when there is the relationship of original substance and transformation. In *hari-mandireṣṭakāḥ* Hari's temple is the *vikṛti* and the bricks are the *prakṛti.* Another example is *kuṇḍala-suvarṇam* (gold for an earring) for which the *vigraha* is *kuṇḍalāya suvarṇam.* Compounding only takes place when the thing is a *prakṛti.* Thus there is no compounding in *randhanāya sthālī* (a pot for cooking). Here the pot is not a *prakṛti* because cooking is not a transformation of the pot.

९४९ । क्वचित्तदविवक्षायां च ।

949. kvacit tad-avivakṣāyāṁ ca

kvacit—sometimes; *tad-avivakṣāyām*—when there is no desire to express that (a *prakṛti*)*;* ca—also.

Sometimes, when there is no desire to express a *prakṛti,* a word ending in a *caturthī viṣṇubhakti* is compounded with a word ending in a *sv-ādi,* and the compound is called *kṛṣṇapuruṣa.*

anantāya dadhi ananta-dadhi.

VṚTTI—When we have the *vigraha anantāya dadhi,* we get *ananta-dadhi* (yogurt for Ananta).

AMṚTA—Here *samāsa* is done even though Ananta isn't a transformation of the yogurt. Another example is *aśva-ghāsaḥ* (grass for the horse) for which the *vigraha* is *aśvāya ghāsaḥ.* Due to the use of the word *kvacit,* compounding cannot be done in all cases. Thus compounding is not done in the cases like *randhanāya sthālī* (a pot for cooking) and so on.

९५० । इदंवाच्यार्थशब्देन च ।

950. idaṁ-vācy-artha-śabdena ca

idam-vācy-artha-śabdena—with the word *artha* that expresses the meaning of the word *idam* (this); *ca*—also.

A word ending in a *caturthī viṣṇubhakti* is also compounded with the word *artha* that expresses the meaning of the word *idam,* and the compound is called *kṛṣṇapuruṣa.*

nitya-samāso 'yaṁ vācya-liṅgatā ca. nitya-samāsānāṁ sva-pada-vigraho nāsti. kṛṣṇāyedaṁ kṛṣṇārthaṁ sarpiḥ. kṛṣṇārthaḥ sūpaḥ, kṛṣṇārthā rasālā.

Vṛtti—This is a *nitya-samāsa,* and it takes the same gender as that of the *vācya* (*viśeṣya*). ➲*Nitya-samāsānāṁ sva-pada-vigraho nāsti*⊂ (*Nitya-samāsas* cannot be explained by separation of the *samāsa's* own words (*Saṁśodhinī* 923)). Thus we get *kṛṣṇārthaṁ sarpiḥ* (ghee for Kṛṣṇa) where *kṛṣṇārtham* means *kṛṣṇāyedam* (this is for Kṛṣṇa). Examples of the other genders are *kṛṣṇārthaḥ sūpaḥ* (soup for Kṛṣṇa) and *kṛṣṇārthā rasālā* (spiced buttermilk for Kṛṣṇa).

Amṛta—To exclude the word *artha* that expresses *prayojana* (purpose, goal) or *abhidheya* (thing), Jīva Gosvāmī says *idaṁ-vāci* (that expresses the meaning of the word *idam*). A *nitya-samāsa* doesn't require a *vākya* (*vigraha*) because the understanding is attained simply by means of the compound word itself. *Kṛṣṇāyedam* is a mere explanation of the meaning. The idea is that it is useless to make a *vigraha* with the word *artha* because the meaning of *tādarthya* is already expressed by the *caturthī viṣṇubhakti* (*sūtra* 680). The reason why this *nitya-samāsa* takes the same gender as that of the *vācya* is as follows: Because the word *idam* shares the gender of the *vācya,* a compound ending in the word *artha* that has the meaning *idam* will also be used in all three genders since *kṛṣṇapuruṣa-samāsas* adopt the gender of the final word in the compound by *uttara-pada-val-liṅgaṁ rāmakṛṣṇa-kṛṣṇapuruṣayoḥ* (977). *Kṛṣṇārthaḥ* means *kṛṣṇāya ayam* (this is for Kṛṣṇa) and *kṛṣṇārthā* means *kṛṣṇāya iyam* (this is for Kṛṣṇa).

९५१ । बलिहितादिभिः ।

951. bali-hitādibhiḥ

bali-hitādibhiḥ—with the words *bali* (an offering), *hita* (beneficial) and so on.

A word ending in a *caturthī viṣṇubhakti* is compounded with the words *bali, hita,* and so on, and the compound is called *kṛṣṇapuruṣa.*

kṛṣṇāya baliḥ kṛṣṇa-baliḥ, kṛṣṇāya hitaṁ kṛṣṇa-hitam.

VṚTTI—When we have the *vigraha kṛṣṇāya baliḥ,* we get *kṛṣṇa-baliḥ* (an offering for Kṛṣṇa), and when we have the *vigraha kṛṣṇāya hitam,* we get *kṛṣṇa-hitam* (what is beneficial for Kṛṣṇa).

AMṚTA—In these examples, the *caturthī viṣṇubhakti* is applied by *caturthī hitādy-arthaiḥ* (*Bṛhat* 1030). Due to the word *ādi,* we also get *kṛṣṇa-sukham* (what is pleasant for Kṛṣṇa) and *go-rakṣitam* (what is kept for the cows).

९५२ । पञ्चमी भयभीतभीतिभीभिरानीतादिभिश्च ।

952. pañcamī bhaya-bhīta-bhīti-bhībhir ānītādibhiś ca

pañcamī—a word ending in a *pañcamī viṣṇubhakti; bhaya-bhīta-bhīti-bhībhiḥ*—with the words *bhaya* (fear), *bhīta* (afraid), *bhīti* (fear), and *bhī* (fear); *ānīta-ādibhiḥ*—with the words *ānīta* (brought) and so on; *ca*—and.

A word ending in a *pañcamī viṣṇubhakti* is compounded with the words *bhaya, bhīta, bhīti,* and *bhī* and also with the words *ānīta* and so on, and the compound so formed is called *kṛṣṇapuruṣa.*

kṛṣṇa-bhayam, vṛndāvanānītaṁ, yamunāhṛtam ity-ādi.

VṚTTI—Thus we get *kṛṣṇa-bhayam* (fear of Kṛṣṇa), *vṛndāvanānītam* (brought from Vṛndāvana), *yamunāhṛtam* (brought from the Yamunā), and so on.

BĀLA—The *vigraha* of *kṛṣṇa-bhayam* is *kṛṣṇād bhayam* (fear of Kṛṣṇa). The same applies to *kṛṣṇa-bhītaḥ* (one who is afraid of Kṛṣṇa), *kṛṣṇa-bhītiḥ* (fear of Kṛṣṇa), and *kṛṣṇa-bhīḥ* (fear of Kṛṣṇa). The *vigraha* of *vṛndāvanānītam* is *vṛndāvanād ānītam* (brought from Vṛndāvana) and the *vigraha* of *yamunāhṛtam* is *yamunāyā āhṛtam* (brought from the Yamunā).

By the words "and so on", we get *vraja-nirgataḥ* (one who has left Vraja), *vṛkṣa-cyutaḥ* (fallen from the tree), *adharma-jugupsuḥ* (one who hates irreligion), *tad-anyaḥ* (other than that), *śukletaraḥ* (other than white), etc.

९५३ । अपेतादिभिः प्रायशः ।

953. apetādibhiḥ prāyaśaḥ

apeta-ādibhiḥ—with the words *apeta* (gone away) and so on; *prāyaśaḥ*—generally.

A word ending in a *pañcamī viṣṇubhakti* is generally compounded with the words *apeta* and so on, and the compound so formed is called *kṛṣṇapuruṣa.*

kṛṣṇāpetaḥ, bhakty-apoḍhaḥ, svarga-patitaḥ. prāyaśaḥ kim? prāsādāt patita ity-ādi.

Vṛtti—Thus we get *kṛṣṇāpetaḥ* (one who has gone away from Kṛṣṇa), *bhakty-apoḍhaḥ* (one who has been removed from devotional service), and *svarga-patitaḥ* (one who has fallen from heaven). Why do we say "generally"? Consider *prāsādāt patitaḥ* (one who has fallen from the mansion) and so on.

Saṁśodhinī—The *vigrahas* of the examples in the *vṛtti* are *kṛṣṇād apetaḥ* (one who has gone away from Kṛṣṇa), *bhakter apoḍhaḥ* (one who has been taken away from devotional service), and *svargāt patitaḥ* (one who has fallen from heaven). *Apeta* is formed from *apa + i[ṇ] + [k]ta,* and *apoḍha* is formed from *apa + vah[a] + [k]ta.* Apart from *apoḍha* and *patita,* the other words that are included by the word *ādi* in *apetādibhiḥ* are *mukta* and *apatrasta* (*Aṣṭādhyāyī* 2.1.38). Thus we also get *cakra-muktaḥ* (one who is freed from the wheel) and *taraṅgāpatrastaḥ* (one who is afraid of the waves). By the words "and so on" at the end of the *vṛtti* we also get other cases where compounding is not done, like *bhojanād apatrastaḥ* (one who is afraid of eating) and so on.

९५४ । षष्ठी परपदेन ।

954. ṣaṣṭhī para-padena

ṣaṣṭhī—a word ending in a *ṣaṣṭhī viṣṇubhakti; para-padena*—with a word that follows.

A word ending in a *ṣaṣṭhī viṣṇubhakti* is compounded with a word that follows, and the compound so formed is called *kṛṣṇapuruṣa.*

kṛṣṇasya puruṣaḥ kṛṣṇa-puruṣaḥ. tava prabhuḥ tvat-prabhuḥ. yuvayor yuṣmākaṁ vā prabhuḥ yuṣmat-prabhuḥ. yadūnāṁ vṛṣṇayaḥ śreṣṭhā ity atra sāpekṣatvān na.

VṚTTI—For example, when we have the *vigraha kṛṣṇasya puruṣaḥ,* we get *kṛṣṇa-puruṣaḥ* (Kṛṣṇa's man). When we have the *vigraha tava prabhuḥ,* we get *tvat-prabhuḥ* (your master). When we have the *vigraha yuvayoḥ prabhuḥ* (the master of you two) or *yuṣmākaṁ prabhuḥ* (the master of you all), we get *yuṣmat-prabhuḥ* (your master).

***Samāsa* does not take place in *yadūnāṁ vṛṣṇayaḥ śreṣṭhāḥ* (The Vṛṣṇis are the best among the Yadus) because there is dependence on another word (*vṛtti* 917).**

AMṚTA—Regarding *tvat-prabhuḥ, yuṣmad* is replaced by *tvad* in accordance with *yuṣmad-asmados tvan-madāv uttara-pada-pratyayayor ekatve* (604). But with the example *yuṣmat-prabhuḥ,* Jīva Gosvāmī shows how the replacement does not take place when the number is not singular. In *yadūnāṁ vṛṣṇayaḥ śreṣṭhāḥ,* the *ṣaṣṭhī viṣṇubhakti* is used in the sense of *nirdhāraṇa* (*sūtra* 695). The Pāṇinian grammarians make the prohibition *na nirdhāraṇe* (*Aṣṭādhyāyī* 2.2.10), but by saying *sāpekṣatvāt* Jīva Gosvāmī makes the point that this prohibition is unnecessary because *samāsa* is already impossible since there is dependence on another word. But when there is no dependence on another word, *samāsa* certainly takes place as in the case of *yadu-śreṣṭhaḥ* (the best among the Yadus) from *yadūnāṁ śreṣṭhaḥ, vṛṣṇi-varyaḥ* (the best of the Vṛṣṇis) from *vṛṣṇīnāṁ varyaḥ,* and so on.

९५५ । सप्तमी शौण्डादिभिः ।

955. saptamī śauṇḍādibhiḥ

saptamī—a word ending in a *saptamī viṣṇubhakti; śauṇḍa-ādibhiḥ*—with the words *śauṇḍa* (skilled) and so on.

A word ending in a *saptamī viṣṇubhakti* is compounded with the words *śauṇḍa* and so on, and the compound so formed is called *kṛṣṇapuruṣa.*

bhakti-śauṇḍaḥ, bhakti-pravīṇaḥ, samara-siṁha ity-ādi.

VṚTTI—Thus we get *bhakti-śauṇḍaḥ* (skilled in devotional service), *bhakti-pravīṇaḥ* (skilled in devotional service), *samara-siṁhaḥ* (a lion in battle).[286]

286 *Amṛta* says *atra siṁha-śabdena siṁha-sadṛśa-vikrānta-puruṣo lakṣyate* (the word *siṁha* indicates a person who is powerful like a lion). For further details, see the discussion on *puruṣaḥ siṁhaḥ* in *Amṛta* 649.

Bāla—The *vigraha* of *bhakti-śauṇḍaḥ* is *bhaktau śauṇḍaḥ* (skilled in devotional service). In the *Kāraka-prakaraṇa,* in *Bṛhat vṛtti* 978, it was said in regards to *vraja-sukhe nipuṇaḥ kṛṣṇaḥ* (Kṛṣṇa is expert in the happiness of Vraja) that *vraja-sukhe* is a *kāraka* (i.e. an *adhikaraṇa*) by means of relationship with the implicit activity of being (i.e. *bhavati*). Likewise here. By the words "and so on" we also get *akṣa-dhūrtaḥ* (skilled in dice), *raṇa-paṇḍitaḥ* (skilled in battle), *kārya-nipuṇaḥ* (skilled in work), *bhakti-kuśalaḥ* (skilled in devotional service), *karma-capalaḥ* (unsteady in work), *sādhana-siddhaḥ* (perfect in *sādhana*), *chāyā-śuṣkaḥ* (dried in the shade), *śākhā-pakvaḥ* (ripened on the branch), *sādhana-dakṣaḥ* (expert in *sādhana*), *śāstra-caturaḥ* (expert in *śāstra*), and *yuddha-sāhasikaḥ* (daring in war).

Saṁśodhinī—In the Pāṇinian system, the *śauṇḍādis* are the words *śauṇḍa, dhūrta, kitava, vyāḍa, pravīṇa, saṁvīta, antara, adhi, paṭu, paṇḍita, kuśala, capala,* and *nipuṇa.* If we accept *Bāla's* interpretation, then the *śauṇḍādis* in our system, as well as including other synonyms of *śauṇḍa* such as *dakṣa* and *catura,* also include the words *siddha, śuṣka, pakva,* and *bandha* that are found in the Pāṇinian *sūtra siddha-śuṣka-pakva-bandhaiś ca* (*Aṣṭādhyāyī* 2.1.41). Regarding the word *bandha, Siddhānta-kaumudī* gives the example *cakra-bandhaḥ* (bound to the wheel). Regarding the word *adhi, Siddhānta-kaumudī* gives the example *īśvarādhīnaḥ* (dependent on the Lord) and explains how the *taddhita pratyaya kha* (*īna*) is applied after compounds in which the last word is *adhi* in accordance with the *sūtra: aṣadakṣāśitaṅgv-alaṅkarmālaṁpuruṣādhy-uttara-padāt khaḥ* (*Aṣṭādhyāyī* 5.4.7). The *vigraha* of *īśvarādhīnaḥ* is *īśvare adhīnaḥ* (dependent on the Lord). The *saptamī viṣṇubhakti* is applied here by *aiśvaryārthenādhinā yuktāt saptamī, svāt svāmino vā viṣṇubhaktiḥ* (*Bṛhat* 1059).

९५६ । अत्र द्वितीयादिकृष्णपुरुषेष्वधोक्षजाभक्तवतुभ्यां समासो नेष्यते ।

956. atra dvitīyādi-kṛṣṇapuruṣeṣv adhokṣajābha-ktavatubhyāṁ samāso neṣyate

atra—in these; *dvitīyā-ādi-kṛṣṇapuruṣeṣu—dvitīyā-kṛṣṇapuruṣa* and other *kṛṣṇapuruṣa samāsas* (*sūtras* 940 to 955); *adhokṣajābha-ktavatubhyām*—with a word ending in an *adhokṣajābha kṛt pratyaya* or the *kṛt pratyaya [k]tavat[u]; samāsaḥ*—compounding; *na*—not; *iṣyate*—allowed.

In all the *kṛṣṇapuruṣa samāsas* mentioned so far, beginning with the *dvitīyā-kṛṣṇapuruṣa*, compounding cannot be done with a word ending in an *adhokṣajābha* or in *[k]tavat[u].*

kṛṣṇaṁ jaganvān, kṛṣṇaṁ dṛṣṭavān.

VṚTTI—Thus we get *kṛṣṇaṁ jaganvān* (one who went to Kṛṣṇa) and *kṛṣṇaṁ dṛṣṭavān* (one who saw Kṛṣṇa).

AMṚTA—With the *sūtra* beginning *atra,* Jīva Gosvāmī states a prohibition. Even though in cases like *kṛṣṇaṁ jaganvān* and so on there is always dependence on *karmas* like Kṛṣṇa and so on, *kṛt-samāsa* was not obtained because there was no *sūtra* in the *Kṛdanta-prakaraṇa* ordaining such words as *pūrva-padas* (783). But in the *Samāsa-prakaraṇa,* the compounding of these *karmas* is theoretically obtained, as in *vraja-gāmī* and so on in *dvitīyā śritādibhiḥ* (940) and so on. Therefore this *sūtra* is a prohibition.

९५७ । अच्युताभाव्ययकृद्भ्यां च न ।

957. acyutābhāvyaya-kṛdbhyāṁ ca na

acyutābha-avyaya-kṛdbhyām—with a word ending in an *acyutābha kṛt pratyaya* or an *avyaya kṛt pratyaya; ca*—and; *na*—not.

Nor with a word ending in an *acyutābha* or an *avyaya kṛt pratyaya.*

kṛṣṇaṁ paśyan, sevāṁ kurvāṇaḥ, sukhaṁ labdhuṁ labdhvā vety-ādi. yatra yatra samāsena viṣṇubhakty-artho guptaḥ syān nātivyaktaś ca syāt tatra tatra ca na samāsa iṣṭaḥ, yathā hetu-cihna-sahārtha-tṛtīyāyām—kṛṣṇena sukhaṁ, kaustubhena bhagavān, kṛṣṇena gataḥ, vaiṣṇavānāṁ mato buddhaḥ pūjito vā

VṚTTI—Thus we get *kṛṣṇaṁ paśyan* (who is seeing Kṛṣṇa), *sevāṁ kurvāṇaḥ* (who is doing service), *sukhaṁ labdhum* (to obtain happiness), *sukhaṁ labdhvā* (having obtained happiness), and so on.

***Samāsa* cannot be done whenever the meaning of the *viṣṇubhakti* is hidden or unclear. For example, *samāsa* cannot be done when the *tṛtīyā viṣṇubhakti* expresses *hetu* (*sūtra* 688), *cihna* (*sūtra* 678), or the meaning of *saha* (*sūtra* 676). Thus we get *kṛṣṇena sukham* (happiness because of Kṛṣṇa), *kaustubhena bhagavān* (He is Bhagavān by the Kaustubha jewel), *kṛṣṇena gataḥ* (one who went along with Kṛṣṇa), *vaiṣṇavānāṁ mataḥ* (desired by the Vaiṣṇavas), *vaiṣṇavānaṁ buddhaḥ* (known by the Vaiṣṇavas), *vaiṣṇavānāṁ pūjitaḥ* (worshiped by the Vaiṣṇavas), and so on.**

Amṛta—No other word can be compounded with a word ending in an *acyutābha,* but an *acyutābha* can be compounded with other words as was shown in the examples *sat-puruṣaḥ* (a saintly person), *bhrājat-kapolaḥ* (a shining cheek), and so on in *vṛtti* 922. The replacement of an *avyaya* is also included by the word *avyaya* here. Thus there is also no compounding in cases like *vaiṣṇavaṁ vidhāya* (having made a Vaiṣṇava) and so on.

With the sentence beginning "*Samāsa* cannot be done," Jīva Gosvāmī justifies the prohibitions ordained in other grammars. The idea is that *samāsa* cannot be done whenever the meaning of the *viṣṇubhakti* is hidden due to the appearance of an understanding of a meaning contrary to the intended meaning or whenever the meaning of the *viṣṇubhakti* is not very clear due to the possibility of not understanding the original sense. In *kṛṣṇena sukham,* the *tṛtīyā viṣṇubhakti* expresses a *hetu.* If by compounding we made *kṛṣṇa-sukham,* then it would be understood as a *ṣaṣṭhī-samāsa.* In *kaustubhena bhagavān,* the *tṛtīyā viṣṇubhakti* expresses a *viśeṣa-lakṣaṇa.*[287] If compounding were done here and we made *kaustubha-bhagavān,* it would be understood as a *śyāmarāma* compound. In *kṛṣṇena gataḥ,* the *tṛtīyā viṣṇubhakti* expresses the meaning of *saha.* If compounding were done here and we made *kṛṣṇa-gataḥ,* then it would be understood that Kṛṣṇa is the *kartā* (or rather the *karma,* by *dvitīyā śritādibhiḥ,* 940).

In *vaiṣṇavānāṁ mataḥ, vaiṣṇavānāṁ buddhaḥ,* and *vaiṣṇavānāṁ pūjitaḥ, [k]ta* is applied in the present tense by *ñi-rāmeto buddhīcchā-pūjārthebhyaś ca kto vartamāne ca* (769) and the *kartā* takes a *ṣaṣṭhī viṣṇubhakti* by *vartamāne bhāve ca ktasya yoge kartari ṣaṣṭhī vā* (646). The meaning is *vaiṣṇavair mataḥ, vaiṣṇavair buddhaḥ,* and *vaiṣṇavaiḥ pūjitaḥ.* If *samāsa* were done here, the *ṣaṣṭhī viṣṇubhakti* would be understood as expressing a general relationship rather than the specific relationship of *kartā.*

Ity uttara-pada-pradhānā dvitīyādi-kṛṣṇapuruṣāḥ

Thus ends the section dealing with the *kṛṣṇapuruṣas,* beginning with the *dvitīyā-kṛṣṇapuruṣa,* in which the last word is the main thing.

287 The sense of *kaustubhena bhagavān* is that the person who has the Kaustubha is the Lord. This refers to the factor of Denotation (*abhidhā-vṛtti*) called *saṁyoga* (concomitance) (*Alaṅkāra-kaustubha* 2.40).

९५८ । अन्यपदार्थात् प्राङ् मध्यपदाप्रयोगिणः ।

958. anya-padārthāt prāṅ madhya-padāprayogiṇaḥ

anya-padārthāt—the *anya-padārtha samāsa* (*sūtra* 963); *prāk*—up to (but not including); *madhya-pada-aprayogiṇaḥ*—*samāsas* in which the middle word isn't used.

The *samāsas* up to the *anya-padārtha samāsa* are *samāsas* in which the middle word is not used.[288]

prabhur ayam. aty-ādīnām evātikrāntādy-arthatvāt.

VṚTTI—This is a *prabhu adhikāra.* The reason why the middle word is not used is that *atikrānta* and other such words are simply the meanings of *ati* and so on.[289]

AMṚTA—Someone might wonder "Why did he say *madhya-padāprayogiṇaḥ* instead of *madhya-pada-lopinaḥ*?" In answer to this, Jīva Gosvāmī states the sentence beginning *aty-ādīnām.* In this regard, the words *atikrānta* and so on that are not used in the *samāsa* are not actually independent words. They just express the meanings of *ati* and so on. The term *madhya-pada-lopinaḥ* can only be used when separate words are actually deleted in the *samāsa.*

९५९ । अत्यादयो द्वितीयया ।

959. aty-ādayo dvitīyayā

ati-ādayaḥ—the *avyayas ati* and so on; *dvitīyayā*—with a word ending in a *dvitīyā viṣṇubhakti.*

The *avyayas ati* and so on are compounded with a word ending in a *dvitīyā viṣṇubhakti,* and the middle word is not used. The compound so formed is called *kṛṣṇapuruṣa.*

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288 They are also *samāsas* in which the first word is the main thing, because we see that in *vṛtti* 962 Jīva Gosvāmī ends the section with the words: *iti madhya-padāprayogiṇaḥ pūrva-pada-pradhānāḥ kṛṣṇapuruṣāḥ* (Thus ends the section dealing with the *kṛṣṇapuruṣas* in which the middle word is not used and the first word is the main thing).

289 In other words *atikrāntaḥ* is just the meaning of *ati* and so on. It is not that the original word was *atikrāntaḥ* and that the *krāntaḥ* portion gets deleted. Because *atikrāntaḥ* is just the meaning of *ati,* only the real word *ati* is used in the *samāsa.*

atikrānto gaṅgām ati-gaṅgaḥ. gor īpa āpa ity-ādinā vāmanatvaṁ, lakṣmyāṁ punar āp—ati-gaṅgā. īb-antasya ati-gopiḥ ati-preyasiḥ. neha vāmanaḥ, ati-śrīḥ. aty-āditvād abhiprapanno mukham abhi-mukhaḥ. ākramya vrajam ā-vrajam, taṁ vyāpyety arthaḥ. evam anye 'pi.

VṚTTI—When we have the *vigraha atikrānto gaṅgām,* we get *ati-gaṅgaḥ* (he who surpasses the Gaṅgā). The change to *vāmana* takes place by the *sūtra* beginning *gor īpa āpa* (*sūtra* 939). When the compound is used in the feminine gender, *ā[p]* is applied again. Thus we get *ati-gaṅgā* (she who surpasses the Gaṅgā). Examples of words that end in *ī[p]* are *ati-gopiḥ* (he who surpasses a *gopī*) and *ati-preyasiḥ* (he who surpasses the lover). However, the change to *vāmana* does not take place in *ati-śrīḥ* (he who surpasses the goddess of fortune).

Because they (*abhi* and so on) belong to the *aty-ādis,* we also get *abhi-mukhaḥ* (he who has approached the face, i.e. he who is facing) for which the *vigraha* is *abhiprapanno mukham,* and *ā-vrajam* (throughout Vraja) for which the *vigraha* is *ākramya vrajam,* "having pervaded Vraja (*ākramya* = *vyāpya*)." There are others also that are made in a similar fashion.

AMṚTA—The words *lakṣmyāṁ punar āp* means that when the change to *vāmana* is done and we get the new compound word, *ā[p]* is applied again after the compound word if it to be used in the feminine gender. The *vigraha* of *ati-gopiḥ* is *atikrānto gopīm* (he who surpasses a *gopī*).

Regarding *ati-preyasiḥ,* the change to *vāmana* is not prohibited by the phrase *neyasyāḥ pītāmbare* (939) because this is not a *pītāmbara-samāsa.* The reason why the change to *vāmana* does not take place in *ati-śrīḥ* is that the word *śrī* doesn't end in *ī[p]* (154). With *abhiprapannaḥ* and so on, Jīva Gosvāmī elaborates on the word *ādi* in *aty-ādayaḥ.*

Regarding the sentence "there are others also", examples are *praty-akṣaḥ* (gone towards the sense organ,[290] i.e. directly perceived) for which the *vigraha* is *pratigato 'kṣam; un-mukhaḥ* (one who has raised the face, i.e. one who is eagerly awaiting); and so on.

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290 The word *akṣa* here is a separate neuter word which means *indriya* (a sense organ). It is not a transformation of the word *akṣi* (eye).

९६० । अवादयस्तृतीयया ।

960. avādayas tṛtīyayā

ava-ādayaḥ—the *avyayas ava* and so on; *tṛtīyayā*—with a word ending in a *tṛtīyā viṣṇubhakti.*

The *avyayas ava* and so on are compounded with a word ending in a *tṛtīyā viṣṇubhakti,* and the middle word isn't used. The compound so formed is called *kṛṣṇapuruṣa.*

avakruṣṭaṁ vaṁśyā ava-vaṁśi vṛndāvanam. adhikaraṇe ktaḥ kṛto bāhulyāt. pariṇaddhaṁ vīrudhā pari-vīrud ity-ādi.

VṚTTI—When we have the *vigraha avakruṣṭaṁ vaṁśyā,* we get *ava-vaṁśi vṛndāvanam* (Vṛndāvana where calling is done by means of the flute). *[K]ta* is applied in *adhikaraṇe prayoga* here because the *kṛt pratyayas* are applied variously (*sūtra* 728). Other examples are *pari-vīrut* (bound all around with creepers) for which the *vigraha* is *pariṇaddhaṁ vīrudhā,* and so on.

AMṚTA—By the words "and so on" we get *saṁvarmā* (bound with armor) for which the *vigraha* is *sannadho varmaṇā, adhyakṣaḥ* (perceived by the eyes, i.e. visible) for which the *vigraha* is *adhigato 'kṣeṇa, parivelaḥ samudraḥ* (the sea which is surrounded by shores) for which the *vigraha* is *pariṣṭhito velayā,* and so on.

९६१ । पर्यादयश्चतुर्थ्या ।

961. pary-ādayaś caturthyā

pari-ādayaḥ—the *avyayas pari* and so on; *caturthyā*—with a word ending in a *caturthī viṣṇubhakti.*

The *avyayas pari* and so on are compounded with a word ending in a *caturthī viṣṇubhakti,* and the middle word is not used. The compound so formed is called *kṛṣṇapuruṣa.*

pariglāno hari-kīrtanāya pari-hari-kīrtanaḥ. alaṁ jāto lakṣmyai alaṁ-lakṣmīr ity-ādi.

VṚTTI—Thus we get *pari-hari-kīrtanaḥ* (too tired for *hari-kīrtana*) for which the *vigraha* is *pariglāno hari-kīrtanāya, alaṁ-lakṣmīḥ* (fit for [marrying] the goddess of fortune) for which the *vigraha* is *alaṁ jāto lakṣmyai,* and so on.

Amṛta—*Pariglānaḥ*[291] means *prāpta-glāniḥ* (one who has attained fatigue), in other words *khinnaḥ* (one who is tired). In every instance, the *caturthī viṣṇubhakti* is applied in the sense of *tādarthya* (*sūtra* 680).

Other examples are *pari-sevaḥ* (too tired for service) for which the *vigraha* is *pariglānaḥ sevāyai* and *ud-yuddhaḥ* (risen for war) for which the *vigraha* is *udgato yuddhāya.*

Bāla—Regarding *pari-hari-kīrtanaḥ,* the gender is the same as that of the *vācya* (*viśeṣya*) in accordance with *trirāmī-prāptāpannālaṁ-pūrva-gati-samāseṣu vācya-liṅgataiva* (978). The change to *vāmana* does not take place in *alaṁ-lakṣmīḥ* because the word *lakṣmī* does not end in *ī[p]* (154).

९६२ । निरादयः पञ्चम्या ।

962. nir-ādayaḥ pañcamyā

nir-ādayaḥ—the *avyayas nir* and so on; *pañcamyā*—with a word ending in a *pañcamī viṣṇubhakti.*

The *avyayas nir* and so on are compounded with a word ending in a *pañcamī viṣṇubhakti,* and the middle word is not used. The compound so formed is called *kṛṣṇapuruṣa.*

niṣkrānto madhu-puryāḥ nir-madhu-puriḥ, apagatam arthād apārtham avaiṣṇava-śāstram ity-ādi.

Vṛtti—Thus we get *nir-madhu-puriḥ* (the thing that has departed from Madhu-purī (Mathurā)) for which the *vigraha* is *niṣkrānto madhu-puryāḥ,* and *apārtham avaiṣṇava-śāstram,* "the non-Vaiṣṇava literature which has gone away from (which is opposed to) the real meaning," for which the *vigraha* is *apagatam arthāt,* and so on.[292]

Amṛta—In the *vigraha apagatam arthāt,* the word *arthāt* means *vāstavārthāt* (from the real meaning). The compound is neuter because it shares the gender of the *vācya* (*avaiṣṇava-śāstram*). Other examples are *unnidra* (one who has risen from sleep) for which the *vigraha* is *udgato nidrāyāḥ,* and so on.

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291 *Pariglānaḥ* is made from *pari + glai + [k]ta* by *caturvyūhāntānām ā-rāmānta-pāṭho 'śive* (412) and *harimitra-yuk-sat-saṅgādy-ā-rāmānta-lv-ādibhya o-rāmetaś ca viṣṇuniṣṭhā-tasya naḥ* (753).

292 Similarly, we get *apasiddhānta* (that which has gone away from (which is opposed to) the *siddhānta*) for which the *vigraha* is *apagataṁ siddhāntāt.*

Iti madhya-padāprayogiṇaḥ pūrva-pada-pradhānāḥ kṛṣṇapuruṣāḥ

Thus ends the section dealing with the *kṛṣṇapuruṣas* in which the middle word is not used and the first word is the main thing.

Amṛta—Regarding the qualifier *pūrva-pada-pradhānāḥ* (in which the first word is the main thing), in this section dealing with *gati-samāsas* (*sūtras* 958 to 962) the *avyayas pra* and so on, which are the first words in the *samāsa,* are the main thing because, even though they are *dyotakas,* they have specific meanings like *atikrānta* and so on. Therefore, in the section dealing with description of the genders, the *gati-samāsas* will be ordained as *vācya-liṅga* by *trirāmī-prāptāpannālaṁ-pūrva-gati-samāseṣu vācya-liṅgataiva* (978). Otherwise they would have shared the gender of the last word by *uttara-pada-val-liṅgaṁ rāmakṛṣṇa-kṛṣṇapuruṣayoḥ* (977).

Iti kṛṣṇapuruṣa-prakaraṇam uddiṣṭam

Thus ends the section dealing with *kṛṣṇapuruṣa* compounds.

९६३ । अनेकमन्यपदार्थे पीताम्बरः ।

963. anekam anya-padārthe pītāmbaraḥ

anekam—two or more words; *anya-pada-arthe*—when another thing (*padārtha*) [is being expressed] (ref. *abhidheye* in the *vṛtti*); *pītāmbaraḥ*—called *pītāmbara.*

Two or more words that are produced from *nāmas* are compounded with each other when another thing is being expressed, and the compound so formed is called *pītāmbara.*

prabhuś cāyam. anekaṁ nāma-padaṁ tu anya-padārthe abhidheye parasparaṁ samasyate, sa ca pītāmbara-saṁjñaḥ. bahuvrīhir iti prāñcaḥ. anya-padārtha-vad eva liṅgam asya, anya-padārthaś ca yac-chabdenedaṁ-śabdena coddeśyaḥ. dvayos trayāṇāṁ caturṇām eva vā abhidhānam. atra ṣaṣṭhy-ādy-anya-padārtho yathā—tatra samāsārthenoktatvāt prathamā. pītam ambaraṁ yasya sa pītāmbaraḥ, pītaṁ sūkṣmaṁ cāmbaraṁ yasya sa pīta-sūkṣmāmbaraḥ, evam ujjvala-pīta-sūkṣmāmbaraḥ. prāptaḥ kṛṣṇo yat tat prāpta-kṛṣṇaṁ gokulam. kṛṣṇaḥ prāpto yena sa prāpta-kṛṣṇo vaiṣṇavaḥ. prāptaḥ kṛṣṇo yayā sā prāpta-kṛṣṇā bhaktiḥ. dattaṁ sarvasvaṁ yasmai saḥ datta-sarvasvaḥ kṛṣṇaḥ. prāpto varo yasmāt sa prāpta-varaḥ kṛṣṇaḥ. nyastaṁ mano yasmin sa nyasta-manāḥ kṛṣṇa ity-ādayaḥ.

VṚTTI—This too is a *prabhu adhikāra.*[293] Two or more words that come from *nāmas*[294] are compounded with each other when another thing is being expressed, and the compound is called *pītāmbara.* Earlier grammarians called it *bahuvrīhi.* The gender of the *pītāmbara* compound is necessarily the same as that of the other thing, and the other thing is referred to by means of the words *yad* or *idam.* The word *anekam* here refers only to two, three, or four words. In this regard, [in the *vigraha*] the other thing takes the *ṣaṣṭhī* and other *viṣṇubhaktis* as seen in the following examples, but the new *nāma* produced from the compounding takes a *prathamā-viṣṇubhakti* because the other thing is already expressed by the meaning of the *samāsa.*

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293 Thus the word *pītāmbaraḥ* is to be added in the following *sūtras*. The other words in this *sūtra* are not part of the *adhikāra* because we see that they do not appear in the Pāṇinian *adhikāra-sūtra: śeṣo bahuvrīhiḥ* (*Aṣṭādhyāyī* 2.2.23) but appear only in the next *sūtra: anekam anya-padārthe* (*Aṣṭādhyāyī* 2.2.24).

294 In this regard, one should remember that the *viṣṇupadas* are of two types: those produced from *nāmas* and those produced from *dhātus.*

pītāmbaraḥ—pītam ambaraṁ yasya, saḥ (He whose cloth is yellow).

• Here we are not talking about the yellowness or the cloth, we are talking about another thing, namely the person whose cloth is yellow. Thus *pītāmbara-samāsa* is done because another thing is being expressed. If this were not so, the compound *pītāmbaraḥ* would just be a *śyāmarāma* meaning "yellow cloth."

• In a Sanskrit sentence, the word order will be *pītam ambaraṁ yasya sa pītāmbaraḥ,* which literally means "He whose cloth is yellow is *pītāmbara.*" The same applies to the other examples. In a *pītāmbara* compound, the other thing is expressed by the compound itself, and so the word expressing the other thing, namely the form of *yad* or *idam,* is left out of the compound, in accordance with the maxim *uktārthānām aprayogaḥ* (Words whose sense has already been expressed are not employed). For example, the word *yasya* cannot be seen in *pītāmbaraḥ.*

• The other thing takes a *ṣaṣṭhī viṣṇubhakti* and two words are compounded. The gender of the other thing is masculine, and so the gender of the compound is masculine.

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pīta-sūkṣmāmbaraḥ—pītaṁ sūkṣmaṁ cāmbaraṁ yasya, saḥ (He whose cloth is yellow and fine).

• This is the same as the above, but three words are compounded.

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ujjvala-pīta-sūkṣmāmbaraḥ—ujjvalaṁ pītaṁ sūkṣmaṁ cāmbaraṁ yasya, saḥ (He whose cloth is brilliant, yellow, and fine).

• Same as above, but four words are compounded.

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prāpta-kṛṣṇaṁ gokulam—prāptaḥ kṛṣṇo yat, tat (Gokula, to which Kṛṣṇa went).[1]

• Here the other thing takes a *dvitīyā viṣṇubhakti* and two words are compounded. The gender of the other thing is neuter and thus the gender of the compound is neuter.

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prāpta-kṛṣṇo vaiṣṇavaḥ—kṛṣṇaḥ prāpto yena, saḥ (the Vaiṣṇava by whom Kṛṣṇa is attained).

• Here the other thing takes a *tṛtīyā viṣṇubhakti* and two words are compounded. The gender of the other thing is masculine and thus the gender of the compound is masculine.

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prāpta-kṛṣṇā bhaktiḥ—prāptaḥ kṛṣṇo yayā, sā (devotional service by means of which Kṛṣṇa is attained).

• Same as above, but the gender of the other thing is feminine and thus the gender of the compound is feminine.

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datta-sarvasvaḥ kṛṣṇaḥ—dattaṁ sarvasvaṁ yasmai, saḥ (Kṛṣṇa unto whom everything is given).

• Here the other thing takes a *caturthī viṣṇubhakti* and two words are compounded. The gender of the other thing is masculine and thus the gender of the compound is masculine.

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prāpta-varaḥ kṛṣṇaḥ—prāpto varo yasmāt, saḥ (Kṛṣṇa from whom a boon is obtained).

• Same as above, but the other thing takes a *pañcamī viṣṇubhakti.*

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nyasta-manāḥ kṛṣṇaḥ—nyastaṁ mano yasmin, saḥ (Kṛṣṇa on whom the mind is fixed).

• Same as above, but the other thing takes a *saptamī viṣṇubhakti.*

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1 The form of *tad* is only translated when no *viśeṣya* is mentioned. When a *viśeṣya* like *gokulam* is mentioned, then the *viśeṣya* is put in the place of the word *tad* in the translation. For example, *sundara-mukhaḥ* translates as "He who has a beautiful face," but *sundara-mukhaḥ kṛṣṇaḥ* translates as "Kṛṣṇa who has a beautiful face."

Saṁśodhinī—In the *pītāmbara* compound, the other thing most often takes a *ṣaṣṭhī viṣṇubhakti.* Thus the examples started from the *ṣaṣṭhī viṣṇubhakti* rather than the *dvitīyā viṣṇubhakti.* The other thing never takes a *prathamā viṣṇubhakti* (*vṛtti* 964). The *vigraha* of a *pītāmbara* compound actually ends with the form of *yad* or *idam.*[295] The correlative form of *tad* is a mere *viśeṣaṇa* of the *pītāmbara* compound. The form of *tad* will change to fit the compound as seen below, but the form of *yad* or *idam* will never change:

- *pītāmbaraḥ* — *pītam ambaraṁ yasya* ***saḥ***
- *pītāmbaram* — *pītam ambaraṁ yasya* ***tam***
- *pītāmbarena* — *pītam ambaraṁ yasya* ***tena***
- *pītāmbarāya* — *pītam ambaraṁ yasya* ***tasmai***
- *pītāmbarāt* — *pītam ambaraṁ yasya* ***tasmāt***
- *pītāmbarasya* — *pītam ambaraṁ yasya* ***tasya***
- *pītāmbare* — *pītam ambaraṁ yasya* ***tasmin***
- *he pītāmbara* — *pītam ambaraṁ yasya saḥ, he tādṛśa*

Again, in a Sanskrit sentence the word order is: *pītam ambaraṁ yasya taṁ pītāmbaram,* and so on. Sometimes, however, the explanations are given in the format *pītam ambaraṁ yasya sa pītāmbaras tam* and so on. Here the compound *pītāmbara* is first explained, and then the word *tam* is given to indicate that *pītāmbara* is being used in the second case singular.

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295 For example, the *vigraha* of *pītāmbaraḥ* is simply *pītam ambaram yasya* (whose cloth is yellow). Thus *pītāmbaraḥ* is just a *viśeṣaṇa* which requires a *viśeṣya.* In the sentence *pītāmbaro nartako nṛtyati* (the dancer whose garment is yellow dances) the *viśeṣya* is *nartakaḥ* (the dancer). But if no *viśeṣya* is seen in such a sentence, then the word *naraḥ* (a man), *strī* (a woman), or *vastu* (a thing) has to be implied as the *viśeṣya* according to the gender of the compound. Thus in the sentence *pītāmbaro nṛtyati* (the man whose garment is yellow dances) the word *naraḥ* is implied as the *viśeṣya.* When it is understood that a *pītāmbara* compound is conventionally used as the name of a particular person, that person is naturally the implied *viśeṣya.* Thus, if the context is right, *pītāmbaro nṛtyati* could be translated as "Kṛṣṇa, whose garment is yellow, dances." A feminine example is *candra-mukhī,* for which the *vigraha* is *candra iva mukham yasyāḥ* (whose face is like the moon). In the sentence *candra-mukhī rādhā hasati* (Rādhā whose face is like the moon smiles) *rādhā* is the *viśeṣya.* But in *candra-mukhī hasati* (the woman whose face is like the moon smiles) the word *strī* is implied as the *viśeṣya.* A neuter example is *madhura-ghrāṇam,* for which the *vigraha* is *madhuram ghrāṇam yasya* (whose smell is sweet). In the sentence *madhura-ghrāṇaṁ puspaṁ patati* (the flower whose smell is sweet falls) *puspam* is the *viśeṣya.* But in the sentence *madhura-ghrāṇaṁ patati* (the thing whose smell is sweet falls) the word *vastu* is implied as the *viśeṣya.*

Another point to remember is that in *pītāmbara* compounds, *ā[p], ī[p],* and *ū[ṅ]* become *vāmana* by *gor īpa āpa ūṅaś cāntasyāpradhānasya vāmanaḥ* (939). Thus, in *sa-rādhaḥ kṛṣṇaḥ nṛtyati* (Kṛṣṇa dances with Rādhā) *rādhā* becomes *rādha,* and in *sa-gopiḥ kṛṣṇaḥ nṛtyati* (Kṛṣṇa dances with the *gopīs*) *gopī* becomes *gopi.*

Finally, one should bear it in mind that in *pītāmbara* compounds the *pañcamī viṣṇubhakti* in *yasmāt* (sometimes written *yataḥ*) often indicates the *hetu* (689). For example, the *vigraha* of *calad-guḥ* "causing the earth to tremble" (*Bhāgavatam* 1.9.37) is: *calantī gauḥ pṛthvī yasmāt saḥ,* "he because of whom the earth (*go* = *pṛthvī*) is trembling."[296] Here the *pañcamī viṣṇubhakti* in *yasmāt* signifies the *hetu.*

Similarly, the *ṣaṣṭhī viṣṇubhakti* in *yasya* often indicates the *anukta kartā* or the *anukta karma* connected to a *kṛdanta* (642). An example when the *ṣaṣṭhī viṣṇubhakti* in *yasya* indicates the *anukta kartā* is the compound *saukumārya-sṛṣṭa-pallavāli-kīrti-nigrahā* in verse 3 of Kṛṣṇadāsa Kavirāja's *Śrī Rādhikāṣṭaka,* for which the *vigraha* is: *saukumāryena sṛṣṭa-pallavāleḥ kīrteḥ nigrahaḥ yasyāḥ sā,* "She who does the [activity of] suppressing the fame of a multitude of newly formed blossoms with Her tenderness," meaning She puts to shame the fame of a multitude of newly formed blossoms with Her tenderness. Here *nigrahaḥ* is a *bhāva-kṛdanta: ni + grah[a] + a[l],* and *yasyāḥ* is its *anukta kartā* and *kīrteḥ* its *anukta karma.*

An example when the *ṣaṣṭhī viṣṇubhakti* in *yasya* indicates the *anukta karma* is the compound *ballavīṣu vardhitātma-gūḍha-bhāva-bandhanaḥ* in verse 2 of Kṛṣṇadāsa Kavirāja's *Śrī Kṛṣṇāṣṭaka,* for which the *vigraha* is: *ballavīṣu vardhitena ātmani gūḍha-bhāvena bandhanam yasya saḥ,* "He who is bound (lit. "He who is the direct object of the [activity of] binding) by the *gopīs'* ever-increasing hidden love for Himself." Here *bandhanam* is a *bhāva-kṛdanta: bandh[a] + ana,* and *yasya* is its *anukta karma.* Another point here is that *ātmani* takes a *saptamī viṣṇubhakti* because Kṛṣṇa is the *viṣaya* of the love, and *ballavīṣu* takes a *saptamī viṣṇubhakti* because the *gopīs* are the *āśraya* of the love.

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296 In the compound *calad-guḥ,* the feminine adjective *calantī* becomes like the masculine form *calat* by *vācya-liṅga-lakṣmīs tulyādhikaraṇa-lakṣmyām* (1003).

Amṛta—*Anekam* means *na ekam* (not just one). Thus there is inclusion of duality and plurality. By this it is inferred that all the aforementioned compounds involved compounding of two words only. Compounding of many words is allowed only in the *pītāmbara* compound and in the *rāmakṛṣṇa* compound. It is not allowed in the *avyayī-bhāva* compound (unless there is *paścāt-samāsa,* subsequent compounding).

It will become clear later in the book that the words compounded with each other in a *pītāmbara* compound generally end in *prathamā viṣṇubhaktis.* But sometimes one of them ends in a *saptamī viṣṇubhakti,* as in *kaṇṭhe-kālaḥ* (one on whose neck there is black) and so on (*vṛtti* 995).

Jīva Gosvāmī said "words produced from *nāmas*" in accordance with the well-known maxim *ādhikyena vyapadeśā bhavanti,* "Statements are made according to what is prominent (or according to the majority of instances)." Words produced from *ākhyātas* (*dhātus*) can also be accepted in accordance with the statement *kvacid ākhyāta-lopaḥ* (966).

In the *vigraha: prāptaḥ kṛṣṇo yat,* the *kṛt pratyaya [k]ta* in *prāptaḥ* is applied in *kartari prayoga* and the word *yat* ends in a *dvitīyā viṣṇubhakti.* But in the *vigraha: kṛṣṇaḥ prāpto yena,* the *kṛt pratyaya [k]ta* in *prāptaḥ* is applied in *karmaṇi prayoga.* In the *vigraha: prāptaḥ kṛṣṇo yayā,* the *tṛtīyā viṣṇubhakti* in *yayā* expresses the *kāraṇa.*

९६४ । तुमो मस्य हरः काममनसोः ।

964. tumo masya haraḥ kāma-manasoḥ

tumaḥ—of the *kṛt pratyaya tum[u]* (770); *masya*—of the *ma-rāma; haraḥ*—deletion; *kāma-manasoḥ*—when the words *kāma* or *manas* follow.

The *m* of *tum[u]* is deleted when the words *kāma* or *manas* follow.

sevitu-kāmaḥ, sevitu-manāḥ, asti bhaktir asya asti-bhaktir vaiṣṇavaḥ, nāsti-bhaktir avaiṣṇavaḥ. "samastasyāsamastena nityāpekṣeṇa saṅgatiḥ. bāhulyād iha tatrāpi samāso vā vidhīyate." bhaktāya dattārthaḥ, atra dāna-kriyayā nityaṁ sampradānam apekṣyate, ato yady api guṇi-bhūtena datta-padena sākṣād-anvayasyābhāvas tathāpi tātparyataḥ saṅgamyate. kiṁ ca, prāyaḥ samānādhikaraṇānām eva pītāmbaraḥ prāyo-grahaṇāt kvacid vyadhikaraṇānāṁ ca—yadu-kule janma yasya sa yadu-kula-janmā. kaṇṭhe-kālaḥ, alug ayam. na ca prathamānya-padārthatvesu—cchāye vṛndāvane yaḥ.

Vṛtti—Thus we get *sevitu-kāmaḥ* (one who desires to serve) and *sevitu-manāḥ* (one who has a mind to serve). When we have the *vigraha asti bhaktir asya* (of this person there is devotion) we get *asti-bhaktir vaiṣṇavaḥ* (the Vaiṣṇava who has devotion). Similarly, we get *nāsti-bhaktir avaiṣṇavaḥ* (the non-Vaiṣṇava, who has no devotion).

samastasyāsamastena nityāpekṣeṇa saṅgatiḥ
bāhulyād iha tatrāpi samāso vā vidhīyate

"A word that is part of the compound is connected with a non-compounded word that it always depends on, and because the *samāsas* are *bahula, samāsa* is optionally done even when there is such a dependence."

Thus we get *bhaktāya dattārthaḥ* (one who gave wealth to a devotee, or more literally: one by whom wealth was given to a devotee).[297] Here the activity of giving always depends on the *sampradāna* (*bhaktāya*). Therefore, even if there is no direct connection with the word *datta,* a word that is secondary,[298] still the connection is understood from the context.

Saṁśodhinī—There is another very common phenomena called *eka-deśa-viśeṣana* (modifier connected to only one part of the compound) that is similar to instances like *bhaktāya dattārthaḥ,* in the sense that another word outside the compound word is connected to one of the words inside the compound. The word thus connected almost always ends in a *ṣaṣṭhī-viṣṇubhakti.* For example, in *ārtānām ārti-nigrahaḥ* "subduing the suffering of the sufferers" (*Bhāgavatam* 1.17.11) the word *ārtānām* is connected only with one part of the compound, namely the word *ārti,* and in *vāta-varṣa-bhayenālaṁ tat-trāṇaṁ vihitaṁ hi vaḥ* "Don't be afraid of the wind and rain, for your deliverance from these afflictions has already been arranged" (*Bhāgavatam* 10.25.21) the word *vaḥ* is connected only with one part of the compound, namely the word *trāṇam.*

Amṛta—The *vigraha* of *sevitu-manāḥ* is *sevituṁ mano 'sya* (this person has a mind to serve) and the *vigraha* of *nāsti-bhaktiḥ* is *nāsti bhaktir asya* (this person has no devotion). *Asti* and *nāsti* are *avyayas* that resemble verbs. Someone might say "It was stated in *vṛtti* 91: *aliṅgo 'vyaya-saṁjñaḥ* (that which has no gender is called an *avyaya*). Therefore a word ending in an

297 *Bāla* explains that the *vigraha* of *dattārthaḥ* is *datto 'rtho yena* (one by whom wealth was given).
298 *Bahuvrīhi* compounds are *anya-pada-pradhāna* (*Amṛta* 921), and so the *pūrva-pada* and the *uttara-pada* are secondary.

ākhyāta pratyaya is also an *avyaya.*" But if we accepted the existence of a verb in *nāsti-bhaktiḥ,* there would be a fault since the compound should then be *anasti-bhaktiḥ,* because *na[ñ]* is a separate word (*sūtra* 778).

Someone might argue, "How can the non-compounded word *bhaktāya* be connected with the word *datta* which is part of the compound *dattārthaḥ,* since *samāsa* cannot be done when there is dependence on another word (*vṛtti* 917)?" To remove this doubt, Jīva Gosvāmī states the verse beginning *samastasya.* In this verse, *samastasya* means *samastaika-deśi-padasya* (a word that is part of the compound), *asamastena* means *asamasta-padena* (with a non-compounded word), *saṅgatiḥ* means *anvayaḥ* (connection), and *tatrāpi* means *tādṛśāpekṣa-sthale 'pi* (even when there is such a dependence).

VṚTTI—Moreover, generally the *pītāmbara-samāsa* takes place only if the words to be compounded have the same *adhikaraṇa* (*Saṁśodhinī* 219). But a *pītāmbara* compound sometimes also takes place when the words to be compounded do not have the same *adhikaraṇa.* For example, when we have the *vigraha: yadu-kule janma yasya,* we get *yadu-kula-janmā* (one who takes birth in the Yadu dynasty). Similarly, we get *kaṇṭhe-kālaḥ* (one on whose neck there is black, name of Lord Śiva).[299] This is an *aluk-samāsa* (a *samāsa* in which there is no *luk* (*mahāhara*) of the internal *viṣṇubhakti* by *sūtra* 601).

***Pītāmbara-samāsa* is not done when a word ending in a *prathamā viṣṇubhakti* is the other thing. For example, *pītāmbara-samāsa* is not done when we have *su-cchāye vṛndāvane yaḥ* (one who is in Vṛndāvana which has nice shade).**

AMṚTA—In the examples *yadu-kula-janmā* and *kaṇṭhe-kālaḥ,* the words are *vyadhikaraṇa* (having different *adhikaraṇas*) since the quality of referring to the same one object is missing, given that *yadu-kulatva* and *janmatva* and *kaṇṭhatva* and *kālatva* are different things (*vṛtti* 922). In *kaṇṭhe-kālaḥ* the word ending in the *saptamī viṣṇubhakti* is placed first in the compound by *saptamī-viṣṇuniṣṭhā-viśeṣaṇa-kṛṣṇanāma-saṅkhyānāṁ daṇḍa-hastādi-varjam* (995). The *mahāhara* of *[ṅ]i* is prohibited here by *viṣṇujanā-rāmāntāt pūrva-padāt svāṅgād amūrdha-mastakāt ṅer mahāhara-niṣedho 'kāme* (999).

Pītāmbara-samāsa is not done when a word ending in a *prathamā viṣṇubhakti* is the other thing due to the inability to understand the other thing by means

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299 The *vigraha* of *kaṇṭhe-kālaḥ* is *kālaḥ kaṇṭhe yasya,* "he on the neck of whom there is black (or dark blue)."

of the compound. For example, the meaning which is understood from the sentence *su-cchāye vṛndāvane yaḥ* would not be understood if we made the compound *succhāya-vṛndāvanaḥ.*

Bāla—Regarding *su-cchāye,* the *vigraha* is *śobhanā chāyā yasya* (which has nice shade). *Chāyā* means "shade."

९६५ । क्वचिन्मध्यपदलोपः ।

965. kvacin madhya-pada-lopaḥ

kvacit—sometimes; *madhya-pada-lopaḥ*—deletion of the middle word.

In a *pītāmbara-samāsa* sometimes the middle word is deleted.

siṁhasyeva mukham asya, siṁha-mukham iva mukham asyeti vā siṁha-mukhaḥ.

Vṛtti—When we have the *vigraha: siṁhasyeva mukham asya* (he has a face like that of a lion) or *siṁha-mukham iva mukham asya* (he has a face like the face of a lion), we get *siṁha-mukhaḥ.*

Amṛta—Similarly we get *candra-mukhī* (a girl whose face is like the moon)[300] for which the *vigraha* is *candra-sadṛśaṁ mukhaṁ yasyāḥ,* and *bimboṣṭhaḥ* (he whose lips are like *bimba* fruits) for which the *vigraha* is *bimba-tulya oṣṭho yasya,* and so on. In the same way, when we have the *vigraha: prapatitāni parṇāni yasya,* "[a tree] whose leaves have fallen," we get *pra-parṇaḥ* or *prapatita-parṇaḥ,* and when we have the *vigraha: apagato dharmo yasmāt* (one from whom religion is gone), we get *apa-dharmaḥ* and so on.

९६६ । क्वचिदाख्यातलोपः ।

966. kvacid ākhyāta-lopaḥ

kvacit—sometimes; *ākhyāta-lopaḥ*—deletion of the verb.

In a *pītāmbara* compound, sometimes the verb is deleted.

pītam ambaram asty asya pītāmbaraḥ.

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300 The suffix *ī[p]* is applied after the word *mukha* by: *svāṅgād vā* (*Bṛhat* 2246). In the same meaning, *candra-mukhī* can be written *candra-mukhā.* More details in this matter are given ahead (1007).

VṚTTI—When we have the *vigraha: pītam ambaram asty asya* (this person has a yellow garment), we get *pītāmbaraḥ.*

AMṚTA—Similarly, we get *mayūra-mukuṭaḥ* (one who has a peacock crown) for which the *vigraha* is *mayūra-mukuṭo vidyate 'sya* (this person has a peacock crown), *akuto-bhayaḥ* (one who has no fear from anything) for which the *vigraha* is *nāsti kuto 'pi bhayaṁ yasya,* and *akiñcanaḥ* (one who has nothing) for which the *vigraha* is *na vidyate kiñcana yasya,* and so on.

९६७ । सङ्ख्या सङ्ख्यया गुणितत्वे वार्थे च ।

967. saṅkhyā saṅkhyayā guṇitatve vārthe ca

saṅkhyā—a numeral; *saṅkhyayā*—with a numeral; *guṇitatve*—when multiplication is understood; *vā-arthe*—when the meaning of the word *vā* (or) is understood; ca—and.

A numeral is compounded with another numeral when multiplication or the meaning of the word *vā* is understood, and the compound is called *pītāmbara.*

tri-guṇitā daśa tri-daśāḥ. dvau vā trayo vā dvi-trāḥ. aj vakṣyate. na ceyasyāḥ pītāmbare vāmanatvādi—bahu-preyasī kṛṣṇaḥ.

VṚTTI—When we have the *vigraha: tri-guṇitā daśa* (ten things multiplied by three), we get *tri-daśāḥ* (three times ten things, i.e. thirty things), and when we have the *vigraha: dvau vā trayo vā* (two or three things), we get *dvi-trāḥ* (two or three things). It will be described later how the *taddhita pratyaya a[c]* is applied here (*saṅkhyeyād ac na tu bahoḥ, Bṛhat* 2191).[301] In a *pītāmbara* compound, words that end in *īyasī* do not undergo the change to *vāmana* and so on (939). Thus we get *bahu-preyasī kṛṣṇaḥ* (Kṛṣṇa who has many ladyloves).

AMṚTA—In the *vigraha dvau vā trayo vā,* the word *vā* is used in the sense of *saṁśaya* (uncertainty), in the sense of *vikalpa* (option). If the sense of *vikalpa* were accepted here, then, when there is two, *bahu-vacana* could not be used. But when the sense if uncertainty, *bahu-vacana* is used both when there is duality and when there is pluratity. An example of this is *kati bhavataḥ śiṣyāḥ* (How many disciples do you have?). Moreover it is said in the *Mahā-bhāṣya:*

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301 When *a[c]* is applied after the numeral *daśan,* the *saṁsāra* of *daśan* is deleted by *saṁsārasya haraś citi* (124). Thus we get *daśa,* the plural of which is *daśāḥ,* in a *pītāmbara* compound. The same happens when *a[c]* is applied after *tri.*

avijñāte 'rthe bahu-vacanaṁ prayoktavyam (*Bahu-vacana* is to be used when the object is unknown). This is supported by Jinendra-buddhi, the author of *Nyāsa.* In *dvi-trāḥ* also the *taddhita pratyaya a[c]* is applied as before, by *saṅkhyeyād ac, na tu bahoḥ.* Similarly, we get *pañca-ṣāḥ* (five or six things),[302] *lakṣa-koṭāḥ* (100,000 or 10,000,000 things), and so on. By the words "and so on" in "the change to *vāmana* and so on", the *taddhita pratyaya ka[p]* that would have been applied by *ṛ-rāma-gopī-sarpir-ādibhyaḥ* (1078) is also prohibited, by *neyasaḥ* (*Bṛhat* 2226).

Regarding *bahu-preyasī kṛṣṇaḥ,* it was said in the *Nāma-prakaraṇa* (*vṛtti* 156) that according to authoritative scholars, words ending in *ī* or *ū* that do not undergo a change to *iy* or *uv* are called *gopī* even when they later appear in the masculine gender. Thus, even in the masculine gender, the word *bahu-preyasī* (he who has many ladyloves) is declined like the word *gopī,* except when *[ś]as* follows (*vṛtti* 156).

९६८ । सहशब्दस्तृतीयान्तेनैकक्रियायोगे ।

968. saha-śabdas tṛtīyāntenaika-kriyā-yoge

saha-śabdaḥ—the word *saha* (with); *tṛtīyā-antena*—with a word ending in a *tṛtīyā viṣṇubhakti; eka-kriyā-yoge*—when there is connection to the same *kriyā.*

The word *saha* is compounded with a word ending in a *tṛtīyā viṣṇubhakti,* provided there is a connection to the same *kriyā,* and the compound so formed is called *pītāmbara.*

rāmeṇa saha saha-rāmo vartate gacchati vā kṛṣṇaḥ. atra sahasya sa-bhāvo vakṣyate, sa-rāmaḥ. eka-kriyā-yogābhāve tu—saha śiśunā dadhi mathnāti yaśodā, vidyamānārtho 'tra saha-śabdaḥ, śiśau vidyamāne sati ity arthaḥ.

VṚTTI—When we have the *vigraha rāmeṇa saha* (with Balarāma), we get *saha-rāmo vartate kṛṣṇaḥ* (Kṛṣṇa exists along with Balarāma) or *saha-rāmo gacchati kṛṣṇaḥ* (Kṛṣṇa goes with Balarāma). In this regard, it will be described later how *saha* optionally changes to *sa* (1012). Thus we also get *sa-rāmaḥ* (with Balarāma):

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302 A complex example is *samasta-pañcaṣa-pado bandhaḥ,* "A literary construction in which there are five or six words that are compounded" (*Sāhitya-darpaṇa* 9.5).

- *saha* + *rāmeṇa* <3.1> → (968, 601) *saha-rāma* → (two options by 1012):
  1) (*saha* changes to *sa*) *sa-rāma*→ (87) *sa-rāma* + *s[u]* → (93) *sa-rāmaḥ* <1.1>.
  2) (*saha* doesn't change to *sa,* 87) *saha-rāma* + *s[u]* → (93) *saha-rāmaḥ* <1.1>.

But when there is no connection with the same *kriyā,* we get *saha śiśunā dadhi mathnāti yaśodā,* "Mother Yaśodā churns yogurt with her child [by her side]." Here the word *saha* has the meaning of existence (*vṛtti* 676). Thus *saha śiśunā* means *śiśau vidyamāne sati* (while the child is existing).

Amṛta—The words *vartate* and *gacchati* are used here to show how there is a connection with the same *kriyā.* Here both Kṛṣṇa and Rāma are equally connected to the same activity of existing or going. In *saha śiśunā dadhi mathnāti yaśodā,* however, only mother Yaśodā is connected to the activity of churning yogurt. The child is not connected to the activity of churning yogurt, rather it is only connected with the activity of existing.

Iti pītāmbaraḥ

Thus ends the section dealing with the *pītāmbara* compound.

९६९ । इतरेतरयोगसमाहारयो रामकृष्णः ।

969. itaretara-yoga-samāhārayo rāmakṛṣṇaḥ

itaretara-yoga-samāhārayoḥ—when *itaretara-yoga* or *samāhāra* are understood (see explanation below); *rāma-kṛṣṇaḥ*—called *rāmakṛṣṇa.*

Two or more words[303] are compounded with each other when the sense of either *itaretara-yoga* or *samāhāra* is understood, and the compound so formed is called *rāmakṛṣṇa.*

ca-śabdasya samuccayānvācayetaretara-yoga-samāhāra-rūpārthāś catvāraḥ. teṣūdbhūtāvayava-saṅkhya itaretara-yogaḥ, tirohitāvayava-saṅkhyaḥ saṁhati-pradhānaḥ samāhāraḥ. tayor gamyamānayoḥ pada-dvayasya padānāṁ vā samāso vācyaḥ, sa ca rāmakṛṣṇa-saṁjñaḥ. dvandva iti prāñcaḥ. tatretaretara-yoge prāyaḥ para-vad eva liṅgam. tatra rāmaś ca kṛṣṇaś ceti vigrahe rāmaḥ kṛṣṇa iti dvāv iti ca-śabdārthaḥ, rāma-kṛṣṇau. evaṁ bahutve, rāma-kṛṣṇa-śrīdāmānaḥ. samuccaye tu—rāmo bhuṅkte kṛṣṇaś ca, rāmaḥ kṛṣṇaḥ praty-ekam ity arthaḥ. anvācaye tadvad-arthatve 'py antimasyānāgraha-viṣayatvam iti bhedaḥ. kṛṣṇam anugaccha balaṁ ca paśya iti-vat. rāmaṁ ca kṛṣṇaṁ ca paśyety-ādau sāpekṣatvān na samāsaḥ. kiṁ ca, ➲dvandvāt paraḥ pūrvo vā śrūyamāṇaḥ śabdaḥ praty-ekam abhisambadhyate☾. rāma-kṛṣṇa-saundaryam, a-i-dvayam.

VṚTTI—The word *ca* has four meanings: (1) *samuccaya* (conjunction, the joining together of two or more independent things associated in idea with some common action), (2) *anvācaya* (connection of a secondary action with the main action), (3) *itaretara-yoga* (mutual connection), and (4) *samāhāra* (aggregation). Of these four meanings, *itaretara-yoga* is the meaning of *ca* in which the number of the members is apparent, and *samāhāra* is the meaning of *ca* in which the combination is the main thing and the number of the members is not apparent.[304] When *itaretara-yoga* or *samāhāra* is understood, two or more words are compounded with each other, and the compound is called *rāmakṛṣṇa.* The earlier grammarians called it *dvandva.*

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303 The word *anekam* is carried forward here from *sūtra* 963, as Jīva Gosvāmī's explanation in the *vṛtti* indicates.

304 In *itaretara-yoga,* the members of the group are the main consideration whereas in *samāhāra* the group itself is the main consideration. This makes a difference in *vacana.* For example, in an *itaretara-rāmakṛṣṇa* compounds like *guru-gaurāṅgau* (Guru and Gauraṅga) *dvi-vacana* is used because Gura and Gaurāṅga are two. But in *samāhāra-rāmakṛṣṇa* compounds like *pāṇi-pādam* (the hand and the foot) *eka-vacana* is used because a group is naturally singular.

In this regard, in an *itaretara-rāmakṛṣṇa* compound the gender is generally the same as that of the last word in the compound. Thus, when we have the *vigraha rāmaś ca kṛṣṇaś ca* and the meaning of the word *ca* is that Rāma and Kṛṣṇa are two, we get *rāma-kṛṣṇau* (Rāma and Kṛṣṇa). Similarly, when the number of the members if plural, we get *rāma-kṛṣṇa-śrīdāmānaḥ* (Rāma, Kṛṣṇa, and Śrīdāman).

But when *samuccaya* is understood, we get *rāmo bhuṅkte kṛṣṇaś ca* (Rāma eats and Kṛṣṇa eats). Here the meaning is that Rāma and Kṛṣṇa are each one. When *anvācaya* is understood, the meaning is the same, but the difference is that the last thing is not a subject of insistence. An example of this is *kṛṣṇam anugaccha balaṁ ca paśya* (Follow Kṛṣṇa and watch Rāma). Compounding is not done in instances like *rāmaṁ ca kṛṣṇaṁ ca paśya* (See Rāma and Kṛṣṇa), because there is dependence on another word (*vṛtti* 917).[305] Moreover, ➲*dvandvāt paraḥ pūrvo vā śrūyamāṇaḥ śabdaḥ pratyekam abhisambadhyate*➲ (A word that is heard after or before a *dvandva* compound is joined with each element of the *dvandva* compound). Thus we get *rāma-kṛṣṇa-saundaryam* (the beauty of Rāma and the beauty of Kṛṣṇa) and *a-i-dvayam* (*a-dvaya* and *i-dvaya*).

Amṛta—In both *itaretara-yoga* and *samāhāra,* the meaning of mutual connection in terms of combination is there, but in *itaretara-yoga* the *dravyas* are the main thing and the combination is secondary whereas in *samāhāra* the combination is the main thing and the *dravyas* are secondary. This is the difference. Jīva Gosvāmī explains the same thing in the *vṛtti* when he says "*Samāhāra* is the meaning of *ca* in which the combination is the main thing." The meaning of *itaretara-yogaḥ* is *itarasmin itarasya yogaḥ* (connection of one thing with another thing). The *itaretara-rāmakṛṣṇa* compound takes the same gender as the last word in the compound in accordance with the future rule *uttara-pada-val-liṅgaṁ rāmakṛṣṇa-kṛṣṇapuruṣayoḥ* (977). With the sentence "the meaning of the word *ca* is that Rāma and Kṛṣṇa are two", Jīva Gosvāmī shows how the number of the members is manifest in *itaretara-yoga.* The sense is that because the members of the compoud are two in number, *dvi-vacana* is used. The *vigraha* of *rāma-kṛṣṇa-śrīdāmānaḥ* is *rāmaś ca kṛṣṇaś ca śrīdāmā ca.* Here, *bahu-vacana* is used because the members of the compound are many in number. The *samāhāra-rāmakṛṣṇa* compound will be described in the upcoming *sūtras.*

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305 Here *ca* is used in the sense of *samuccaya.* Compounding cannot be done when the sense is *samuccaya* or *anvācaya,* because there is dependence on another word, namely the verb such as *paśya* and so on.

While he is on the topic, here Jīva Gosvāmī explains the meanings of *samuccaya* and *anvācaya.* When the sense is *samuccaya* or *anvācaya,* compounding is not done because there is no collective idea due to the mutual independence. *Rāmo bhuṅkte kṛṣṇaś ca* (Rāma and Kṛṣṇa eat) means *rāmo bhuṅkte kṛṣṇaś ca bhuṅkte* (Rāma eats and Kṛṣṇa eats). In *itaretara-yoga,* there is a collective connection with the *kriyā,* but in *samuccaya* there is an individual connection with the *kriyā* (Rāma and Kṛṣṇa are individuals). That is the difference. When *anvācaya* is understood, the meaning is the same, i.e. there is an individual connection, but the last thing, i.e. the thing mentioned last, is not a subject of insistence. Jīva Gosvāmī gives *kṛṣṇam anugaccha balaṁ ca paśya* (Follow Kṛṣṇa and watch Rāma) as an example. This means, because there is always danger, mainly follow Kṛṣṇa because He is less strong and is restless due to being younger, but Rāma is able to take care of himself because he is strong, so the necessity of protecting him is not as great. Thus the parents of Rāma and Kṛṣṇa do not insist on watching Rāma.

Similarly, we get the Pāṇinian example which is quoted in *Caitanya-caritāmṛta* (Madhya 24.223): *baṭo bhikṣām aṭa gāṁ cānaya* (O *brahmacārī,* go out to collect alms. And while you're at it bring the cow). A *baṭu* is an uninitiated *brāhmaṇa.* His main duty is to go out and collect alms. The lack of insistence in regard to bringing the cow is indicated by the fact that the statement "and if the missing cow is seen, then bring it" is following as an afterthought.

Regarding *rāma-kṛṣṇa-saundaryam,* when we have the *vigraha rāmaś ca kṛṣṇaś ca,* we get *rāma-kṛṣṇau* (Rāma and Kṛṣṇa). Then, when we have the *vigraha rāma-kṛṣṇayoḥ saundaryam,* we get *rāma-kṛṣṇa-saundaryam*. In this way *rāma-kṛṣṇa-saundaryam* is a *ṣaṣṭhī-kṛṣṇapuruṣa* that contains an *itaretara-rāmakṛṣṇa* inside it. Thus by the maxim beginning *dvandvāt,* the resultant meaning is *rāmasya saundaryaṁ kṛṣṇasya ca saundaryam* (Rāma's beauty and Kṛṣṇa's beauty). Similarly, the resultant meaning of *a-i-dvayam* is: *a-dvayam i-dvayaṁ ca* (*a-dvaya* and *i-dvaya*).

Examples when a word that is heard before a *dvandva* compound is joined with each element of the *dvandva* compound are *sundara-rāma-kṛṣṇau* (beautiful Rāma and beautiful Kṛṣṇa), *mṛdula-pāṇi-pādam* (a soft hand and a soft foot), and so on.

९७० । समाहारे ब्रह्मत्वमेकत्वं च ।

970. samāhāre brahmatvam ekatvaṁ ca

samāhāre—when there is *samāhāra* (aggregation); *brahmatvam*—neuterness; *ekatvam*—singularity; *ca*—and.

When there is *samāhāra,* the *rāmakṛṣṇa* compound is neuter and singular.

AMṚTA—This is an *apavāda* of the future rule: *uttara-pada-val-liṅgaṁ rāmakṛṣṇa-kṛṣṇapuruṣayoḥ* (977).

९७१ । समाहारः ।

971. samāhāraḥ

samāhāraḥ—samāhāra (aggregation).

The word *samāhāraḥ* is to be added in the next *sūtras.*

prabhur ayam.

VṚTTI—This is a *prabhu adhikāra.*

९७२ । अप्राणिद्रव्यजातीनाम् ।

972. aprāṇi-dravya-jātīnām

a-prāṇi-dravya-jātīnām—of the *jātis* of things (*dravyas*) which don't have breath.

There is *samāhāra* of the *jātis* of things which do not have breath.

ārā-śastri, tulasī-maruvakam. ajātitve—nandaka-pāñcajanyau. jātitve 'pi niyata-dravya-vivakṣāyāṁ na—etau tulasī-maruvakau.

VṚTTI—Thus we get *ārā-śastri* (a shoemaker's awl and a knife) and *tulasī-maruvakam* (*tulasī* and *maruvaka*). When the words being compounded are not *jātis,* we get *nandaka-pāñcajanyau* (Nandaka and Pāñcajanya).

Even when the words being compounded are *jātis, samāsa* does not take place if there is a desire to express particular individual things. Thus we get *etau tulasī-maruvakau* (this *tulasī* and this *maruvaka*).[306]

Amṛta—The air which issues from the mouth and the nose is called *prāṇa.* That which has *prāṇa* is called *prāṇi,* and that which does not is called *aprāṇi.* Regarding *ārā-śastri, ārā* is a tool that pierces leather and *śastrī* is a knife. *Maruvaka* is a kind of citron. Nandaka is Hari's sword and Pāñcajanya is His conch. Therefore these two words express names, not *jātis.* Why do we say *dravya*? Because there is no *samāhāra* of the *jātis* of *guṇas* and *kriyās.* Thus we get *rūpa-rasa-gandha-sparśāḥ* (form, taste, smell, and touch) and *gamanāsana-bhojanāni* (going, sitting, and eating). Why do we say *aprāṇi*? Consider *brāhmaṇa-kṣatriya-viṭ-śūdrāḥ* (*brāhmaṇas, kṣatriya, vaiśyas,* and *śūdras*).

९७३ । नित्यवैरिणाम् ।

973. nitya-vairiṇām

nitya-vairiṇām—of those creatures which have permanent enmity.

There is *samāhāra* of permanent enemies.

garuḍa-nāgam. kārya-vaire tu, devāsurāḥ.

Vṛtti—Thus we get *garuḍa-nāgam* (Garuḍa and the snake). But when there is enmity for a purpose, we get *devāsurāḥ* (the demigods and the demons).

Amṛta—The analysis of *nitya-vairiṇām* is *nityaṁ vairaṁ vidyate eṣām* (of those creatures which have permanent enmity). For example, the permanent enmity between Garuḍa and snakes is well-known. Other examples are *ahi-nakulam* (the snake and the mongoose), *śva-śṛgālam* (the dog and the jackal), *mārjāra-mūṣikam* (the cat and the mouse), and so on. With the sentence beginning *kārya-vaire tu,* Jīva Gosvāmī gives a counterexample. The enmity of the demons with the gods occasionally occurs, for the sake of fulfilling their own purposes, but it is not eternal. (For example, the demons co-operated with the demigods in churning the Milk Ocean.) Similarly, we get *kuru-pāṇḍavāḥ* (the Kurus and the Pāṇḍavas).

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306 The *samāhāra-rāmakṛṣṇa-samāsa* is only done when the objects are spoken of collectively as a class. When, however, the individuals belonging to a class are indicated, *itaretara-rāmakṛṣṇa-samāsa* is done instead.

९७४ । प्राण्यङ्गानाम् ।

974. prāṇy-aṅgānām

prāṇi-aṅgānām—of the limbs of living entities who breathe.

There is *samāhāra* of the limbs of living entities that breathe.

pāṇi-pādam.

VṚTTI—Thus we get *pāṇi-pādam* (the hand and the foot).

AMṚTA—Other examples are *lalāṭa-nāsikam* (the forehead and the nose), *akṣi-karṇam* (the eye and the ear), and so on. *Mukha-nāsike* (the mouth and the nose), however, is a deviation from the *samāhāra* principle, because the *samāsas* are *bahula* (914).

९७५ । विरोधिनामद्रव्यानां वा ।

975. virodhinām adravyānāṁ vā

virodhinām—of opposites; *adravyānām*—which are not *dravyas*; *vā*—optionally.

There is optionally *samāhāra* of opposites which are not *dravyas.*

sukha-duḥkhaṁ, sukha-duḥkhe.

VṚTTI—Thus we get *sukha-duḥkham* (happiness and distress) or *sukha-duḥkhe* (happiness and distress).

BĀLA—Happiness and distress are opposites which are *guṇas.* They are opposites to each other by means of their characteristic of not being present together at the same time. Other examples are *śītoṣṇam* (cold and hot) or *śītoṣṇe* (cold and hot) and so on.

Why do we say *virodhinām*? Consider *kāma-krodhau* (lust and anger). Lust and anger are not opposites because a person can be lusty while being angry. Why do we say *adravyānām*? Consider *śītoṣṇe udake* (cold and hot waters).

९७६ । सर्वेऽपि रामकृष्णा विभाषयैकवद्भवन्ति ।

976. sarve 'pi rāmakṛṣṇā vibhāṣayaika-vad bhavanti

sarve—all; *api*—even; *rāmakṛṣṇāḥ*—*rāmakṛṣṇa* compounds; *vibhāṣayā*—optionally; *eka-vat*—like singular; *bhavanti*—are.

All *rāmakṛṣṇa* compounds can optionally be singular.

yathā "hrasva-dīrgha-plutaḥ" iti pāṇinīya-sūtram.

VṚTTI—An example is the Pāṇinian *sūtra: hrasva-dīrgha-plutaḥ* (1.2.27).

AMṚTA—The word *sarve* here means all the compounds that were mentioned in the sections dealing with the *itaretara* and *samāhāra rāmakṛṣṇa* compounds. All these can optionally be singular. The implied meaning is that in the other case they are dual and so on according to the number of the members. This *sūtra* is a *paribhāṣā.* It is fully meaningful only in relation to the *itateratara-rāmakṛṣṇa* compounds. In terms of the *samāhāra-rāmakṛṣṇa* compounds, it is meaningful only in relation to those which are ordained as compulsory, not in relation to those that are ordained as optional, because that would be pointless.

SAṀŚODHINĪ—This *sūtra* allows an *itaretara-rāmakṛṣṇa* compound to optionally be neuter singular like a *samāhāra-rāmakṛṣṇa* compound. Jīva Gosvāmī uses as an example *hrasva-dīrgha-plutaḥ,* which is part of a Pāṇinian *sūtra.* The full *sūtra* is *ū-kālo 'j jhrasva-dīrgha-plutaḥ* (*Aṣṭādhyāyī* 1.2.27). In his *Kāśikā* commentary to this *sūtra* Vāmana says *dvandvaika-vad-bhāve puṁliṅga-nirdeśaḥ sautraḥ,* "The use of the masculine gender when the *dvandva* is singular is *sautra* (an irregularity found only in a *sūtra*)." The meaning here is that the use of the masculine gender is due to the fact that in *sūtras* there is irregular usage like that found in the Vedas. Regarding *hrasva-dīrgha-plutaḥ,* if the option of singularity is not taken, we get the *itaretara-rāmakṛṣṇa* compound *hrasva-dīrgha-plutāḥ,* which is plural.

Jīva Gosvāmī's other examples of this *sūtra* are *apiḥ stokatā-yogyatā-svairānujñā-garhā-samuccaye* (*Bṛhat* 907), and *viṣṇujanā-rāmāntāt* (999). Similarly, in his *Krama-sandarbha* he comments on the compound *tri-bhuvana-vibhava-hetave* (*Bhāgavatam* 11.2.53): *tri-bhuvana-vibhavāya kim uta tad-dhetave ity arthaḥ. sarvo 'pi dvandvo vibhāṣayaika-vad bhavatīti nyāyād eka-vacanam,* "*Tri-bhuvana-vibhava-hetave* means 'for the opulence of the three worlds, much less the cause of such opulence.' The singular is

used here in accordance with the maxim *sarvo 'pi dvandvo vibhāṣayaika-vad bhavati* (*Kāśikā* 1.2.63)."

Because the neuter gender is declined like the masculine from the third case onwards, those three examples do not clearly prove *Amṛta's* point that when the *rāmakṛṣṇa* compound is singular it must also be neuter. However, the compound *tisṛ-catasṛ* in *sūtra* 151, which is neuter first case singular, clearly proves the point. Another clear example is Jīva Gosvāmī's explanation of the compound *tri-śatam,* in Śrīdhara Svāmī's commentary, as: *trayaś ca śatāni ca* (three and three hundreds).[307]

This *sūtra* is only for the sake of justifying the usage of the learned; it cannot be applied everywhere according to one's desire, otherwise the definitions such as "being that in which the number of the members is apparent" and so on would be useless (*vṛtti* 969).

Prasaṅgāt samāsāntara-liṅgāny api nirūpyante

While we are on the topic, the genders of the other compounds will also be described.

Amṛta—*Prasaṅgāt* (due to the occasion) means *samāhāre brahmatva-nirūpaṇa-prasaṅgāt* (due to the occasion of describing how a *samāhāra-rāmakṛṣṇa* compound is neuter (*sūtra* 970)).

९७७ । उत्तरपदवल्लिङ्गं रामकृष्णकृष्णपुरुषयोः ।

977. uttara-pada-val-liṅgaṁ rāmakṛṣṇa-kṛṣṇapuruṣayoḥ

uttara-pada-vat—like that of the last word; *liṅgam*—the gender; *rāmakṛṣṇa-kṛṣṇapuruṣayoḥ*—in a *rāmakṛṣṇa* compound and in a *kṛṣṇapuruṣa* compound.

In a *rāmakṛṣṇa* and in a *kṛṣṇapuruṣa,* the gender of the compound is like that of the last word in the compound.

tatra rāmakṛṣṇe—rādhā-kṛṣṇāv imau, kṛṣṇa-rādhe ime. kṛṣṇapuruṣe—kṛṣṇa-bhāryā, mukha-candraḥ.

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307 *ata eva "dvā-triṁśat tri-śataṁ ca yasya vilasac-chākhāḥ"* (*Bhāvārtha-dīpikā* 1.1.1) *iti tadīya-padye khaṇḍitam adhyāya-trayaṁ yat tad idam eveti na tan-matam, na ca tat trayam anyatra kutrāpi khaṇḍayitavyam. sarvatrādhyāya-saṅkhyā-śloka-sahita-ṭīkā-sadbhāvāt tato dvātriṁśac ca trayaś ca śatāni ceti* **dvandvaikyam** *eva tad-vivakṣitam.* (*Laghu-vaiṣṇava-toṣaṇī* 10.12.1).

Vṛtti—Examples in *rāmakṛṣṇa* compounds are *rādhā-kṛṣṇāv imau* (these two are Rādhā and Kṛṣṇa) and *kṛṣṇa-rādhe ime* (these two are Kṛṣṇa and Rādhā). Examples in *kṛṣṇapuruṣa* compounds are *kṛṣṇa-bhāryā* (the wife of Kṛṣṇa) and *mukha-candraḥ* (a moon-like face).

Amṛta—In *rādhā-kṛṣṇau,* even though the meaning of each word has equal importance, the gender of the compound is masculine because the gender of the last word *kṛṣṇa* is masculine. Likewise, in *kṛṣṇa-rādhe,* the gender of the compound is feminine because the gender of the last word *rādhā* is feminine. *Kṛṣṇa-bhāryā* is a *ṣaṣṭhī-kṛṣṇapuruṣa* for which the *vigraha* is *kṛṣṇasya bhāryā* (the wife of Kṛṣṇa). Because the last word is the main thing here, the gender of the compound being like that of the last word is automatically achieved. Regarding *mukha-candraḥ,* when we have the *vigraha mukhaṁ candra iva,* a *śyāmarāma* compound is done by *upameyaṁ vyāghrādibhir upamānaiḥ* (928). Here, although the first word is the main thing, the gender of the compound is like that of the last word. This is a general rule. The *apavāda* in regard to the *rāmakṛṣṇa* compounds was already described in: *samāhāre brahmatvam ekatvaṁ ca* (970), and the *apavāda* in regard to the *kṛṣṇapuruṣa* compounds is described in the next *sūtra.*

९७८ । त्रिरामीप्राप्तापन्नालंपूर्वगतिसमासेषु वाच्यलिङ्गतैव ।

978. trirāmī-prāptāpannālaṁ-pūrva-gati-samāseṣu vācya-liṅgataiva

trirāmī—in a *trirāmī* compound (*sūtra* 933); *prāpta-āpanna-alam-pūrva*—in a compound[308] in which the first word is *prāpta, āpanna,* or *alam* (*sūtras* 938 and 961); *gati-samāseṣu*—and in a *gati* compound (*sūtra* 931 and *sūtras* 958 to 962); *vācya-liṅgatā*—the quality of being *vācya-liṅga* (having the same gender as that of the *vācya* (*viśeṣya*)); *eva*—only;

In *trirāmī* compounds, in compounds where the first word is *prāpta, āpanna,* or *alam,* and in *gati* compounds, the gender of the compound is like the gender of the *viśeṣya.*

pañca-kapālaḥ sūpaḥ, prāpta-jīvikaḥ, āpanna-jīvikaḥ, alaṁ-kumāriḥ, pratigato 'kṣaṁ praty-akṣaḥ kṛṣṇaḥ, nir-madhupuriḥ.

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308 The word *samāsa* in *trirāmī-prāptāpannālaṁ-pūrva-gati-samāseṣu* is connected to each of the words *trirāmī, prāptāpannālaṁ-pūrva,* and *gati,* in accordance with the maxim *dvandvāt paraḥ pūrvo vā śrūyamāṇaḥ śabdaḥ praty-ekam abhisambadhyate* (*vṛtti* 969). Likewise, the word *pūrva* is connected to each of the words *prāpta, āpanna,* and *alam.*

VṚTTI—Thus we get *pañca-kapālaḥ sūpaḥ* (soup prepared in five clay cups), *prāpta-jīvikaḥ kṛṣṇaḥ* (Kṛṣṇa who has obtained His livelihood), *āpanna-jīvikaḥ kṛṣṇaḥ* (Kṛṣṇa who has obtained His livelihood), *alaṁ-kumāriḥ kṛṣṇaḥ* (Kṛṣṇa who is fit for [marrying] a girl), *praty-akṣaḥ kṛṣṇaḥ* (Kṛṣṇa who is directly perceived) where the *vigraha* of *praty-akṣaḥ* is *pratigato 'kṣam* (gone toward the sense organ, i.e. directly perceived), and *nir-madhupuriḥ kṛṣṇaḥ* (Kṛṣṇa who departed from Madhu-purī).

AMṚTA—*Pañca-kapālaḥ* is a *trirāmī* compound formed when the meaning of a *taddhita pratyaya* is the *viṣaya:* The *taddhita pratyaya* called *keśava [ṇ]a* is applied here in the sense of *pañcasu kapāleṣu samskṛtaḥ* (prepared in five clay cups) by *tatra saṁskṛtaṁ bhakṣaṁ cet* (*Bṛhat* 2421) and then it is deleted by *trirāmītaḥ sarveśvarādi-prāg-dīvyatīyasya mahāharo 'napatye* (*Bṛhat* 2300). The word *kapāla,* which means *mṛt-pātra* (a clay cup), is usually declined both in the masculine and in the neuter, but here the *tri-rāmī* compound *pañca-kapāla* is only masculine, since the gender of the *viśeṣya sūpa* is masculine. *Prāpta-jīvikaḥ* is the *dvitīyā-kṛṣṇapuruṣa* compound we get by applying *prāptāpanne dvitīyayā* (938) when we have the *vigraha prāpto jīvikām* (one who has attained a livelihood). Here, although the word *jīvikā* is feminine, the gender of the compound is masculine like the gender of the *viśeṣya.* The same applies to *āpanna-jīvikaḥ.*

Alaṁ-kumāriḥ is the *caturthī-kṛṣṇapuruṣa* compound that we get by applying *pary-ādayaś caturthyā* (961) when we have the *vigraha alaṁ jātaḥ kumāryai* (fit for [marrying] a virgin). *Ī[p]* becomes *vāmana* here by *sūtra* 939. Here also, even though the word *kumārī* is feminine, the gender of the compound is masculine like the gender of the *viśeṣya.*

Regarding *praty-akṣaḥ,* the word *akṣa* is neuter and denotes an *indriya* (sense organ). Even though *praty-akṣaḥ* is a *kṛṣṇapuruṣa* compound formed by *aty-ādayo dvitīyayā* (959), *praty-akṣaḥ* is specifically an example of a *gati-samāsa* since the *avyayas pra* and so on are called *gati* when they are used in connection with *kriyās* like *gataḥ* and so on (*Aṣṭādhyāyī* 1.4.60 and *Saṁśodhinī* 775).

Similarly, even though *nir-madhu-puriḥ* is a *kṛṣṇapuruṣa* compound formed by *nir-ādayaḥ pañcamyā* (962), it is specifically a *gati-samāsa.* The *vigraha* of *nir-madhu-puriḥ* is *niṣkrānto madhu-puryāḥ* (one who has departed from Madhu-purī). Anther example of *gati-samāsas* is *pra-vaiṣṇavaḥ* (an eminent Vaiṣṇava) for which the *vigraha* is *pragato vaiṣṇavaḥ.*

९७९ । रात्राह्नाहाः पुंसि ।
979. rātrāhnāhāḥ puṁsi

rātra-ahna-ahāḥ—the words *rātra* (night), *ahna* (day), and *aha* (day); *puṁsi*—in the masculine gender.

Compounds ending in *rātra, ahna,* or *aha* are declined in the masculine gender.

aho-rātrāv imau puṇyau. pūrvāhṇaḥ, dvy-ahaḥ.

VṚTTI—Thus we get *aho-rātrāv imau puṇyau* (these two days and nights are auspicious). The other examples are *pūrvāhṇaḥ* (the first part of the day, morning) and *dvy-ahaḥ* (a group of two days).

SAṀŚODHINĪ—Commenting on the equivalent Pāṇinian *sūtra: rātrāhnāhāḥ puṁsi* (*Aṣṭādhyāyī* 2.4.29), *Siddhānta-kaumudī* says *etad-antau dvandva-tatpuruṣau puṁsy eva* (A *dvandva* compound or *tatpuruṣa* compound which ends in these, i.e. *rātra, ahna,* and *aha*, can only be declined in the masculine gender). The words *rātra, ahna,* and *aha* are derived from the words *rātri* (night) and *ahan* (day) using the *taddhita pratyaya* called *keśava a-rāma* which is applied at the end of a compound.

BĀLA—Regarding *aho-rātrau,* when there is the *samāhāra ahaś ca rātriś ca* (a day and a night) we get the *dvandva* compound *ahan-rātri.* The *taddhita pratyaya [ṭ]a* (*keśava a-rāma*) is then applied by *dhenv-anaḍuhau strī-puṁsādayaś ca* (1072) and *i-rāma* is deleted by *a-i-dvayasya haraḥ* (1053). The *n* of *ahan* then changes to a *viṣṇusarga* by *ahno viṣṇusargo viṣṇupadānte* (216) and *sandhi* is done whereby we get *aho-rātra.* The neuter singular would usually be used by *samāhāre brahmatvam ekatvaṁ ca* (970), but this rule ordains the masculine gender. Therefore the neuter gender is not used, but the singular is still used. Thus we get *aho-rātraḥ.* Then, we have *aho-rātraś cāho-rātraś ca* (a day and a night and a day and a night), we get *aho-rātrau.* The example *aho-rātrāv imau puṇyau* is also seen in *Bhāṣā-vṛtti.*

AMṚTA—*Pūrvāhṇaḥ* is a *kṛṣṇapuruṣa* compound formed by applying *pūrvāparādharottarādīny avayavinaika-dravyatve* (*Bṛhat* 1716) when we have the *vigraha pūrvam ahnaḥ* (the first part of the day). The *taddhita pratyaya* called *keśava a-rāma* is applied by *rājāhaḥ-sakhibhyaḥ* (1071) and *ahan* is replaced by *ahna* in accordance with *sarvāvyayābhyām eka-varjaṁ saṅkhyā-saṅkhyātaika-deśebhyaś cāhaḥ-śabdasyāhnaḥ samāhāra-varjaṁ ṭe* (*Bṛhat*

2111). The *n* of *ahna* then changes to *ṇ* by *a-rāmāntād ahnasya* (*Bṛhat* 1989), and we get *pūrvāhṇa.* The neuter gender would have been applied since the word *ahan* is neuter, but this rule ordains the masculine gender instead.

Dvy-ahaḥ is a *trirāmī* compound formed by *saṅkhyā taddhitārthottara-pada-samāhāreṣu samasyate, sa ca trirāmī-saṁjñaḥ* (933) when we have the *vigraha dvayor ahnoḥ samāhāraḥ* (a group of two days). *Keśava a-rāma* is applied at the end of the compound by *rājāhaḥ-sakhibhyaḥ* (1071) and the *saṁsāra* of *ahan* is deleted by *ahnaṣ ṭa-kha-rāmayor eva* (1050). The change to *ahna* doesn't take place here due to the prohibition *samāhāra-varjaṁ ṭe* (*Bṛhat* 2111). Thus we get *dvy-aha.* The feminine gender would have applied here since a *trirāmī* compound is feminine by *a-rāmāntā trirāmī lakṣmīḥ* (935), but this rule ordains the masculine gender instead.

९८० । अर्धर्चादयो ब्रह्मणि च ।

980. ardharcādayo brahmaṇi ca

ardha-rca-ādayaḥ—the words *ardha-ṛca* and so on; *brahmaṇi*—in the neuter gender; *ca*—also.

The words *ardha-rca* and so on are declined both in the masculine gender and the neuter gender.

ardha-rcaḥ, ardha-rcam. yūthaḥ, yūtham ity-ādi.

Vṛtti—Thus we get *ardha-rcaḥ* (half a verse) or *ardha-rcam* (half a verse), *yūthaḥ* (a group) or *yūtham* (a group), and so on.

Amṛta—The words *ardha-rca* and so on are also declined in the neuter gender. Due to the word *ca* (also) they are also declined in the masculine gender. *Ardha-rcaḥ* and *ardha-rcam* are *kṛṣṇapuruṣa* compounds formed by *ardhaṁ sama-vibhāge vā* (*Bṛhat* 1717) when we have the *vigraha ardhaṁ ṛcaḥ* (half of a verse). The *taddhita pratyaya a-rāma* is applied at the end of the compound by *ṛk-pathi-pur-apaḥ* (1065).

Among the *ardharcādis,* the non-compounded words *yūtha* and so on are also used in the two genders, but sometimes they have different meanings in each of the genders. For example, the word *madhu* is used in both genders when it denotes *makaranda* (the nectar of flowers) or *mākṣika* (honey), but it is only used in the masculine gender when it denotes the month Caitra and so on. Similarly, the words *padma* and *śaṅkha* are used in both genders when

they refer to something born in the water (a lotus in the case of *padma* and a conchshell in the case of *śaṅkha*), but they are only used in the masculine gender when they refer to *nidhi* (treasure). Things should be understood in the same way in the case of other *ardharcādis* that have multiple meanings.

Saṁśodhinī—According to the Pāṇinian *Gaṇa-pāṭha,* the *ardharcādis* are the words *ardharca, go-maya, kaṣāya, kārṣāpaṇa, kutapa, kuṇapa, kapāṭa, śaṅkha, gūtha, yūtha, dhvaja, kabandha, padma, gṛha, saraka, kaṁsa, divasa, yūṣa, andha-kāra, daṇḍa, kamaṇḍalu, maṇḍa, bhūta, dvīpa, dyūta, cakra, dharma, karman, modaka, śata-māna, yāna, nakha, nakhara, caraṇa, puccha, dāḍima, hima, rajata, saktu, pidhāna, sāra, pātra, ghṛta, saindhava, auṣadha, āḍhaka, caṣaka, droṇa, khalīna, pātrīva, ṣaṣṭika, vāra-bāṇa, protha, kapittha, śuṣka, śīla, śulka, sīdhu, kavaca, reṇu, kapaṭa, śīkara, musala, suvarṇa, yūpa, camasa, varṇa, kṣīra, karṣa, ākāśa, aṣṭā-pada, maṅgala, nidhana, niryāsa, jṛmbha, vṛtta, pusta, busta, kṣveḍita, śṛṅga, nigaḍa, khala, śṛṅkhala, madhu, mūla, mūlaka, sthūla, śarāva, nāla, vapra, vimāna, mukha, pragrīva, śūla, vajra, kaṭaka, kaṇṭaka, karpaṭa, śikhara, kalka, nāṭa, mastaka, valaya, kusuma, tṛṇa, paṅka, kuṇḍala, kirīṭa, kumuda, arbuda, aṅkuśa, timira, aśrāma, bhūṣaṇa, iṣv-āsa, mukula, vasanta, taṭāka, taḍāga, piṭaka, viṭaṅka, viḍaṅga, piṇyāka, māṣa, kośa, phalaka, dina, daivata, pināka, samara, sthāṇu, anīka, upavāsa, śāka, karpāsa, caṣāla, khaṇḍa, dara, viṭapa, raṇa, bala, mala, mṛṇāla, hasta, ārdra, hala, sūtra, tāṇḍava, gāṇḍīva, maṇḍapa, paṭaha, saudha, yodha, pārśva, śarīra, phala, chala, pura, rāṣṭra, bimba, ambara, kuṭṭima, maṇḍala, kuḍapa, kakuda, khaṇḍala, tomara, toraṇa, mañcaka, pañcaka, puṅkha madhya, bāla, vālmīka, varṣa, vastra, vasu, deha, udyāna, udyoga, sneha, stana, svara, saṅgama, niṣka, kṣema, śūka, kṣatra, pavitra, yauvana, kalaha, pānaka, mūṣika, valkala, kuñja, vihāra, lohita, viṣāṇa, bhavana, araṇya, pulina, dṛḍha, āsana, airāvata, śūrpa, tīrtha, lomaśa, tamāla, loha, daṇḍaka, śapatha, pratisara, dāru, dhanus, māna, varcaska, kūrca, taṇḍula, maṭha, sahasra, odana, pravāla, śakaṭa, aparāhṇa, nīḍa,* and *śakala.*

Iti rāmakṛṣṇa-nirṇayas tad-ādi-liṅga-nirṇayaś ca

Thus ends the section dealing with the *rāmakṛṣṇa* compounds and the genders of the *rāmakṛṣṇa* compounds and other compounds.

९८१ । अव्ययीभावः ।

981. avyayī-bhāvaḥ

avyayī-bhāvaḥ—called *avyayī-bhāva.*

The word *avyayī-bhāvaḥ* is to be added in the next *sūtras*.

prabhur ayam.

VṚTTI—This is a *prabhu adhikāra.*

BĀLA—The understanding of the word *avyayī-bhāva* (lit. "becoming an *avyaya*") is "that which is not an *avyaya* becomes an *avyaya.*"[309]

SAṀŚODHINĪ—As will be seen in the next two *sūtras,* the general process of forming an *avyayī-bhāva* compound is that an *avyaya* is compounded with another word which is not an *avyaya,* and the whole compound then becomes an *avyaya.*

९८२ । तस्याव्ययत्वं ब्रह्मत्वं च ।

982. tasyāvyayatvaṁ brahmatvaṁ ca

tasya—of that (of the *avyayī-bhāva* compound); *avyayatvam*—the quality of being an *avyaya; brahmatvam*—the quality of being neuter; *ca*—and.

An *avyayī-bhāva* compound is an *avyaya,* and is neuter.

९८३ । अव्ययं सप्तम्यर्थे अभावे पश्चाद्योग्ययोः वीप्सायाम्साकल्ये अन्तार्थे अनतिक्रमे इयत्तायां च नित्यम् ।

983. avyayaṁ saptamy-arthe abhāve paścād-yogyayoḥ vīpsāyām sākalye antārthe anatikrame iyattāyāṁ ca nityam

avyayam—an *avyaya; saptamī-arthe*—when the sense of a *saptamī viṣṇubhakti* is understood; *abhāve*—when *abhāva* (absence) is understood; *paścāt-yogyayoḥ*—when the sense is *paścāt* (after, behind) or *yogya* (equal to); *vīpsāyām*—when *vīpsā* (simultaneous pervasion of many things of the same

309 The *taddhita pratyaya vi* is applied after the word *avyaya* by *abhūta-tat-bhāve kṛ-bhv-asti-yoge viḥ* (1276). The final *a* of *avyaya* then changes to *ī* by *a-dvayasya vāv ī-rāmaḥ* (1277), and the *taddhita pratyaya vi* is deleted by *kevalasya pratyaya-ver haraḥ* (612). Thus we get *avyayī.*

kind) is understood; *sākalye*—when *sākalya* (entirety) is understood; *anta-arthe*—in the sense of *anta* (end); *anatikrame*—when *anatikrama* (not going beyond) is understood; *iyattāyām*—when *iyattā* (fixed quantity) is understood; *ca*—and; *nityam*—compulsory (*nitya-samāsa*).

An *avyaya* is compulsorily compounded with a word produced from a *nāma* when the sense of *saptamī* is understood, when absence is understood, when the sense is *paścāt* or *yogya*, when *vīpsā* is understood, when entirety is understood, when the sense is *anta,* when *anatikrama* is understood, or when fixed quantity is understood. The *nitya-samāsas* so formed are called *avyayī-bhāvas.*

nāma-padena nityam avyayaṁ samasyata iti jñeyam. harim adhikṛtya pravṛtteti vigrahe harim adhīti sthite adhi-hari kathā pravartate. saṁsārasyābhāvaḥ niḥ-saṁsāram. kṛṣṇasya paścād yogyo vā anu-kṛṣṇaṁ pradyumnaḥ. gopīṁ gopīṁ prati prati-gopi. sa-patram atti viṣṇu-naivedyam. sa-dvādaśa-skandham adhīte. śaktim anatikramya yathā-śakti. evam anye 'pi. yāvat-pātraṁ vaiṣṇavān āmantrayasva.

Vṛtti—It should be understood that the meaning here is *nāma-padena nityam avyayaṁ samasyate* (An *avyaya* is compulsorily compounded with a word produced from a *nāma*). Thus, when we have the words *harim adhi* for which the *vigraha* is *harim adhikṛtya pravṛttā* (which has commenced[310] having made Hari the topic), we get *adhi-hari kathā pravartate* (talk about Hari is going on).

Regarding *abhāve,* when we have the *vigraha saṁsārasyābhāvaḥ,* we get *niḥ-saṁsāram* (the absence of material existence).

Regarding *paścād-yogyayoḥ,* when we have the *vigraha kṛṣṇasya paścād yogyo vā,* we get *anu-kṛṣṇaṁ pradyumnaḥ* (Pradyumna comes after Kṛṣṇa or Pradyumna is equal to Kṛṣṇa).

Regarding *vīpsāyām,* when we have the *vigraha gopīṁ gopīṁ prati* we get *prati-gopi* (each *gopī*).[311]

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310 *Pravṛttā* is feminine here because it is a *viśeṣaṇa* of the word *kathā* (talk). Thus Jīva Gosvāmī explains *adhi-hari kathā* (talk about Hari) to mean *harim adhikṛtya pravṛttā kathā* (talk which has commenced having made Hari the topic).

311 The *ī* of *gopī* becomes *vāmana here by gor īpa āpa ūṅaś cāntasyāpradhānasya vāmanaḥ* (939).

An example of *sākalye* is *sa-patram atti viṣṇu-naivedyam* (He eats Viṣṇu's food remnants along with the leaf plate).

An example of *antārthe* is *sa-dvādaśa-skandham adhīte* (he studies up until the end of the twelfth canto).

Regarding *anatikrame,* when we have the *vigraha śaktim anatikramya,* we get *yathā-śakti* (not going beyond one's ability e.g. according to one's ability). Other examples are made in the same way.

An example of *iyattāyām* is *yāvat-pātraṁ vaiṣṇavān āmantrayasva* (Invite as many Vaiṣṇavas as there are pots, or more literally: as many pots there are, that many Vaiṣṇavas you should invite).

Amṛta—Jīva Gosvāmī personally explains the meaning of the *sūtra* with the sentence beginning *nāma-padena.* Regarding the words *nityam avyayaṁ samasyate* (an *avyaya* is compulsorily compounded), the implied meaning is "because *nitya-samāsas* cannot be explained by separation of the *samāsa's* own words (*vṛtti* 527)." Therefore the *vigraha* is shown in other words which express the same meaning, i.e. *harim adhikṛtya pravṛttā.* In this sentence the meaning of *saptamī* is understood, i.e. the meaning is *harau viṣaye* (on the topic of Hari).[312] Regarding *adhi-hari,* because an *avyayī-bhāva* compound is an *avyaya,* the *sv-ādi* is deleted, and because an *avyayī-bhāva* compound is neuter, the feminine *pratyaya ī[p]* is not applied even though *adhi-hari* is a *viśeṣaṇa* of *kathā.*

Abhāva means *atyantābhāva* (complete absence). The word *vaiṣṇavānām* has to be added in the example. Thus *niḥ-saṁsāraṁ vaiṣṇavānām* (there is no material existence for the Vaiṣṇavas). Similarly, we get *nir-makṣikam* (the absence of flies) and so on. *Anu-kṛṣṇam* either means *kṛṣṇasya paścāt pradyumnaḥ* (Pradyumna comes after Kṛṣṇa) or *rūpa-guṇādibhiḥ kṛṣṇasya yogyaḥ pradyumnaḥ* (Pradyumna is equal to Kṛṣṇa in beauty, qualities, and

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312 Thus the sense of a *viṣaya saptamī* is understood here (see *vṛtti* 420). An example of an *āśraya saptamī* is *adhi-dharaṇi* (on earth). Viśvanātha Cakravartī Ṭhākura has used this *avyayī-bhāva* compound in his commentary to the first verse of the *Bhāgavatam.* Another example of a *viṣaya saptamī* is *adhy-ātmam* (on the topic of the self, i.e. about the self). However, another meaning of *adhy-ātmam* is "about the Supreme Self" because one of the meanings of the word *ātman* is *brahman* according to the following definition of *Amara-koṣa: ātmā yatno dhṛtir buddhiḥ sva-bhāvo brahma varṣma ca* (The word *ātman* can mean *yatna* (effort), *dhṛti* (firmness), *buddhi* (intelligence), *sva-bhāva* (nature), *brahman* (the Supreme Spirit, the Absolute Truth) and *varṣman* (body)). So a compound like *adhyātma-jñānam* could mean either "knowledge about the self" or "knowledge about the Supreme Self."

so on). Other examples are *anu-rathaṁ padātikāḥ* (the foot soldiers follow behind the chariot), *anu-rūpaṁ śīlam* (the character corresponds to the form), and so on.

Yugapat sajātīyānāṁ vastūnāṁ vyāptir vīpsā (The simultaneous pervasion of many things of the same kind is called *vīpsā*). The words *anurajyate kṛṣṇaḥ* have to be added in the example *prati-gopi.* Thus *prati-gopi anurajyate kṛṣṇaḥ* (Kṛṣṇa loves each *gopī*). Other examples are *prati-dinam* (every day), *prati-gṛham* (each house), and so on.

Sa-patram means *patreṇa saha* (along with the plate). The idea is *patram apy aparityajya* ([he eats everything] not even sparing the plate). The change to *sa* here is the same as was described before. *Sa-dvādaśa-skandham* means *dvādaśa-skandhena saha* (along with the twelfth canto), or in other words *dvādaśa-skandhasyānta-paryantam* (up until the end of the twelfth canto). The change to *sa* here is the same as was described before. *Antārtha* is mentioned as a separate category than *sākalya* because the word *anta* here denotes the end of that section of a book which one has mentally vowed to study up until. So one can come to the end of that section without completing the entire book. Thus we also get *sa-daśama-sargaṁ māgham adhīte* (He studies Māgha's poem up until the tenth *sarga*).

Other examples of *anatikrame* are *yathā-jñānam* (according to one's knowledge), *yathā-mati* (according to one's opinion), *yathā-tatham* (according to the truth, i.e. truly, properly), and so on. Why do we say *anatikrame*? Consider *yathā viṣṇus tathā lakṣmīḥ* (In which way Viṣṇu is, in that way Lakṣmī is).

Iyattā is equivalent to *iyad eva* (only that much). Thus *iyattā* means *parimāṇa-niścayaḥ* (fixed measure). Another example is *yāvad-āsanaṁ bhikṣūn āmantrayasva* (Invite as many beggars as there are seats).

Ity avyayī-bhāveṣu nitya-samāsāḥ

Thus ends the section dealing with the *nitya-samāsas* among the *avyayī-bhāva* compounds.

Atha vibhāṣitāḥ

Now we begin the section dealing with the optional *samāsas* among the *avyayī-bhāva* compounds.

९८४ । अनुर्यस्य समीपमाह यस्य च दैर्घ्यं तेन ।

984. anur yasya samīpam āha yasya ca dairghyaṁ tena

anuḥ—the *avyaya anu; yasya*—whose; *samīpam*—nearness; *āha*—expresses; *yasya*—whose; *ca*—and; *dairghyam*—length; *tena*—with that word.

The *avyaya anu* is optionally compounded with a word whose nearness it expresses or whose length it expresses, and the compound so formed is called *avyayī-bhāva.*

anu-vṛndāvanaṁ yamunā, tat-samīpety arthaḥ. anu-yamunaṁ vṛndāvanaṁ tadvad-dīrgham ity arthaḥ. pakṣe—vṛndāvanam anu yamunety-ādi. lakṣaṇādy-antar-bhāvād anayor dvitīyaiva.

Vṛtti—Thus we get *anu-vṛndāvanaṁ yamunā* (the Yamunā is near Vṛndāvana) where *anu-vṛndāvanam* means *vṛndāvana-samīpā* (near Vṛndāvana) and *anu-yamunaṁ vṛndāvanam* (Vṛndāvana extends alongside the Yamunā) where *anu-yamunam* means *yamunā-vad-dīrgham* (long like the Yamunā). In the other case we get *vṛndāvanam anu yamunā* (the Yamunā is near Vṛndāvana) and so on. Only a *dvitīyā viṣṇubhakti* is used here, since these two meanings are included within *lakṣaṇa* and so on (672).

Amṛta—The change to *vāmana* in *anu-yamunam* occurs by *brahmānta-trivikramasya vāmanaḥ* (172). Other examples are *anu-grāmaṁ pulindā vasanti* (The *pulindas* live near the village) where *anu-grāmam* means *grāmasya nikaṭam* (near the village), and *anu-gaṅgaṁ vārāṇasī* (Vārāṇasī extends alongside the Gaṅgā) where *anu-gaṅgam* means *gaṅgā-vad-dīrghā* (long like the Gaṅgā). Someone might argue, "The *vigraha* should be *vṛndāvanasya anu*. Why is a *dvitīyā viṣṇubhakti* used here instead?" In answer to this, Jīva Gosvāmī states the sentence beginning "Only a *dvitīyā viṣṇubhakti* is used here." This sentence means: Because the meaning *sāmīpya* and *dairghya* are included within *lakṣaṇa* and because of the connection with the word *anu* which expresses those meanings, only a *dvitīyā viṣṇubhakti* is used. This is in accordance with *kṛṣṇa-pravacanīyair yoge dvitīyā* (671). Therefore the explanation is: *vṛndāvana-samīpaṁ lakṣī-kṛtya yamunā pravahati,* "The Yamunā flows, making nearness to Vṛndāvana the target (objective)," and *yamunā-dairghya-sadṛśa-*

dairghyopalakṣitaṁ vṛndāvanaṁ virājate (Vṛndāvana is gloriously present, being characterized by a length similar to the length of the Yamunā).

९८५ । अभिप्रती लक्षणेनाभिमुख्ये ।

985. abhi-pratī lakṣaṇenābhimukhye

abhi-pratī—the *avyayas abhi* and *prati; lakṣaṇena*—with the *lakṣaṇa* (target); *ābhimukhye*—when *ābhimukhya* (direction towards) is implied.

The *avyayas abhi* and *prati* are optionally compounded with a word expressing the target when direction towards that target is understood, and the compound so formed is called *avyayī-bhāva.*

harim ābhimukhyena abhi-hari vaiṣṇavo yāti. lakṣaṇeneti kim? bhrāntyā harim abhiyāti cet tadā na syāt.

VṚTTI—Thus we get *abhi-hari vaiṣṇavo yāti* (The Vaiṣṇava goes towards Hari) where *abhi-hari* means *harim ābhimukhyena* (with direction towards Hari). Why do we say *lakṣaṇena*? Because compounding doesn't take place when we have *bhrāntyā harim abhiyāti* (He mistakenly approaches Hari).

AMṚTA—In *abhi-hari,* Hari is the target and the going takes place by making Him the target. Thus the word *abhi* implies the relationship of *lakṣya-lakṣaṇa* (the thing which is targeted and the thing which targets). Thus, just like in the last *vṛtti, ābhimukhya* is included in *lakṣaṇa* and thus by *kṛṣṇa-pravacanīyair yoge dvitīyā* (671) the *vigraha* case is *harim abhi vaiṣṇavo yāti.* Other examples are *abhy-agni patanti śalabhāḥ* or *agnim abhi patanti śalabhāḥ* (the locusts fall towards the fire) and *prati-vaṁśī-dhvani sammilanti gāvaḥ* or *vaṁśī-dhvaniṁ prati sammilanti gāvaḥ* (the cows congregate toward the sound of the flute). *Bhrāntyā* means *citta-bhrāntyā* (due to the bewilderment of the mind). Thus, due to the bewilderment of the mind, Hari is not the target in *bhrāntyā harim abhiyāti,* and therefore the *dvitīyā viṣṇubhakti* in *harim* here just expresses the *karma* of *abhiyāti.* Similarly we get *diṅ-mohena mathurām abhigacchati* (due to the bewilderment of the directions, he approaches Mathurā), etc.

९८६ । अपपरिबहिरञ्चन्ताः पञ्चम्या , आङ् च मर्यादाभिविध्योः ।

986. apa-pari-bahir-añc-antāḥ pañcamyā, āṅ ca maryādābhividhyoḥ

apa-pari-bahir-añc-antāḥ—the *avyayas apa, pari,* and *bahir,* and *avyayas* ending in *añc[u]; pañcamyā*—with a word ending in a *pañcamī viṣṇubhakti; āṅ*—the *avyaya ā[ṅ]; ca*—also; *maryādā-abhividhyoḥ*—when the sense is *maryādā* (limit) or *abhividhi* (inclusion).

The *avyayas apa, pari,* and *bahir,* and *avyayas* ending in *añc[u]* (ref. *vṛtti* 685 and *Amṛta* 685) are optionally compounded with a word ending in a *pañcamī viṣṇubhakti.* The *avyaya ā[ṅ]* is also optionally compounded with a word ending in a *pañcamī viṣṇubhakti* when the sense is *maryādā* or *abhividhi.* All the compounds so formed are called *avyayī-bhāvas.*

apa-māthuraṁ, pari-vrajaṁ. tāṁs taṁ varjayitvety arthaḥ. bahir-goṣṭhaṁ, prāg-vṛndāvanam. tathā ā-vaikuṇṭhaṁ saṁsāraḥ. ā-vaikuṇṭhaṁ vyāsa-kīrtiḥ. pakṣe—apa māthurebhyaḥ.

VṚTTI—Thus we get *apa-māthuraṁ saṁsāraḥ* (The material world is outside the district of Mathurā) where *apa-māthuram* means *māthurān varjayitvā* (except the district of Mathurā) and *pari-vrajaṁ saṁsāraḥ* (The material world is outside Vraja) where *pari-vrajam* means *vrajaṁ varjayitvā* (except Vraja). The other examples are *bahir-goṣṭham* (outside the cowherd village), *prāg-vṛndāvanam* (east of Vṛndāvana) (see *Amṛta* 685 for the formation of the *avyaya prāk*), *ā-vaikuṇṭhaṁ saṁsāraḥ* (material existence extends up to (but not including) Vaikuṇṭha) (*Saṁśodhinī* 59), and *ā-vaikuṇṭhaṁ vyāsa-kīrtiḥ* (the fame of Vyāsa extends as far as Vaikuṇṭha). In the other case we get *apa māthurebhyaḥ* (outside the district of Mathurā) and so on.

AMṚTA—The meaning of *varjana* (exclusion) is understood simply by the mention of the word *pañcamyā,* in accordance with *apa-pari-yuktāt pañcamī varjane* (*Bṛhat* 1035). Similarly, the *vigraha* of *bahir-goṣṭham* is *goṣṭhād bahiḥ* (outside the cowherd village). Here the *pañcamī viṣṇubhakti* is applied by *dūrāntikārtha-bahir-yoge ṣaṣṭhī pañcamī ca* (693). Due to the mention of the word *pañcamyā* in the current *sūtra,* compounding is not done when there is connection with a word ending in a *ṣaṣṭhī viṣṇubhakti.* Thus *Amara-koṣa* says *karasya karabho bahiḥ.* The *vigraha* of *prāg-vṛndāvanam* is *vṛndāvanāt prāk* (east of Vṛndāvana). The *pañcamī viṣṇubhakti* is applied here by *anyārthādibhir yoge pañcamī* (685). The *vigraha* of *ā-vaikuṇṭham* is *ā vaikuṇṭhāt.* The *pañcamī viṣṇubhakti* is applied here by *āṅ-yuktāt pañcamī maryādābhividhyoḥ* (686). The meanings of *maryādā* and *abhividhi* could have been understood simply by the mention of *pañcamyā* here, since in the *kāraka-sūtra* (*sūtra* 686) the *pañcamī viṣṇubhakti* was only ordained in those meanings, but they are repeated here for the sake of easy understanding.

Iti pūrva-pada-pradhānāvyayī-bhāvāḥ

Thus ends the section dealing with the *avyayī-bhāva* compounds, in which the first word is the main thing.

९८७ । समाससाङ्कर्ये तु ।

987. samāsa-sāṅkarye tu

samāsa-sāṅkarye—when there is mixture of the compounds; *tu*—but.

Now we give examples of a mix of compounds.

kamale iva locane yasya sa kamala-locanaḥ, kamala-locanaś cāsau kṛṣṇaś ca kamala-locana-kṛṣṇa iti pītāmbara-garbha-śyāmarāmaḥ. śāradaṁ ca tat sarasi-jaṁ ceti śārada-sarasijaṁ, śārada-sarasije iva nayane yasya saḥ śārada-sarasija-nayana iti śyāmarāma-garbha-pītāmbaraḥ.

VṚTTI—For example, when we have the *vigraha: kamale iva locane yasya* (one whose two eyes are like two lotuses), we get the *pītāmbara* compound *kamala-locanaḥ.* Then, when we have the *vigraha: kamala-locanaś cāsau kṛṣṇaś ca* (He is one whose eyes are like lotuses and He is Kṛṣṇa), we get *kamala-locana-kṛṣṇaḥ* (lotus-eyed Kṛṣṇa) which is a *pītāmbara-garbha-śyāmarāma* (a *śyāmarāma* compound that contains within it a *pītāmbara* compound).[313]

As another example, when we have the *vigraha śāradaṁ ca tat sarasi-jaṁ ca* (it is autumnal and it is a lotus), we get the *śyāma-rāma* compound *śārada-sarasijam.* Then, when we have the *vigraha śārada-sarasije iva nayane yasya* (one whose two eyes are like two autumnal lotuses), we get *śārada-sarasija-nayanaḥ* which is a *śyāmarāma-garbha-pītāmbara* (a *pītāmbara* compound that contains within it a *śyāmarāma* compound).

AMṚTA—The word *udāhriyate* (examples are now given) has to be added in this *sūtra* to complete the sense.

Iti samāsa-viśeṣāḥ

Thus end the section dealing with the different kinds of compounds. (This section began at the end of *vṛtti* 919.)

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313 The *vigraha* of *śyāmarāma-garbhaḥ* is *śyāmarāmaḥ garbhe yasya* (one in whose womb there is a *śyāmarāma* compound). Then, when we have the *vigraha śyāmarāma-garbhaś cāsau pītāmbaraś ca* (it is one in whose womb there is a *śyāmarāma* compound and it is a *pītāmbara* compound), we get *śyāmarāma-garbha-pītāmbaraḥ* which itself is an example of this *sūtra* since *śyāmarāma-garbha-pītāmbaraḥ* is a *śyāmarāma* compound that contains within it a *pītāmbara* compound.

९८८ । अथ समासकार्यविशेषाः ।
988. atha samāsa-kārya-viśeṣāḥ

atha—now; *samāsa-kārya-viśeṣāḥ*—the different kinds of grammatical operations that take place in a compound.

Now the different kinds of grammatical operations that take place in a compound will be described.

vāsudevo 'yam.

VṚTTI—This is a *vāsudeva adhikāra.*

९८९ । पूर्वनिपातः ।
989. pūrva-nipātaḥ

pūrva-nipātaḥ—placing first [in the compound].

The word *pūrva-nipātaḥ* is to be added in the subsequent *sūtras*.

vibhur ayam.

VṚTTI—This is a *vibhu adhikāra.*

९९० । राजादीनां दन्तादिभ्यः ।
990. rājādīnāṁ dantādibhyaḥ

rāja-ādīnām—of the words *rājan* and so on; *danta-ādibhyaḥ*—that come after the words *danta* and so on.

The words *rājan* and so on that come after the words *danta* and so on are placed first in the compound.

pūrva-nipātaḥ syāt. dantānāṁ rājā rāja-dantaḥ. rāja-vidyā, rāja-guhyam, antar-vaṇam, adho-bhuvanam, sapatnī-mātā ity-ādi.

VṚTTI—The words *pūrva-nipātaḥ syāt* are understood in this *sūtra.* Thus, when we have the *vigraha dantānāṁ rājā,* we get *rāja-dantaḥ* (the king of teeth, i.e. an eyetooth).[314]

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314 One has to keep an eye for *pūrva-nipāta.* Otherwise one might falsely translate *rāja-dantaḥ* and so on as "the tooth of the king" and so on.

Other examples are *rāja-vidyā* (the king of knowledge), *rāja-guhyam* (the king of secrets), *antar-vaṇam* (inside the forest), *agre-vaṇam* (on the edge of the forest), *adho-bhuvanam* (below the earth), *sapatnī-mātā* (the mother's co-wife), and so on.

Amṛta—When we have the *vigraha dantānāṁ rājā* and we want to make a *ṣaṣṭhī-kṛṣṇapuruṣa* by *ṣaṣṭhī para-padena* (954), the words *danta* and so on which end in a *ṣaṣṭhī viṣṇubhakti* would usually be placed first in the compound since in a *sūtra* the word that ends in a *prathamā viṣṇubhakti* is usually placed first (*sūtra* 919),[315] but this rule is an *apavāda* of that. The *vigraha* of *rāja-vidyā* is *vidyānāṁ rājā* (the king of the different kinds of knowledge). Even though the word *rājan* is the main thing here, the gender of the compound is feminine like that of the last word *vidyā* on the strength of the rule *uttara-pada-val-liṅgaṁ rāmakṛṣṇa-kṛṣṇapuruṣayoḥ* (977). Therefore the change to *vāmana* by *gor īpa āpa* (939) doesn't take place. The *vigraha* of *rāja-guhyam* is *guhyānāṁ rājā* (the king of secrets). Here also, even though the word *rājan* is the main thing, the gender of the compound is neuter like that of the last word *guhya* on the strength of the rule *uttara-pada-val-liṅgaṁ rāmakṛṣṇa-kṛṣṇapuruṣayoḥ* (977). Things should be understood in the same way in the other examples. The *vigraha* of *antar-vaṇam* is *vanasya antaḥ* (inside the forest). The *n* of *vana* changes to *ṇ* here by *pra-nir-antaḥ-śara-kārśyāmra-khadirekṣu-plakṣa-pīyūkṣābhyo vanasya saṁjñāyāṁ ca* (*Bṛhat* 1988). Similarly, the *vigraha* of *agre-vaṇam* is *vanasya agre* (on the edge of the forest). The *vigraha* of *sapatnī-mātā* is *mātuḥ sapatnī* (the mother's co-wife). Due to the words "and so on," we also get *gaṇa-rātraḥ* (a series of nights), *para-śvaḥ* (the day after tomorrow), and so on. *Śvaḥ* means *bhāvi-dinam* (the about to be day, i.e. tomorrow) and *para-śvaḥ* means *tasmāt param* (the day after that).

Saṁśodhinī—*Siddhānta-kaumudī* says that the *rāja-dantādis* are an *ākṛti-gaṇa.* Thus Jīva Gosvāmī has given the examples *rāja-vidyā* and *rāja-guhyam* and so on, even though they aren't in the traditional list of *rāja-dantādis.* The traditional list of *rāja-dantādis,* according to the Pāṇinian *Gaṇa-pāṭha* is as follows: (1) *rāja-dantaḥ,* (2) *agre-vaṇam,* (3) *lipta-vāsitam,* (4) *nagna-muṣitam,* (5) *sikta-sammṛṣṭam,* (6) *mṛṣṭa-luñcitam,* (7) *avaklinna-pakvam,* (8) *arpitotam,* (9) *arpitoptam,* (10) *upta-gāḍham,* (11) *ulūkhala-musalam,* (12) *taṇḍula-kiṇvam,* (13) *dṛṣad-upalam,* (14) *ārad-vāyani,* (15) *ārag-vāyana-bandhakī,* (16) *citraratha-bāhlīkam,* (17) *avanty-aśmakan,* (18) *śūdrāryam,* (19) *snātaka-rājānau,* (20) *viṣvaksenārjunau,* (21) *akṣi-bhruvam,* (22) *dāra-*

315 For innstance, in the *sūtra ṣaṣṭhī para-padena* (954) the word *ṣaṣṭhī* ends in a *prathamā viṣṇubhakti*.

gavam, (23) *śabdārthau,* (24) *dharmārthau,* (25) *kāmārthau,* (26) *artha-śabdau,* (27) *artha-dharmau,* (28) *artha-kāmau,* (29) *vaikāri-matam,* (30) *gāja-vājam,* (31) *goja-vājam,* (32) *gopāli-dhāna-pūlāsam,* (33) *gopāla-dhānī-pūlāsam,* (34) *pūlāsa-kāṇḍam,* (35) *pūlāsaka-kuraṇḍam,* (36) *sthūlāsam,* (37) *sthūla-pūlāsam,* (38) *uśīra-bījam,* (39) *jijñāsthi,* (40) *siñjāstham,* (41) *śiñjāśvattham,* (42) *citrā-svātī,* (43) *citra-svāti,* (44) *bhāryā-patī,* (45) *dam-patī,* (46) *jam-patī,* (47) *jāyā-patī,* (48) *putra-patī,* (49) *putra-paśū,* (50) *keśa-śmaśrū,* (51) *śiro-biju,* (52) *śiro-bījam,* (53) *śiro-jānu,* (54) *sarpir-madhunī,* (55) *madhu-sarpiṣī,* (56) *ādy-antau,* (57) *antādī,* (58) *guṇa-vṛddhī,* and (59) *vṛddhi-guṇau.*

Out of these Jīva Gosvāmī covers (1) and (2) in the current *vṛtti,* (11) in *vṛtti* 992, (23) to (28) in *vṛtti* 993, (44) to (47) in *vṛtti* 992 (e.g. *jam* and *dam* are just replacements of *jāyā* by *sūtra* 1001), and (54) to (59) in *vṛtti* 993. The other *rāja-dantādis* are rare, and thus Jīva Gosvāmī didn't bother explicitly mentioning them.

९९१ । रामकृष्णे ।

991. rāmakṛṣṇe

rāmakṛṣṇe—in a *rāmakṛṣṇa* compound.

The word *rāmakṛṣṇe* is to be added in the next *sūtras*.

prabhur ayam.

VṚTTI—This is a *prabhu adhikāra.*

९९२ । हरिसंज्ञस्य , सर्वेश्वराद्यरामान्तस्य , अल्पसर्वेश्वरस्य , लघ्वक्षरस्य , पूजितस्य च , स्वगणे तु यथोत्तरम् ।

992. hari-saṁjñasya, sarveśvarādy-a-rāmāntasya, alpa-sarveśvarasya, laghv-akṣarasya, pūjitasya ca, sva-gaṇe tu yathottaram

hari-saṁjñasya—of a word which is called *hari* (*sūtra* 115); *sarveśvara-ādi-a-rāma-antasya*—of a word which begins in a *sarveśvara* and ends in *a-rāma; alpa-sarveśvarasya*—of a word with less *sarveśvaras; laghu-akṣarasya*—of a word which has a light syllable; *pūjitasya*—of a word expressing a more worshipable personality; *ca*—and; *sva-gaṇe*—among the groups mentioned here; *tu*—but; *yathā-uttaram*—according to the later one.

In a *rāmakṛṣṇa* compound, (1) a word which is called *hari* is placed first, (2) a word which begins in a *sarveśvara* and ends in *a-rāma* is placed first, (3) a word with less *sarveśvaras* is placed first, (4) a word which has a light syllable is placed first, and (5) a word expressing a more worshipable personality is placed first. But out of these five, each later one is stronger than the previous one.

sindhu-śailam, aga-taru, dharāsanam, kuśa-kāśam, mātā-pitarau. atra sakhyur haritvaṁ na matam, tena hita-sakhāyāv ity api. vyabhicarati ca—nara-nārāyaṇau, ulūkhala-muṣale, bhāryā-patī, jāyā-patī.

Vṛtti—Examples are *sindhu-śailam* (an ocean and a mountain), *aga-taru* (a mountain and a tree), *dharāsanam* (the earth and a seat), *kuśa-kāśam* (*kuśa* grass and *kāśa* grass), and *mātā-pitarau* (the mother and the father). In this situation the word *sakhi* is not considered a *hari.* Thus we get *hita-sakhāyau* (welfare and a friend). Deviation from the restrictions mentioned in this *sūtra* is also seen. For example, *nara-nārāyaṇau* (Nara and Nārāyaṇa), *ulūkhala-muṣale* (mortar and pestle), *bhāryā-patī* (wife and husband), and *jāyā-patī* (wife and husband).

Amṛta—*Sindhu-śailam* is a *samāhāra-rāmakṛṣṇa* formed by *aprāṇi-dravya-jātīnām* (972). Here the word *sindhu,* which is called *hari,* is placed first. Other examples are *kavi-naṭau* (the poet and the actor), *vidhu-sūryau* (the moon and the sun), *ahi-nakulam* (the snake and the mongoose), and so on. *Aga-taru* is neuter and singular by *sarve 'pi rāmakṛṣṇā vibhāṣayaika-vad bhavanti* (976).[316] Here, even though the word *taru* is called *hari,* the word *aga* which begins in a *sarveśvara* and ends in *a-rāma* is placed first, in accordance with the phrase *sva-gaṇe tu yathottaram.* Other examples are *indra-vāyū* (Indra and Vāyu), *amara-dānavau* (the demigod and the demon) and so on. *Dharāsanam* is a *samāhāra-rāmakṛṣṇa* formed by *aprāṇi-dravya-jātīnām* (972) when we have the *vigraha dharā cāsanaṁ ca* (the earth and a seat). Here, even though the word *āsana* begins in a *sarveśvara* and ends in *a-rāma,* the word which has less *sarveśvaras* is placed first since it is mentioned later in the *sūtra.*

Kuśa-kāśam is a *samāhāra-rāmakṛṣṇa* formed by *vṛkṣa-mṛga-śakuni-tṛṇa-dhānya-viśeṣāṇāṁ ca vā bahutve* (*Bṛhat* 1807) when we have the *vigraha kuśāś ca kāśāś ca* (the *kuśa* grass and the *kāśa* grass). Here the word *kuśa* which has a light syllable is place first.

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316 This is unnecessary, because *aga-taru* could easily be made by *aprāṇi-dravya-jātīnām* (972).

Other examples are *sukha-duḥkham* (happiness and distress), *putra-pautram* (the son and the grandson), and so on. In *mātā-pitarau,* even though the word *pitṛ* has a light syllable, the word *mātṛ* is placed first because the mother is more worshipable. In this regard, the *smṛti-śāstra* says *pitur mātā sahasreṇa gauraveṇātiricyate / garbha-dhāraṇa-poṣābhyāṁ tena mātā garīyasī* (The mother is a thousand times more worshipable than the father because she bears and nourishes the child. Thus the mother is more worshipable). By this it is also shown that a feminine word is placed first. Thus we get *lakṣmī-nārāyaṇau* (Lakṣmī and Nārāyaṇa), *sītā-rāmau* (Sītā and Rāma), *rādhā-kṛṣṇau* (Rādhā and Kṛṣṇa), and many others. But deviation is also seen, because the quality of being more worshipable is based on the preference of the speaker. Thus we get *hara-gauryau* (Hara and Gaurī), *kṛṣṇa-rādhike* (Kṛṣṇa and Rādhikā), and so on. In *nara-nārāyaṇau* the word *nārāyaṇa* should have been placed first since Nārāyaṇa is more worshipable. In *ulūkhala-muṣale* the word *muṣala* should have been placed first since it has less *sarveśvaras.* In *bhāryā-patī* and so on the word *pati* should have been placed first since it is called *hari* and has a light syllable and the husband is more worshipable. Other examples when deviation is seen are *dhūmāgnī* (smoke and fire), *snātaka-rājānau* (a graduate and a king), *rūpa-sanātanau* (Rūpa and Sanātana), and so on.

९९३ । धर्मार्थादिषु यथेष्टम् ।

993. dharmārthādiṣu yatheṣṭam

dharmārtha-ādiṣu—in the case of the words *dharma* and *artha* and so on; *yathā-iṣṭam*—according to what is desired.

In a *rāmakṛṣṇa* compound either of the words *dharma* and *artha* and so on can be placed first according to one's desire.[317]

dharmārthau, kāmārthau, śabdārthau, antādī, madhu-sarpiṣī, guṇa-vṛddhī, indrāgnī ity-ādi. tathā artha-dharmāv ity-ādi.

VṚTTI—Thus we get *dharmārthau* (religion and economic development), *kāmārthau* (sense gratification and economic development), *śabdārthau* (word and meaning), *antādī* (end and beginning), *madhu-sarpiṣī* (honey and ghee), *guṇa-vṛddhī* (*guṇa* and *vṛddhi*), *indrāgnī* (Indra and Agni), and so on. In the other case we get *artha-dhārmau* (economic development and religion) and so on.

317 The *dharmārthādis* are a fixed group that are included among the *rāja-dantādis* (see *Saṁśodhinī* 990).

Amṛta—In the three examples beginning from *dharmārthau pūrva-nipāta* wouldn't have been applicable otherwise, but in *antādī* and so on it was already applicable.[318] Due to the words "and so on," we get *candrārkau* (the moon and the sun), *vāyv-ākāśau* (the air and the sky), *vṛddhi-kṣayau* (growth and decay), and so on. With the sentence beginning "In the other case," Jīva Gosvāmī shows the other case where the order of the words is inverted. Due to the words "and so on" here, we get *artha-kāmau* (economic development and sense gratification), *artha-śabdau* (meaning and word), *ādy-antau* (beginning and end), *sarpir-madhunī* (ghee and honey), *vṛddhi-guṇau* (*vṛddhi* and *guṇa*), and *agnīndrau* (Agni and Indra). Similarly, we also get *arka-candrau* (the sun and the moon), *ākāśa-vāyū* (the sky and the air), *kṣaya-vṛddhī* (decay and growth), and so on.

९९४ । ऋतुनक्षत्रसङ्ख्यावर्णानां क्रमेण ।

994. ṛtu-nakṣatra-saṅkhyā-varṇānāṁ krameṇa

ṛtu-nakṣatra-saṅkhyā-varṇānām—of seasons, constellations, numerals, and castes; *krameṇa*—according to the natural order.

In a *rāmakṛṣṇa* compound seasons, constellations, numerals, and castes are arranged according to their natural order.

hemanta-śiśira-vasantāḥ, puṣyāśleṣā-maghāḥ, pañca-ṣaṭ, vipra-kṣatra-viṭ-śūdrāḥ.

Vṛtti—Thus we get *hemanta-śiśira-vasantāḥ* (the winter season, the dewy season, and the spring season), *puṣyāśleṣā-maghāḥ* (the constellations *puṣyā, āśleṣā,* and *maghā*), *pañca-ṣaṭ* (five and six), and *vipra-kṣatra-viṭ-śūdrāḥ* (*brāhmaṇa, kṣatriya, vaiśya,* and *śūdra*).

Amṛta—In this regard it is said:

hemanto mārga-pauṣābhyāṁ śiśiro māgha-phālgunau
vasantaś caitra-vaiśākho grīṣmo jyaiṣṭha-śucī punaḥ
varṣā śrāvaṇa-bhādrābhyāṁ śarad āśvina-kārttikau

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318 For example, in *dharmārthau, kāmārthau,* and *śabdārthau* the word *artha* would have been placed first by *sarveśvarādy-a-rāmāntasya* (992), but this rule allows that the other word can optionally be placed first instead. In *antādī* the word *anta* is placed first by *sarveśvarādy-a-rāmāntasya* (992), in *madhu-sarpiṣī* the word *madhu* is placed first by *hari-saṁjñasya* or *alpa-sarveśvarasya* (992), in *guṇa-vṛddhī* the word *guṇa* is placed first by *laghv-akṣarasya* (992), and in *indrāgnī* the word *indra* is placed first by *sarveśvarādy-a-rāmāntasya* (992).

"The six seasons are divided as follows:

- *hemanta* (the winter season) is made up of the two months *mārga* [319] (November-December) and *pauṣa* (December-January).
- *śiśira* (the dewy season) is made up of the two months *māgha* (January-February) and *phālguna* (February-March).
- *vasanta* (the spring season) is made up of the two months *caitra* (March-April) and *vaiśākha* (April-May).
- *grīṣma* (the summer season) is made up of the two months *jyaiṣṭha* (May-June) and *śuci* [320] (June-July).
- *varṣā* (the rainy season) is made up of the two months *śrāvaṇa* (July-August) and *bhādra* (August-September).
- *śarat* (the autumn season) is made up of the two months *āśvina* (September-October) and *kārttika* (October-November)."

९९५ । पीताम्बरे सप्तमीविष्णुनिष्ठाविशेषणकृष्णनामसङ्ख्यानां दण्डहस्तादिवर्जम्।

995. pītāmbare saptamī-viṣṇuniṣṭhā-viśeṣaṇa-kṛṣṇanāma-saṅkhyānāṁ daṇḍa-hastādi-varjam

pītāmbare—in a *pītāmbara* compound; *saptamī*—of a word which ends in a *saptamī viṣṇubhakti; viṣṇuniṣṭhā*—of a word which ends in a *viṣṇuniṣṭhā* (*sūtra* 748); *viśeṣaṇa*—of a *viśeṣaṇa; kṛṣṇanāma*—of a *kṛṣṇanāma; saṅkhyānām*—and of a numeral; *daṇḍa-hasta-ādi-varjam*—with the exception of the compounds *daṇḍa-hasta* and so on.

In a *pītāmbara* compound, (A) a word which ends in a *saptamī viṣṇubhakti* is placed first, (B) a word which ends in a *viṣṇuniṣṭhā* is placed first, (C) a *viśeṣaṇa* is placed first, (D) a *kṛṣṇanāma* is placed first, and (E) a numeral is placed first. The compounds *daṇḍa-hasta* and so on are exceptions to 'A'.

pūrva-nipātaḥ syāt. kaṇṭhe-kālaḥ, urasi-lomā—dvayam apy aluk. kṛta-hari-bhaktiḥ, kṛtti-vāsāḥ, tathā sarva-kṛṣṇaḥ, sapta-raktaḥ. neha, daṇḍa-hastaḥ, cakra-pāṇiḥ. ādinā—gaḍu-kaṇṭhaḥ, aruḥ-śirāḥ, duhitṛ-garbhā ity-ādi.

VṚTTI—Examples are as follows:

(A) *kaṇṭhe-kālaḥ* (one on whose neck there is black, name of Lord Śiva) and *urasi-lomā* (one on whose chest there is hair). Both of these are *aluk-samāsas* (*samāsas* in which there is no *luk* (*mahāhara*) of the internal *viṣṇubhakti* by *sūtra* 601).

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319 *Mārga* is another name of the month *mārga-śīrṣa.*

320 *Śuci* is another name of the month *āṣāḍha.*

(B) *kṛta-hari-bhaktiḥ* (one by whom devotional service to Hari is performed).
(C) *kṛtti-vāsāḥ* (one whose cloth is an animal skin).
(D) *sarva-kṛṣṇaḥ* (one whose everything is black i.e. one who is entirely black).
(E) *sapta-raktaḥ* (one whose seven parts are red).

But this rule does not apply to *daṇḍa-hastaḥ* (he in whose hand there is a rod, name of Yamarāja) and *cakra-pāṇiḥ* (He in whose hand there is a *cakra,* name of Viṣṇu). Due to the word *ādi* in *daṇḍa-hastādi-varjam,* this rule also doesn't apply in the case of *gaḍu-kaṇṭhaḥ* (one on whose neck there is a growth), *aruḥ-śirāḥ* (one on whose head there is a wound), *duhitṛ-garbhā* (one in whose womb there is a daughter).

Amṛta—The *vigraha* of *kaṇṭhe-kālaḥ* is *kaṇṭhe kālo yasya* (one on whose neck there is black). This denotes Lord Śiva. Here the word ending in the *saptamī viṣṇubhakti* is placed first. Likewise with *urasi-lomā.* Regarding the statement "both of these are *aluk-samāsas,*" the non-deletion of the *viṣṇubhakti* will be ordained in *viṣṇujanā-rāmāntāt pūrva-padāt svāṅgād amūrdha-mastakāt ṅer mahāhara-niṣedho 'kāme* (999). The *vigraha* of *kṛta-hari-bhaktiḥ* is *kṛtā hari-bhaktir yena* (one by whom devotional service to Hari is performed). Here the word ending in a *viṣṇuniṣṭhā,* namely *kṛtā,* is placed first, and it becomes like the masculine by *vācya-liṅga-lakṣmīs tulyādhikaraṇa-lakṣmyām* (1003).

The *vigraha* of *kṛtti-vāsāḥ* is *kṛttir vāso yasya* (one whose cloth is an animal skin). This denotes Lord Śiva. *Kṛtti* means *carman* (an animal skin). The word *kṛtti* is a *viśeṣaṇa* here because it is not the main thing, just like the word *kṛṣṇa* is a *viśeṣaṇa* in *kṛṣṇa-mitro gopaḥ* (The cowherd who is Kṛṣṇa's friend).[321]

Someone may wonder, "A word ending in the *kṛt pratyaya [k]ta* is just a *viśeṣaṇa.* So, since such a word could have been covered merely by the mention of *viśeṣaṇa,* why is *viṣṇuniṣṭhā* mentioned separately?" The answer is that it is mentioned separately so that only the word ending in *[k]ta* will be placed first in compounds like *dhṛta-sūkṣma-vasanaḥ* (one by whom a fine cloth is worn i.e. one who wears a fine cloth) where the words *dhṛta* and *sūkṣma* are both *viśeṣaṇas.*

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321 The words *kṛtti* and *kṛṣṇa* are *viśeṣaṇas* because they distinguish from other kinds of cloth and the other people's friends, i.e. the idea is "what cloth? animal skin cloth"; "whose friend? Kṛṣṇa's friend." *Kṛttiḥ* is a *samānādhikaraṇa-viśeṣaṇa* of *vāsaḥ* here, and *kṛṣṇasya* is a *vyadhikaraṇa-viśeṣaṇa* of *mitraḥ.*

Similarly, even though the *kṛṣṇanāmas* and numerals are *viśeṣaṇas* and are thus covered by the mention of *viśeṣaṇa, kṛṣṇanāma* and *saṅkhyā* are separately mentioned here so that only the *kṛṣṇanāmas* and numerals will be placed first. This is shown in the two examples *sarva-kṛṣṇaḥ*[322] and *sapta-raktaḥ.* The *vigraha* of *sapta-raktaḥ* is *sapta raktāni yasya* (one whose seven parts are red). This denotes Lord Kṛṣṇa. The seven parts are the corners of the eyes, the palms of the hand, the palms of the feet, the palate, the lips, the tongue, and the nails. The seven red parts are the signs of a *mahā-puruṣa.*

The *vigraha* of *daṇḍa-hastaḥ* is *daṇḍo haste yasya* (he in whose hand there is a rod). The word *hasta* would have been placed first, since it ends in a *saptamī viṣṇubhakti,* but that is prohibited here. Due to the words "and so on," we get *śūla-pāṇiḥ* (he in whose hand there is a trident, name of Lord Śiva), *padma-nābhaḥ* (He on whose navel there is a lotus, name of Garbhodaka-śayī Viṣṇu or Viṣṇu in general), *śrīvatsa-vakṣāḥ* (He on whose chest there is the mark of *śrīvatsa,* name of Viṣṇu), and so on.

Iti pūrva-nipātāḥ

Thus ends the section dealing with *pūrva-nipāta* (placing first [in the compound]).

322 *Bāla* says that the *vigraha* of *sarva-kṛṣṇaḥ* is *sarvaḥ kṛṣṇo yasya* (one whose everything is black) and that *kṛṣṇaḥ* here means *śyāmaḥ* (black).

९९६ । एकस्य शेषो रामकृष्णे ।

996. ekasya śeṣo rāmakṛṣṇe

ekasya—of one; *śeṣaḥ*—remaining; *rāmakṛṣṇe*—in a *rāmakṛṣṇa* compound.

The words *ekasya śeṣo rāmakṛṣṇe* are to be added in the subsequent *sūtras.*

prabhur ayam.

Vṛtti—This is a *prabhu adhikāra.*

Amṛta—Now the rules which are *apavādas* of the *rāmakṛṣṇa-samāsa* will be described. In accordance with *Mahā-bhāṣya's* statement *praty-arthaṁ śabdābhiniveśaḥ* (there is usage of a word for every object), the rule is: As many words are used as there are objects.[323] *Eka-śeṣa* (the remaining of only one word), however, is ordained as an *apavāda* of this rule.

९९७ । तुल्यशब्दानां भिन्नार्थानामपि ।

997. tulya-śabdānāṁ bhinnārthānām api

tulya-śabdānām—of words which have the same form; *bhinna-arthānām*—which have different meanings; *api*—even.

In a *rāmakṛṣṇa* compound only one of the words which have the same form remains, even if the words have different meanings.

ekasya śeṣaḥ syāt. gopī ca gopī ca gopyau. ⊃sarvatrāvaśiṣṭa eva luptasya śakty-āropo dṛśyate⊂, yathā vyatise ity-ādau. tadvad ihāpīti gopī-śabdena dvayam ucyate. dvau ca dvau ca ity-ādau na anabhidhānāt. bhinnārthānām api—kṛṣṇo vāsudevaḥ kṛṣṇaś cārjunaḥ, tau kṛṣṇau. evaṁ rāmāḥ.

Vṛtti—When we have the *vigraha gopī ca gopī ca* (a *gopī* and a *gopī*), we get *gopyau* (two *gopīs*).[324] In cases like *vyatise* (you surpass) <*acyuta āt.* 2.1 of *vi + ati + as[a] bhuvi*> and so on it, is seen that the *śakti* (the designative power or, in other words, the meaning) of what is deleted is invested in the total remaining portion (⊃*sarvatrāvaśiṣṭa eva luptasya śakty-āropo*

323 Thus, when there are two objects, the word has to be repeated twice (ref. *gopī ca gopī ca* in the next *vṛtti*). Similarly, if there are three objects, the word has to be repeated three times and so on; for example, *vṛkṣaś ca vṛkṣaś ca vṛkṣaś ca* becomes *vṛkṣāḥ.*

324 The result of this rule is that instead of getting the *rāmakṛṣṇa* compound *gopī-gopyau,* we simply get *gopyau.*

***dṛśyate*⊂). The same principle applies here, and thus two *gopīs* are expressed by the one word *gopī.*[325]**

***Eka-śeṣa* is not done in instances like *dvau ca dvau ca* (two and two) and so on because such is not mentioned by the previous authorities. An example of the phrase *bhinnārthānām api* is that, when we have the *vigraha kṛṣṇaś ca kṛṣṇaś ca* (Kṛṣṇa and Kṛṣṇa) where the first word *kṛṣṇa* means Vāsudeva and the second word *kṛṣṇa* means Arjuna, we get *kṛṣṇau* (the two Kṛṣṇas). Likewise we get *rāmāḥ* (the three Rāmas).**

Amṛta—The implied meaning is that the other words are deleted. *Vyatise* is the *acyuta ātmapada madhyama-puruṣa eka-vacana* of the *dhātu as[a]* preceded by *vi* and *ati,* the meaning being that of *vyatihāra* (reciprocity). In *vyatise,* the *a-rāma* of the *dhātu as[a]* is deleted by *śnam-astyor a-rāma-haro nirguṇe* (497), and the *s* is deleted by *asteḥ sa-lopaḥ se* (498). Thus, even though the entire *prakṛti* (e.g. the *dhātu as[a]*) is deleted, the *prakṛti's śakti* in terms of its meaning of mutual existence is invested in the *pratyaya se.* In the same way, in *gopyau* the *śakti* of the deleted word *gopī* is invested in the one word *gopī* that remains. Likewise, when there is plurality and we have the *vigraha gopī ca gopī ca gopī ca* (a *gopī* and a *gopī* and a *gopī*), we get *gopyaḥ* (three *gopīs*). The three Rāmas are Rāma, the son of Daśaratha, Balarāma, and Paraśurāma. Another example is when we have the *vigraha pādaś ca pādaś ca pādaś ca* where the first word *pāda* means a foot, the second word *pāda* means a quarter of a verse, and the third word *pāda* means the foot of a mountain, we get *pādāḥ* (the three *pādas*).

९९८ । लक्ष्म्या सहोक्तौ पुरुषोत्तमस्य तन्मात्रं चेद्विशेषः ।

998. lakṣmyā sahoktau puruṣottamasya tan-mātraṁ ced viśeṣaḥ

lakṣmyā—a feminine word; *saha*—along with; *uktau*—when there is mention; *puruṣottamasya*—of a masculine word; *tat-mātram*—only those (the genders *lakṣmī* and *puruṣottama*) *cet*—if; *viśeṣaḥ*—difference.

When a masculine word is mentioned along with a feminine word in a *rāma-kṛṣṇa* compound, only the masculine word remains, provided the difference between the two words is only that of gender.

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325 And because two *gopīs* are being expressed, a *dvi-vacana viṣṇubhakti* is applied after the one word *gopī* and we get *gopyau* (two *gopīs*).

gopāś ca gopyaś ca gopāḥ. tathā bhrātṛ-svasārau bhrātarau, putra-duhitarau putrau, mātā-pitarau pitarau, śvaśrū-śvaśurau śvaśurau ity-ādi jñeyam.

VṚTTI—When we the *vigraha gopāś ca gopyaś ca* (the cowherd men and the cowherd women), we get *gopāḥ.*

AMṚTA—Regarding *gopāḥ,* there is essentially no difference between the words *gopa* and *gopī,* the only difference between them is that one of them has the feminine *pratyaya ī[p].* Similarly, when we have the *vigraha, brāhmaṇaś ca brāhmaṇī ca* (a *brāhmaṇa* man and a *brāhmaṇa* woman), we get *brāhmaṇau,* when we have the *vigraha vidvān ca viduṣī ca* (a learned man and a learned woman), we get *vidvāṁsau,* when we have the *vigraha śrīmān ca śrīmatī* (an opulent man and an opulent woman), we get *śrīmantau,* when we have the *vigraha kartā ca kartrī ca* (a masculine doer and a feminine doer), we get *kartārau,* when we have the *vigraha yuvā ca yuvatiś ca* (a young man and a young woman), we get *yuvānau,* when we have the *vigraha bhavaś ca bhavānī ca* (Lord Śiva and the wife of Lord Śiva), we get *bhavau,* and so on.

Why do we say *tan-mātraṁ ced viśeṣaḥ*? Consider how, when we have the *vigraha gopaś ca brāhmaṇaś ca* (a cowherd man and a *brāhmaṇa*), we get *gopa-brāhmaṇau.* Because the two words are essentially different here, *eka-śeṣa* is not done rather only *samāsa* is done.

VṚTTI—Exceptional cases are *bhrātarau* which means *bhrātṛ-svasārau* (brother and sister), *putrau* which means *putra-duhitarau* (son and daughter), *pitarau* which means *mātā-pitarau* (mother and father), and *śvaśurau* which means *śvaśrū-śvaśurau* (mother-in-law and father-in-law), and so on.

Ity eka-śeṣaḥ

Thus ends the section dealing with *eka-śeṣa* (the remaining of only one word).

९९९ ॥ विष्णुजनारामान्तात्पूर्वपदात्स्वाङ्गादमूर्धमस्तकात् ङेर्महाहरनिषेधोऽकामे।

999. viṣṇujanā-rāmāntāt pūrva-padāt svāṅgād amūrdha-mastakāt ṅer mahāhara-niṣedho 'kāme

viṣṇujana-a-rāma-antāt—which ends in a *viṣṇujana* or *a-rāma; pūrva-padāt*—after a *pūrva-pada; sva-aṅgāt*— which denotes a limb in the strict (not metaphorical) sense; *amūrdha-mastakāt*—other than the words *mūrdhan* (head) and *mastaka* (head); *ṅeḥ*—of the *viṣṇubhakti [ṅ]i; mahāhara-niṣedhaḥ*—prohibition of the *mahāhara* ordained in *sūtra* 601; *akāme*—when a word other than *kāma* (cupid) follows.

When a word other than *kāma* follows, the *mahāhara* of *[ṅ]i* is prohibited after a *pūrva-pada,* other than *mūrdhan* or *mastaka,* that ends in a *viṣṇujana* or *a-rāma* and denotes a limb in the strict sense.

urasi lomāny asya urasi-lomā. evaṁ kaṇṭhe-kālaḥ. neha—aṅguli-trāṇaḥ, mūrdha-śikhaḥ, mastaka-maṇiḥ, mukha-kāmaḥ.

VṚTTI—When we have the *vigraha urasi lomāny asya*, we get *urasi-lomāḥ* (one on whose chest there is hair). Similarly, we get *kaṇṭhe-kālaḥ* (one on whose neck there is black, name of Lord Śiva). But the prohibition does not apply in the cases of *aṅguli-trāṇaḥ* (one on whose thumb there is a thimble-like armor), *mūrdha-śikhaḥ* (one on whose head there is a *śikhā*), *mastaka-maṇiḥ* (one on whose head there is a jewel), and *mukha-kāmaḥ* (one in whose mouth there is Cupid).

AMṚTA—*Viṣṇujanā-rāmāntāt* means *viṣṇujanāntāt a-rāmāntāc ca*.[326] The singularity of the *rāmakṛṣṇa* compound here is achieved by *sarve 'pi rāmakṛṣṇā vibhāṣayaika-vad bhavanti* (976). In the examples *urasi-lomā* and so on, the word ending in the *saptamī viṣṇubhakti* is placed first in the compound in accordance with the *sūtra* beginning *saptamī-viṣṇuniṣṭhā* (995). In *urasi-lomā* the *pūrva-pada* ends in a *viṣṇujana* and in *kaṇṭhe-kālaḥ* it ends in *a-rāma.* These are *vyadhikaraṇa pītāmbara* compounds (*vṛtti* 964). Regarding the counterexamples, *aṅguli* does not end in a *viṣṇujana* or *a-rāma,* and the words *mūrdhan, mastaka,* and *kāma* are excluded in the *sūtra.*

Ity aluk-samāsāḥ

Thus ends the section dealing with *aluk-samāsas* (*samāsas* in which there is no *luk* (*mahāhara*) of the internal *viṣṇubhakti* by *sūtra* 601).

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326 This refers to the maxim: *dvandvāt paraḥ pūrvo vā śrūyamāṇaḥ śabdaḥ praty-ekam abhisambadhyate* (969).

१००० । रामकृष्णे ऋरामस्याराम ऋरामान्तपुत्रयोर्विद्यायोनिसम्बन्धे ।

1000. rāmakṛṣṇe ṛ-rāmasyā-rāma ṛ-rāmānta-putrayor vidyā-yoni-sambandhe

rāmakṛṣṇe—in a *rāmakṛṣṇa* compound; *ṛ-rāmasya*—of *ṛ-rāma; ā-rāmaḥ*—the replacement *ā-rāma; ṛ-rāma-anta-putrayoḥ*—when a word ending in *ṛ-rāma* follows or the word *putra* (son) follows; *vidyā-yoni-sambandhe*—when a relationship with knowledge or birth is understood.

In a *rāmakṛṣṇa* compound, when a relationship with knowledge or birth is understood, *ṛ-rāma* changes to *ā-rāma* when a word ending in *ṛ-rāma* follows or the word *putra* follows.

hotā-potārau, mātā-pitarau, mātā-putrau.

Vṛtti—Thus we get *hotā-potārau* (the *hotā* priest and the *potā* priest), *mātā-pitarau* (mother and father), and *mātā-putrau* (mother and son).

Amṛta—The *vigraha* of *hotā-potārau* is *hotā ca potā ca* (the *hotā* priest and the *potā* priest). Here a relationship with knowledge is understood, and the word *potṛ* which ends in *ṛ-rāma* follows. The *hotṛ* and so on are different kinds of priests which are mentioned by earlier authorities as having a relationship with knowledge. *Hotṛ, udgātṛ, śrotṛ, potṛ, pratisnātṛ, agrestṛ,* and *unnetṛ* are the names of the priests that end in *ṛ-rāma.* In the case of *mātā-pitarau* and so on the relationship with birth is well-known. Some people say that this rule applies even when a word expressing a son follows. Thus in their opinion *duhitātmajau* (daughter and son) is also valid.

१००१ । जायायाः पत्यौ जम्भावो दम्भावश्च वा ।

1001. jāyāyāḥ patyau jam-bhāvo dam-bhāvaś ca vā

jāyāyāḥ—of the word *jāyā* (wife); *patyau*—when the word *pati* (husband) follows; *jam-bhāvaḥ*—the change to *jam; dam-bhāvaḥ*—the change to *dam; ca*—and; *vā*—optionally.

In a *rāmakṛṣṇa* compound the word *jāyā* is optionally replaced by *jam* or *dam* when the word *pati* follows.

jam-patī, dam-patī, jāyā-patī. rāmakṛṣṇa iti nivṛttam.

Vṛtti—Thus we get *jam-patī* (wife and husband), *dam-patī* (wife and husband), or *jāyā-patī* (wife and husband).

Amṛta—In every instance, the *vigraha* is *jāyā ca patiś ca* (wife and husband).

Vṛtti—The *adhikāra rāmakṛṣṇe* (1000) ends here.

१००२ । अथ पुरुषोत्तमवत् ।
1002. atha puruṣottama-vat

atha—now; *puruṣottama-vat*—like the masculine.

The word *puruṣottama-vat* is to be added in the next *sūtras.*

prabhur ayam.

Vṛtti—This is a *prabhu adhikāra.*

१००३ । वाच्यलिङ्गलक्ष्मीस्तुल्याधिकरणलक्ष्म्यां , न तूङ् न च प्रियादिषु ।
1003. vācya-liṅga-lakṣmīs tulyādhikaraṇa-lakṣmyāṁ, na tūṅ na ca priyādiṣu

vācya-liṅga-lakṣmīḥ—a feminine word which is adjectival (see *sūtra* 218 for further details about *vācya-liṅga*); *tulya-adhikaraṇa-lakṣmyām*—when a feminine word which has the same *adhikaraṇa* (object)[327] follows; *na*—not; *tu*—but; *ūṅ*—a feminine word which ends in *ū[ṅ]; na*—not; *ca*—and; *priya-ādiṣu*—when the words *priya* and so on follow.

A feminine adjective becomes like the masculine when a feminine word which has the same *adhikaraṇa* follows. But the feminine adjective does not become like the masculine if it ends in *ū[ṅ]* or if the words *priya* and so on follow.

puruṣottama-vat syāt. tatra śyāmarāme—uttara-gopī. pītāmbare—vaiṣṇava-bhāryaḥ. sannihitasyaiva syāt—mṛdvī-paṭvyau bhārye yasya sa mṛdvī-paṭu-bhāryaḥ. vācya-liṅgeti kim? vana-mālā-śobhaḥ. tulyādhikaraṇeti kim? kalyāṇī-mātā. lakṣmyām iti kim? gopī-janaḥ. "na tūṅ" kim? gopa-varorū-ramaṇīkaḥ. na ca priyādau—kṛṣṇā śyāma-varṇā priyā yasya kṛṣṇā-priyaḥ. priyādayas tu—"priyā kāntā dṛḍhā bhaktir vāmanā duhitā kṣamā. subhagā durbhagā tadvad viduṣī capalādayaḥ." vyabhicarati ca—śliṣṭa-priyaḥ, vimukta-kāntaḥ, dṛḍha-bhaktiḥ, priya-duhitā.

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327 For further details, see *Saṁśodhinī* 304. A further proof that *adhikaraṇa* here means "object" (thing) is that *Amṛta* explains the words *ekasminn arthe* in *vṛtti* 922 as *ekasmin vastuni* (in one thing).

VṚTTI—An example when this rule is applied in a *śyāmarāma* compound is *uttara-gopī* (the last *gopī*). An example when it is applied in a *pītāmbara* compound is *vaiṣṇava-bhāryaḥ* (one whose wife is a Vaiṣṇavī).[328] Only the feminine word which is near [to the *tulyādhikaraṇa* feminine word that follows] becomes like the masculine. Thus, when we have the *vigraha mṛdvī-paṭvyau bhārye yasya* (one whose two wives are soft and harsh, i.e. one is soft and one is harsh), we get *mṛdvī-paṭu-bhāryaḥ.*

Why do we say *vācya-liṅga*? Consider *vana-mālā-śobhaḥ* (one whose garland of forest flowers is beautiful). Why do we say *tulyādhikaraṇa*? Consider *kalyāṇī-mātā* (the mother of a virtuous girl). Why do we say *lakṣmyām*? Consider *gopī-janaḥ* (a person who is a *gopī*). Why do we say *na tūṅ*? Consider *gopa-varorū-ramaṇīkaḥ* (one whose lover is a *gopī* with beautiful thighs). Why do we say "and not when the words *priya* and so on follow"? Consider *kṛṣṇā-priyaḥ* for which the *vigraha* is *kṛṣṇā śyāma-varṇā priyā yasya* (one for whom a dark-complexioned woman is dear).

priyā kāntā dṛḍhā bhaktir vāmanā duhitā kṣamā
subhagā durbhagā tadvad viduṣī capalādayaḥ

"The *priyādis* are the words *priyā, kāntā, dṛḍhā, bhakti, vāmanā, duhitā, kṣamā, subhagā, durbhagā, viduṣī, capalā,* and so on.[329]"

However, deviation from the rule *na ca priyādiṣu* (1003) is also seen. Thus we get *śliṣṭa-priyaḥ* (one by whom the beloved woman is embraced), *vimukta-kāntaḥ* (one by whom the beloved woman is given up), *dṛḍha-bhaktiḥ* (one whose devotion is firm), and *priya-duhitā* (a dear daughter).

AMṚTA—The *vigraha* of *uttara-gopī* is *uttarā cāsau gopī ca* (she is last, and she is a *gopī*). The *vigraha* of *vaiṣṇava-bhāryaḥ* is *vaiṣṇavī bhāryā yasya* (one whose wife is a Vaiṣṇavī). The idea behind the phrase *sannihitasyaiva syāt* is that only the feminine word which is near to the *tulyādhikaraṇa* feminine word that follows becomes like the masculine. In *mṛdvī-paṭu-bhāryaḥ,* only the word *paṭvī* which is near to the word *bhāryā* becomes like the masculine, and not the word *mṛdvī* which is further away. The change to the masculine does not happen in *vana-mālā-śobhaḥ* because the word *mālā* (garland) is not *vācya-liṅga.*

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328 Here the final *varṇa* of the word *bhāryā,* which ends in *ā[p],* becomes *vāmana* by *gor īpa āpa* (939). Likewise in the other examples.

329 Commenting on *Aṣṭādhyāyī* 7.4.14, *Siddhānta-kaumudī* says the *priyādis* are the words *priyā, mano-jñā, kalyāṇī, subhagā, durbhagā, bhaktiḥ, sacivā, svasā, kāntā, kṣāntā, samā, capalā, duhitā, vāmā, abalā,* and *tanāyā.*

The *vigraha* of *kalyāṇī-mātā* is *kalyāṇyā mātā* (the mother of a virtuous girl). Here, although the word *mātṛ* is feminine, it doesn't have the same *adhikaraṇa* as the word *kalyāṇī.* Thus the word *kalyāṇī* doesn't become like the masculine. The *vigraha* of *gopī-janaḥ* is *gopī cāsau janaś ca* (she is a *gopī,* and she is a person). Here the word *jana* has the same *adhikaraṇa* as the word *gopī,* but it isn't feminine. Thus the word *gopī* doesn't become like the masculine. The *vigraha* of *gopa-varorū-ramaṇīkaḥ* is *gopa-varorū ramaṇī yasya* (one whose lover is a *gopī* with beautiful thighs). Since the word *varorū* ends in *ū[ṅ],* it doesn't become like the masculine. The *taddhita pratyaya ka[p]* is applied here by *ṛ-rāma-gopī-sarpir-ādibhyaḥ* (1078).

The *vigraha* of *śliṣṭa-priyaḥ* is *śliṣṭā priyā yena* (one by whom the beloved woman is embraced). The *vigraha* of *vimukta-kāntaḥ* is *vimuktā kāntā yena* (one by whom the beloved woman is given up). The *vigraha* of *dṛḍha-bhaktiḥ* is *dṛḍhā bhaktir yasya* (one whose devotion is firm). And the *vigraha* of *priya-duhitā* is *priyā cāsau duhitā ca* (she is dear, and she is a daughter).

१००४ । कृष्णनाम वृत्तिमात्रे ।

1004. kṛṣṇanāma vṛtti-mātre

kṛṣṇanāma—a *kṛṣṇanāma; vṛtti-mātre*—when there is any kind of complex formation.

When there is any kind of complex formation, a feminine *kṛṣṇanāma* becomes like the masculine.

vṛtti-mātram eka-padatvaṁ, tatra puṁ-vat. sarvāsāṁ priyaḥ sarva-priyaḥ. evam anya-tanayaḥ, tan-mukham, eka-kṣīram. bhavatī-prasādād ity atra vyabhicāro 'pīṣyate.

VṚTTI—The word *vṛtti-mātram* means *eka-padatvam* (the process of becoming a single word).[330] When the process of becoming a single word is in effect, a feminine *kṛṣṇanāma* becomes like the masculine. Thus, when we have the *vigraha sarvāsāṁ priyaḥ* (dear to all women), we get *sarva-priyaḥ.* Likewise we get *anya-tanayaḥ* (the son of another woman), *tan-mukham* (her mouth), and *eka-kṣīram* (the milk of one lady). Deviation from the current rule is allowed in cases like *bhavatī-prasādāt* (due to your mercy).

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330 There are five kinds of *vṛttis* (complex formations): *kṛt, taddhita, samāsa, eka-śeṣa,* and *san-ādy-anta.* According to *Siddhānta-kaumudī,* only *samāsa* and *taddhita* are meant here.

Amṛta—The *vigraha* of *anya-tanayaḥ* is *anyasyāḥ tanayaḥ* (the son of another woman), the *vigraha* of *tan-mukham* is *tasyā mukham* (her face), and the *vigraha* of *eka-kṣīram* is *ekasyāḥ kṣīram* (the milk of one lady). This rule doesn't apply in the case of *śyāmarāma* compounds because there is no example of a feminine *kṛṣṇanāma's* becoming like the masculine in such cases. Some say that *bhavatī-prasādāt* is *ārṣa-prayoga* (the poetic license of the sages to break the rules). To support this usage, they quote the following sentence of *Veṇī-saṁhāra* as evidence: *eko 'haṁ bhavatī-suta-kṣaya-karo mātaḥ kiyanto 'rayaḥ* (I alone am the killer of your son, O mother. How many enemies . . . ?).

१००५ । प्राप्तापन्ने अपि ।

1005. prāptāpanne api

prāptā-āpanne—the words *prāptā* and *āpannā* (*sūtra* 938); *api*—also.

***Prāptā* and *āpannā* also become like the masculine.**

prāptā gopikāṁ prāpta-gopikā. evam āpanna-gopikā.

Vṛtti—When we have the *vigraha prāptā gopikām* (she who has obtained a *gopikā*), we get *prāpta-gopikā.* Similarly, we get *āpanna-gopikā* (she who has obtained a *gopikā*).

Amṛta—*Prāpta-gopikā* is a *kṛṣṇapuruṣa* compound formed by *prāptāpanne dvitīyayā* (938).

१००६ । न संज्ञापूरण्यौ णकस्तद्धितकरामोद्धवश्च ।

1006. na saṁjñā-pūraṇyau ṇakas taddhita-ka-rāmoddhavaś ca

na—not; *saṁjñā-pūraṇyau*—a name or a feminine ordinal number; *ṇakaḥ*—a word ending in the *kṛt pratyaya [ṇ]aka; taddhita-ka-rāma-uddhavaḥ*—a *taddhita* word which has *ka-rāma* as its *uddhava; ca*—and.

The following four things do not become like the masculine: (1) a name, (2) a feminine ordinal number, (3) a word ending in the *kṛt pratyaya [ṇ]aka,* and (4) a *taddhita* word which has *ka-rāma* as its *uddhava.*

ākhyāta-kṛt-taddhiteṣu ca niṣedho 'yam. evam uttaratra. dattā bhāryā yasya sa dattā-bhāryaḥ. yoga-rūḍhir eṣā datteti. evaṁ guptā-bhāryaḥ. dattāyate. evaṁ

dattākalpā, dattāpāśā. evaṁ pañcamī-bhārya ity-ādi. ṇakaḥ—gopikā-bhāryaḥ. taddhitaḥ—madrikā-bhāryaḥ.

VṚTTI—This prohibition also applies when an *ākhyāta, kṛt,* or *taddhita pratyaya* follows. To give an example of (1)—When we have the *vigraha dattā bhāryā yasya* (one whose wife is [named] Dattā), we get *dattā-bhāryaḥ.*[331] This word *dattā* is a *yoga-rūḍhi* word (a word that has both an etymological and a conventional meaning). Likewise we get *guptā-bhāryaḥ* (one whose wife is [named] Guptā). An example of (1) when an *ākhyāta pratyaya* follows is *dattāyate* (one who acts like Dattā). Examples of (1) when a *taddhita pratyaya* follows are *dattākalpā* (almost Dattā) and *dattāpāśā* (despicable Dattā). Examples of (2) are *pañcamī-bhāryaḥ* (one whose wife is the fifth) and so on. An example of (3) is *gopikā-bhāryaḥ* (one whose wife is a *gopikā*). An example of (4) is *madrikā-bhāryaḥ* (one whose wife is a Madra woman).

AMṚTA—The word *dattā* has the etymological meaning "given [by someone]" and it also has the conventional meaning of being the name of a particular woman. Thus it is a *yoga-rūḍhi* word. Likewise the word *guptā* has the etymological meaning "hidden [by someone]" and it also has the conventional meaning of being the name of a particular woman. *Dattāyate* is formed by applying *[k]ya[ṅ]* after the word *dattā* in the sense of *dattevācarati* (one who acts like Dattā). Thus this *sūtra* prohibits the becoming like the masculine that was ordained in *vācya-liṅga-lakṣmīḥ puruṣottama-vat kyaṅ-māninor ṇau ca* (610). In this case, even if the becoming like the masculine were done, we would still get *dattāyate* due to *sūtra* 390. Thus it should be known that the prohibition is meaningful only in cases like *rukmiṇīyate* (one who acts like Rukmiṇī). An example when a *kṛt pratyaya* follows is *dattā-māninī* (one who think herself to be Dattā).[332]

Pañcamī-bhāryaḥ is the example of a feminine ordinal number. The elaboration is as follows—An example when an *ākhyāta pratyaya* follows is *pañcamīyate* (one who acts like the fifth), an example when a *kṛt pratyaya* follows is *pañcamī-māninī* (one who thinks herself the fifth), and examples when a *taddhita pratyaya* follows are *pañcamītaḥ* (from the fifth), *pañcamīdeśyā* (almost the fifth), and so on.

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331 Here the final *varṇa* of the word *bhāryā,* which ends in *ā[p],* becomes *vāmana* by *gor īpa āpa* (939).

332 Here also the becoming like the masculine that was ordained in *vācya-liṅga-lakṣmīḥ puruṣottama-vat kyaṅ-māninor ṇau ca* (610) is prohibited by this *sūtra.*

Regarding *gopikā-bhāryaḥ,* the word *gopikā* is formed by applying the *kṛt pratyaya [ṇ]aka* after the *dhātu gup[a] gopane* (1A, to protect, hide). When *ā[p]* is applied in the feminine gender the *a-rāma* of *gopaka* changes to *i-rāma* by *pratyaya-sthāt kāt pūrvasyā-rāmasye-rāma āpi* (1061). The word *madrikā* is formed by applying the *taddhita pratyaya ka* in the sense of a name after the word *madra,* and the *a-rāma* changes to *i-rāma* as before.

१००७ । न जातिस्वाङ्गाभ्यामीप् ।

1007. na jāti-svāṅgābhyām īp

na—not; *jāti-svāṅgābhyām īp*—a word which ends in the feminine *taddhita pratyaya ī[p]* which is applied after a *jāti* or a part of one's body.

A feminine word which ends in the *ī[p]* that is applied after a *jāti* or a part of one's body doesn't become like the masculine.

gopī-bhāryaḥ, sukeśī-bhāryaḥ. gopīyate.

Vṛtti—Thus we get *gopī-bhāryaḥ* (one whose wife is a *gopī*) and *sukeśī-bhāryaḥ* (one whose wife has nice hair). Likewise we get *gopīyate* (one who acts like a *gopī*).

Amṛta—The *vigraha* of *gopī-bhāryaḥ* is *gopī bhāryā yasya* (one whose wife is a *gopī*). The word *gopī* is formed by applying *ī[p]* after the word *gopa* (cowherd) which expresses a *jāti.* The word *su-keśī* is formed by applying *ī[p]* after the word *su-keśa* (nice hair) which expresses a part of one's body by *svāṅgād vā* (*Bṛhat* 2246). Here too the prohibition also applies when an *ākhyāta, kṛt,* or *taddhita pratyaya* follows. Therefore Jīva Gosvāmī gave the example *gopīyate.* Likewise, when a *taddhita pratyaya* follows, we get *gopī-kalpā* (almost a *gopī*) and so on. But Jīva Gosvāmī will describe in the next *sūtra* that becoming like the masculine is desired when a *kṛt pratyaya* follows.

१००८ । अनूङो न ते निषेधाः श्यामरामे , जातीयदेशीययोश्च ।

1008. anūṅo na te niṣedhāḥ śyāmarāme, jātīya-deśīyayoś ca

an-ūṅaḥ—except for the one dealing with *ū[ṅ]; na*—not; *te niṣedhāḥ*—these prohibitions (the ones mentioned in *sūtra* 1003 and *sūtras* 1006 to 1007); *śyāmarāme*—in a *śyāmarāma* compound; *jātīya-deśīyayoḥ*—when the *taddhita pratyayas jātīya* and *deśīya* follow; *ca*—and.

These prohibitions, except for the one dealing with *ū[ṅ],* do not apply in a *śyāmarāma* compound or when *jātīya* or *deśīya* follow.

kṛṣṇa-priyā, datta-bhāryā, pañcama-bhāryā, gopaka-bhāryā, madraka-bhāryā, yādava-bhāryā, gopa-bhāryā, sukeśa-bhāryā. jātīya-deśīyau taddhitau. kṛṣṇa-jātīyety-ādi, kṛṣṇa-deśīyety-ādi. ūṅas tu niṣedha eva. gopa-varorū-ramaṇī.

Vṛtti—Thus we get *kṛṣṇa-priyā* (a dear dark-complexioned woman), *datta-bhāryā* (a wife [named] Dattā), *pañcama-bhāryā* (the fifth wife), *gopaka-bhāryā* (a wife who is a *gopikā*), *madraka-bhāryā* (a wife who is a Madra woman), *gopa-bhāryā* (a wife who is a *gopī*), and *sukeśa-bhāryā* (a wife who has nice hair). *Jātīya* and *deśīya* are *taddhita pratyayas.* Examples are *kṛṣṇa-jātīyā* (of the same kind as Kṛṣṇā) and so on and *kṛṣṇa-deśīyā* (almost Kṛṣṇā) and so on. But a feminine adjective ending in *ū[ṅ]* is certainly prohibited from becoming like the masculine. Thus we get *gopa-varorū-ramaṇī* (a lover who is a *gopī* with beautiful thighs).

Amṛta—In *kṛṣṇa-priyā* the prohibition that was obtained by *na ca priyādiṣu* (1003) is undone by the current rule which, in effect, ordains becoming like the masculine. In the four examples beginning with *datta-bhāryā* the prohibition *na saṁjñā-pūraṇyau ṇakas taddhita-ka-rāmoddhavaś ca* (1006) was applicable, and in the two examples beginning with *gopa-bhāryā* the prohibition *na jāti-svāṅgābhyām īp* (1007) was applicable.

Kṛṣṇa-jātīyā is formed by applying the *taddhita pratyaya jātīya* after the word *kṛṣṇā* by *prakāravati jātīyaḥ* (1261). Kṛṣṇā is a name, either of the Yamunā or of Draupadī. By the words and so on we also get *gopaka-jātīyā, yādava-jātīyā, brāhmaṇa-jātīyā, sukeśa-jātīyā,* and so on. *Kṛṣṇa-deśīyā* is formed by applying the *taddhita pratyaya deśīya* after the word *kṛṣṇā* by *īṣad-asamāptau kalpa-deśya-deśīyāḥ* (*Bṛhat* 3080). Here also it should be known that Kṛṣṇā is a name. By the words "and so on" we also get *gopaka-deśīya* and so on. *Gopa-varorū-ramaṇī* is a *śyāmarāma* compound. It was shown previously that the word *gopa-varorū* doesn't become like the masculine even when in a *pītāmbara* compound (*vṛtti* 1003).

Iti puṁ-vad-bhāvaḥ

Thus ends the section that deals with becoming like the masculine.

१००९ । महतः संसारस्याराम एकाधिकरणजातीययोः ।
1009. mahataḥ saṁsārasyā-rāma ekādhikaraṇa-jātīyayoḥ

mahataḥ—of the word *mahat[u]* (great) *saṁsārasya*—of the *saṁsāra; ā-rāmaḥ*—the replacement *ā-rāma; eka-adhikaraṇa-jātīyayoḥ*—when a word which has the same *adhikaraṇa* follows or the *taddhita pratyaya jātīya* follows.

The *saṁsāra* of *mahat[u]* changes to *ā-rāma* when *jātīya* or a word which has the same *adhikaraṇa* follows.

mahāṁś cāsau puruṣaś ca mahā-puruṣaḥ. mahā-devaḥ, mahān bhujo 'sya mahā-bhujaḥ. mahā-jātīyaḥ. abhūta-tad-bhāve vyabhicāraḥ—mahad-bhūto vidhuḥ.

VṚTTI—When we have the *vigraha mahāṁś cāsau puruṣaś ca* (he is great, and he is a man), we get *mahā-puruṣaḥ* (a great man). The same applies to *mahā-devaḥ* (the great lord, name of Śiva).

When we have the *vigraha mahān bhujo 'sya* (one whose arm is great), we get *mahā-bhujaḥ* (a person with mighty arms). An example when *jātīya* follows is *mahā-jātīyaḥ* (of the same kind as that which is great).

Deviation from this rule is seen when there is *abhūta-tad-bhāva,* "becoming (*bhāva*) that (*tat*) which was not before (*abhūta*)." Thus we get *mahad-bhūto vidhuḥ,* "the moon which has become big (full)."

SAṀŚODHINĪ—The current *sūtra* does not apply in cases like *mahat-sevā* (the service of a great man), for which the *vigraha* is *mahataḥ sevā*, because the word which follows does not have the same *adhikaraṇa.*

AMṚTA—*Mahā-devaḥ* is an example when a word with the same *adhikaraṇa* follows in a *śyāmarāma* compound, and *mahā-bhujaḥ* is an example when a word with the same *adhikaraṇa* follows in a *pītāmbara* compound. When the *taddhita pratyaya jātīya* is applied in the sense of *mahataḥ prakāraḥ* (the same kind as that which is great), we get *mahā-jātīyaḥ.* Because *jātīya* is mentioned separately in the *sūtra,* the change to *ā-rāma* takes place even when a word which does not have the same *adhikaraṇa* follows.

Mahad-bhūtaḥ is formed by applying the *taddhita pratyaya vi* in the sense of *amahān mahān bhūtaḥ* (that which wasn't great became great) by *abhūta tad-bhāve kṛ-bhv-asti-yoge viḥ* (1276) and then deleting *vi* by *kevalasya pratyaya-*

ver haraḥ (612). The word *vidhu* denotes the moon, so *mahad-bhūto vidhuḥ* means "the full moon."

Likewise, the change to *ā-rāma* does not take place in *mahad-bhūtā brāhmaṇī* (the *brāhmaṇī* who has become great). Why do we say *ekādhikaraṇa*? Consider *mahat-putraḥ* for which the *vigraha* is *mahataḥ putraḥ* (the son of a great man) and *mahatī-putraḥ* for which the *vigraha* is *mahatyāḥ putraḥ* (the son of a great woman).

१०१० । द्व्यष्टनोः संसारस्यारामो दशादौ प्राक्शतात्, त्रेस्त्रयस्, नवतिपर्यन्तचत्वारिंशदादिषु तु वा, न तु पीताम्बराशीत्योः ।

1010. dvy-aṣṭanoḥ saṁsārasyā-rāmo daśādau prāk śatāt, tres trayas, navati-paryanta-catvāriṁśad-ādiṣu tu vā, na tu pītāmbarāśītyoḥ

dvy-aṣṭanoḥ—of the words *dvi* (two) and *aṣṭan* (eight); *saṁsārasya*—of the *saṁsāra; ā-rāmaḥ*—the replacement *ā-rāma; daśa-ādau*—when a numeral from *daśa* (ten) onwards follows; *prāk śatāt*—up to [but not including] *śata* (one hundred); *treḥ*—of the word *tri* (three); *trayas*—the replacement *trayas; navati-paryanta-catvāriṁśat-ādiṣu*—when a numeral from *catvāriṁśat* (forty) to *navati* (ninety) follows; *tu*—but; *vā*—optionally; *na*—not; *tu*—but; *pītāmbara-aśītyoḥ*—in a *pītāmbara* compound or when the word *aśīti* (eighty) follows.

The *saṁsāra* of *dvi* and *aṣṭan* changes to *ā-rāma* and *tri* changes to *trayas* when a numeral from ten to ninety follows.[333] But these changes are optional when a numeral from forty to ninety follows, and they are prohibited in a *pītāmbara* compound and when the numeral eighty follows.

dvādaśa, aṣṭādaśa, trayodaśa, dvāviṁśatir ity-ādi. tathā dvācatvāriṁśat, dvicatvāriṁśad ity-ādi. neha—dvi-śataṁ, dvi-daśāḥ, dvy-aśītir ity-ādi. saṁjñāyāṁ ca neṣyate—dvi-viṁśatiḥ kaścit.

Vṛtti—Thus we get *dvādaśa* (two and ten, i.e. twelve), *aṣṭādaśa* (eight and ten, i.e. eighteen), *trayodaśa* (three and ten, i.e. thirteen), *dvāviṁśatiḥ* (two and twenty, i.e. twenty-two), and so on.

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333 The phrase *daśādau prāk śatāt* (from *daśa* up to [but not including] *śata*) refers only to numerals that are multiples of ten. Thus, in effect, *daśādau prāk śatāt* means "when the numerals *daśa, viṁśati, triṁśat, catvāriṁśat, pañcāśat, ṣaṣṭi, saptati, aśīti,* or *navati* follow."

Similarly, we get *dvācatvāriṁśat* or *dvicatvāriṁśat* (two and forty, i.e. forty-two) and so on. But the changes do not take place in *dvi-śatam* (two and one-hundred, i.e. one-hundred and two), *dvi-daśāḥ* (ten things multiplied by two, i.e. twenty things), *dvy-aśītiḥ* (two and eighty, i.e. eighty-two), and so on. The changes also do not take place in a name. Thus we get *dvi-viṁśatiḥ kaścit* (someone / something named 'eighty-two').

Amṛta—*Dvādaśa* can either be analyzed as a *rāmakṛṣṇa* compound for which the *vigraha* is *dvau ca daśa ca* (two and ten, i.e. twelve) or as a *madhya-pada-lopī śyāmarāma* compound for which the *vigraha* is *dvābhyām adhikā daśa* (ten which is more by two, i.e. twelve). The same applies to *aṣṭā-daśa* and *trayo-daśa.* The change to *ā-rāma* does not take place in *dvi-śatam* due to the phrase *prāk śatāt* (1010). *Dvi-daśāḥ* is a *pītāmbara* compound formed by applying the *taddhita pratyaya a[c]* when we have the *vigraha dvābhyāṁ guṇitā daśa* (ten things multiplied by two, i.e. twenty things) (ref. *sūtra* 967).

Saṁśodhinī—The following is a list of the cardinal numbers from 1 to 100 and from 100 up to the highest number in Sanskrit, 100, 000, 000, 000, 000, 000. A list of the ordinal numbers is in *Saṁśodhinī* 1224.

1	*ekaḥ, ekā, ekam*
2	*dvau, dve, dve*
3	*trayaḥ, tisraḥ, trīṇi*
4	*catvāraḥ, catasraḥ, catvāri*
5	*pañca*
6	*ṣaṭ*
7	*sapta*
8	*aṣṭa, aṣṭau*
9	*nava*
10	*daśa*
11	*ekādaśa*
12	*dvādaśa*
13	*trayodaśa*
14	*caturdaśa*
15	*pañcadaśa*
16	*ṣoḍaśa*
17	*saptadaśa*
18	*aṣṭādaśa*
19	*navadaśa*
20	*viṁśatiḥ*
21	*ekaviṁśatiḥ*
22	*dvāviṁśatiḥ*
23	*trayoviṁśatiḥ*
24	*caturviṁśatiḥ*
25	*pañcaviṁśatiḥ*
26	*ṣaḍviṁśatiḥ*
27	*saptaviṁśatiḥ*
28	*aṣṭāviṁśatiḥ*
29	*navaviṁśatiḥ*
30	*triṁśat*
31	*ekatriṁśat*
32	*dvātriṁśat*
33	*trayastriṁśat*
34	*catustriṁśat*
35	*pañcatriṁśat*
36	*ṣaṭtriṁśat*
37	*saptatriṁśat*
38	*aṣṭātriṁśat*
39	*navatriṁśat*
40	*catvāriṁśat*
41	*ekacatvāriṁśat*
42	*dvācatvāriṁśat, dvicatvāriṁśat*
43	*trayaścatvāriṁśat, tricatvāriṁśat*
44	*catuścatvāriṁśat*
45	*pañcacatvāriṁśat*
46	*ṣaṭcatvāriṁśat*
47	*saptacatvāriṁśat*
48	*aṣṭācatvāriṁśat, aṣṭacatvāriṁśat*
49	*navacatvāriṁśat*
50	*pañcāśat*
51	*ekapañcāśat*
52	*dvāpañcāśat, dvipañcāśat*
53	*trayaḥpañcāśat, tripañcāśat*
54	*catuḥpañcāśat*
55	*pañcapañcāśat*
56	*ṣaṭpañcāśat*
57	*saptapañcāśat*
58	*aṣṭāpañcāśat, aṣṭapañcāśat*
59	*navapañcāśat*
60	*ṣaṣṭiḥ*
61	*ekaṣaṣṭiḥ*
62	*dvāṣaṣṭiḥ, dviṣaṣṭiḥ*
63	*trayaḥṣaṣṭiḥ, triṣaṣṭiḥ*
64	*catuḥṣaṣṭiḥ*

65	*pañcaṣaṣṭiḥ*
66	*ṣaṭṣaṣṭiḥ*
67	*saptaṣaṣṭiḥ*
68	*aṣṭāṣaṣṭiḥ, aṣṭaṣaṣṭiḥ*
69	*navaṣaṣṭiḥ*
70	*saptatiḥ*
71	*ekasaptatiḥ*
72	*dvāsaptatiḥ, dvisaptatiḥ*
73	*trayaḥsaptatiḥ, trisaptatiḥ*
74	*catuḥsaptatiḥ*
75	*pañcasaptatiḥ*
76	*ṣaṭsaptatiḥ*
77	*saptasaptatiḥ*

78	*aṣṭāsaptatiḥ, aṣṭasaptatiḥ*
79	*navasaptatiḥ*
80	*aśītiḥ*
81	*ekāśītiḥ*
82	*dvyaśītiḥ*
83	*tryaśītiḥ*
84	*caturaśītiḥ*
85	*pañcāśītiḥ*
86	*ṣaḍaśītiḥ*
87	*saptāśītiḥ*
88	*aṣṭāśītiḥ*
89	*navāśītiḥ*
90	*navatiḥ*
91	*ekanavatiḥ*
92	*dvānavatiḥ, dvinavatiḥ*

93	*trayonavatiḥ, trinavatiḥ*
94	*caturnavatiḥ*
95	*pañcanavatiḥ*
96	*ṣaṇṇavatiḥ*
97	*saptanavatiḥ*
98	*aṣṭānavatiḥ, aṣṭanavatiḥ*
99	*navanavatiḥ*
100	*śatam*
101	*eka-śatam, ekādhika-śatam, ekādhikaṁ śatam*
102	*dvi-śatam, dvy-adhika-śatam, dvy-adhikaṁ śatam*

ekaṁ daśa śataṁ caiva sahasram ayutaṁ tathā
lakṣaṁ ca niyutaṁ caiva koṭir arbudam eva ca
vṛndaḥ kharvo nikharvaś ca śaṅkha-padmau ca sāgaraḥ
antyaṁ madhyaṁ parārdhaṁ ca daśa-vṛddhyā yathottaram

"According to Vedic mathematical calculations, the following enumeration system is used where each unit is ten times greater than the previous one:"

eka	1
daśa	10
śata	100
sahasra	1000
ayuta	10, 000
lakṣa	100, 000
niyuta	1, 000, 000
koṭi	10, 000, 000
arbuda	100, 000, 000
vṛnda	1, 000, 000, 000
kharva	10, 000, 000, 000
nikharva	100, 000, 000, 000
śaṅkha	1, 000, 000, 000, 000
padma	10, 000, 000, 000, 000
sāgara	100, 000, 000, 000, 000
antya	1, 000, 000, 000, 000, 000
madhya	10, 000, 000, 000, 000, 000
parārdha	100, 000, 000, 000, 000, 000

१०११ । षोडशैकादश च निपात्यौ ।

1011. ṣoḍaśaikādaśa ca nipātyau

ṣoḍaśa—the word *ṣoḍaśa* (sixteen); *ekādaśa*—the word *ekādaśa* (eleven); *ca*—and; *nipātyau*—are irregularly formed.

***Ṣoḍaśa* and *ekādaśa* are formed irregularly.**

Amṛta—This *sūtra* means *ṣoḍaśa ekādaśa cety etau śabdau nipātyau* (these two words, namely *ṣoḍaśa* and *ekādaśa,* are irregularly formed). Since the word *ṣoḍaśa* and *ekādaśa* end in a plural ending, neither of them can be syntactically connected with the word *nipātyau.* Thus the word *śabdau* has to be added here to make the proper syntactical connection. The *vigraha* of *ṣoḍaśa* is *ṣaṭ ca daśa ca* (six and ten, i.e. sixteen). The result of the *nipāta* is that the final *ṣ* of *ṣaṣ* changes to *s.* That *s* then becomes a *viṣṇusarga* by *sa-ra-rāmayor viṣṇusargo viṣṇupadānte* (93) and that *viṣṇusarga* becomes *u-rāma* by *ād a-rāma-gopālayor ur nityam* (80). The other result of the *nipāta* is that the *d* of *daśan* changes to *ḍ.* The *viṣṇubhakti [j]as* then undergoes *mahāhara* by *ṣa-nānta-saṅkhyātaḥ kateś ca jas-śasor mahāharaḥ svārthe* (126) and we get *ṣoḍaśa.* In *ekādaśa* the result of the *nipāta* is that the *saṁsāra* of *eka* becomes *ā-rāma.*

१०१२ । सहस्य सः पीताम्बरे वा ।

1012. sahasya saḥ pītāmbare vā

sahasya—of the word *saha* (with); *saḥ*—the replacement *sa; pītāmbare*—in a *pītāmbara* compound; *vā*—optionally.

***Saha* is optionally replaced by *sa* in a *pītāmbara* compound.**

sa-kṛṣṇaḥ, saha-kṛṣṇaḥ.

Vṛtti—Thus we get *sa-kṛṣṇaḥ* (with Kṛṣṇa) or *saha-kṛṣṇaḥ* (with Kṛṣṇa).[334]

Amṛta—Thus, when we have the *vigraha kṛṣṇena saha vartamānaḥ* (existing along with Kṛṣṇa), we get *sa-kṛṣṇaḥ* or *saha-kṛṣṇaḥ.*

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334 See *sūtra* 968 for further details about *saha* in a *pītāmbara* compound.

१०१३ । अव्ययीभावे चाकाले ।

1013. avyayībhāve cākāle

avyayībhāve—in an *avyayībhāva* compound; *ca*—also; *akāle*—when a word which doesn't express time follows.

***Saha* is also replaced by *sa* in an *avyayībhāva* compound, provided a word which doesn't express time follows.**

sa-cakraṁ nidhehi śaṅkham. akāle kim? sahāparāhṇam.

VṚTTI—Thus we get *sa-cakraṁ nidhehi śaṅkham* (Put down the conch simultaneously with the *cakra*). Why do we say *akāle*? Consider *sahāparāhṇam* (simultaneously with the afternoon).

Amṛta—*Sa-cakram* is an *avyayībhāva* compound formed by *sākalye* (983). Its *vigraha* is *cakreṇa sahaika-kālam* (simultaneously with the *cakra*).

१०१४ । समानस्य सः ज्योतिर्गणजनपदरात्रिनाभिबन्धुगन्धपिण्डलोहितकुक्षि-वेणीपत्नीपक्षेषु ।

1014. samānasya saḥ jyotir-gaṇa-janapada-rātri-nābhi-bandhu-gandha-piṇḍa-lohita-kukṣi-veṇī-patnī-pakṣeṣu

samānasya—of the word *samāna* (same); *saḥ*—the replacement *sa; jyotir-gaṇa-janapada-rātri-nābhi-bandhu-gandha-piṇḍa-lohita-kukṣi-veṇī-patnī-pakṣeṣu*—when the words *jyotis* (light), *gaṇa* (group), *jana-pada* (country), *rātri* (night), *nābhi* (navel), *bandhu* (friend, relative), *gandha* (smell), *piṇḍa* (the ball of food offered to the forefathers in the Śrāddha ceremony), *lohita* (blood), *kukṣi* (belly), *veṇī* (braid, stream), *patnī* (husband [see explanation below]), and *pakṣa* (side) follow.

***Samāna* is replaced by *sa* when *jyotis, gaṇa, janapada, rātri, nābhi, bandhu, gandha, piṇḍa, lohita, kukṣi, veṇī, patnī,* or *pakṣa* follow.**

sa-jyotir ity-ādi.

VṚTTI—Thus we get *sa-jyotiḥ* (the same light / that which has the same light) and so on.

Bāla and Amṛta—*Jyotis, gaṇa, janapada, rātri, nābhi, bandhu, gandha, piṇḍa, lohita, kukṣi, veṇī, patnī,* and *pakṣa*—When any of these thirteen words follow, *samāna* is replaced by *sa.* The *vigraha* of *sa-jyotiḥ* can be either *samānaṁ jyotir yasya* (that which has the same light) or *samānaṁ tat jyotiś ca* (it is the same, and it is light). By the words "and so on" we get *sa-gaṇaḥ* (one whose group is the same), *sa-janapadaḥ* (one whose country is the same, a fellow countryman), *sa-rātriḥ* (the same night), *sa-nābhiḥ* (one whose navel [i.e. place of birth] is the same, a brother), *sa-bandhuḥ* (one whose kinsmen are the same), *sa-gandhaḥ* (one whose smell is the same), *sa-piṇḍaḥ* (one who partakes of the same *piṇḍa* offering), *sa-lohitaḥ* (one whose blood is the same), *sa-kukṣiḥ* (one whose belly [i.e. place of birth] is the same, a brother), *sa-veṇī* (the same braid), *sa-patnī* (a lady who has the same husband), and *sa-pakṣaḥ* (one who is on the same side).

By *yoga-vibhāga* of the word *jana-pada* we also get *sa-janaḥ* (one whose kinsmen are the same) and *sa-padaḥ* (one whose abode is the same). In all these cases it should be determined whether the compound is a *śyāmarāma* or a *pītāmbara* according to what meaning best fits. But *sapatnī* can only be a *pītāmbara* compound in accordance with the future *sūtra sapatny-ādayaḥ pītāmbare* (*Bṛhat* 2265) which describes how *ī[p]* is applied after the word *pati* when we have the *vigraha samānaḥ patir asyāḥ* (a lady who has the same husband) and how *pati* irregularly becomes *patna.*

१०१५ । विभाषा रूपगोत्रनामस्थानवर्णधर्मवयोवचनोदर्यगर्भजातीयेषु ।

1015. vibhāṣā rūpa-gotra-nāma-sthāna-varṇa-dharma-vayo-vacanodarya-garbha-jātīyeṣu

vibhāṣā—optionally; *rūpa-gotra-nāma-sthāna-varṇa-dharma-vayo-vacana-udarya-garbha-jātīyeṣu*—when the words *rūpa* (form), *gotra* (family), *nāma* (name), *sthāna* (place), *varṇa* (color, phoneme), *dharma* (nature), *vayas* (age), *vacana* (statement, grammatical number), *udarya* (belly), *garbha* (womb), and *jātīya* (kind) follow.

***Samāna* is optionally replaced by *sa* when *rūpa, gotra, nāma, sthāna, varṇa, dharma, vayas, vacana, udarya, garbha,* or *jātīya* follow.**

sa-rūpaḥ, samāna-rūpaḥ ity-ādi. vistarādi-sammataṁ prayuktaṁ cedam.

Vṛtti—Thus we get *sa-rūpaḥ* or *samāna-rūpaḥ* (one who has the same form) and so on. This rule is based on the opinion of *Kātantra-vistara* and other authoritative works, and it is actually seen in usage.

Amṛta—When we have the *vigraha: samānaṁ rūpaṁ yasya* (one whose form is the same), we get *sa-rūpaḥ* or *samāna-rūpaḥ.* By the words "and so on" we get also *sa-gotraḥ* or *samāna-gotraḥ* (one who belongs to the same family), *sa-nāmā* (one who has the same name), *sa-sthānaḥ* (one who belongs to the same place), *sa-varṇaḥ* (one whose color is the same), *sa-dharmaḥ* (one who has the same nature), *sa-vayāḥ* (one who is of the same age), *sa-vacanaḥ* (one whose statement is the same), *sodaryaḥ* (one whose belly [i.e. place of birth] is the same, a brother), *sa-garbhaḥ* (one whose womb [i.e. place of birth] is the same, a brother), and *sa-jātīyaḥ* (one who is of the same kind). *Sodaraḥ* (one whose belly [i.e. place of birth] is the same, a brother) is also seen. For example, *tvaṁ sodarasyātimadoddhatasya* (*Bhaṭṭi-kāvya* 12.2). When we have the *vigraha samāna udaro mātṛ-kukṣir yasya* (one whose mother's belly (*udaraḥ = mātṛ-kukṣiḥ*) is the same), we get *sodaraḥ* and *sodaryaḥ*[335] which both mean *bhrātā* (a brother).

Someone might think, "In Pāṇinian grammar (*Aṣṭādhyāyī* 6.3.88) the *sūtra* only says *vibhāṣodare.* Thus *rūpa* and *gotra* and so on are just his concoction." In answer to this, Jīva Gosvāmī speaks the sentence "This rule is based on the opinion of *Kātantra-vistara*." Padmanābha-datta, Vopadeva, and others are among the other authoritative works alluded to here. This rule is not only the opinion of these people, it is also used by the great poets. Thus these are well-known usages.

१०१६ । कृष्णपुरुषे कोः कत्सर्वेश्वरत्रिवदरथेषु ।

1016. kṛṣṇapuruṣe koḥ kat sarveśvara-tri-vada-ratheṣu

kṛṣṇapuruṣe—in a *kṛṣṇapuruṣa* compound; *koḥ*—of the *avyaya ku* (contemptible, bad); *kat*—the replacement *kat; sarveśvara*—when a word beginning with a *sarveśvara* follows; *tri-vada-ratheṣu*—and when the words *tri* (three), *vada* (speaker), and *ratha* (chariot) follow.

In a *kṛṣṇapuruṣa* compound *ku* is replaced by *kat* when a word beginning with a *sarveśvara* follows and when the words *tri, vada,* or *ratha* follow.

kad-annaṁ, kat-trayaḥ, kad-vadaḥ, kad-rathaḥ.

Vṛtti—Thus we get *kad-annam* (bad rice), *kat-trayaḥ* (three who are contemptible), *kad-vadaḥ* (a bad speaker), and *kad-rathaḥ* (a bad chariot).

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335 See *samānodarya-sodaryau samāna-mātṛke* (*Bṛhat* 2751) for derivation and explanation of the word *sodarya.*

Amṛta—In every instance, the word *ku* which undergoes the replacement is an *avyaya.* The word *ku* which denotes the earth and so on never undergoes the replacement. In the *sūtra,* however, the imitation word *ku* is used, and thus the word *ku* is mentioned along with a *viṣṇubhakti* [i.e. *koḥ* is the <6.1> form of *ku*]. *Kad-annam* is a *śyāmarāma* compound formed by *ku-prādayo madhya-pada-lopaś ca* (931). Its *vigraha* is *kutsitaṁ ca tad annaṁ ca* (it is contemptible, and it is rice). The *vigraha* of *kat-trayaḥ* is *kutsitāś ca te trayaś ca* (they are contemptible, and they are three). A famous poet has used this word as follows: *dhṛta-śastro na yo jiṣṇur yaś cāḍhyo yajña-niḥspṛhaḥ / kāmī yaś ca jarann ete kṣatra-vaṁśeṣu kat-trayaḥ* (One who takes up weapons but is not victorious, one who is wealthy but has no desire to perform sacrifice, and one who is lusty but too old—these three are despised in *kṣatriya* families). The *vigrahas* of *kad-vadaḥ* and so on are understood in the same way. The word *vada* is formed by *pacāder at* (821).

१०१७ । कोः का पथ्यक्षयोरीषदर्थे च ।

1017. koḥ kā pathy-akṣayor īṣad-arthe ca

koḥ—of the *avyaya ku; kā*—the replacement *kā; pathy-akṣayoḥ*—when the words *pathin* (road) and *akṣa* (eye) follow; *īṣat-arthe*—when the sense is *īṣat* (little, slightly); *ca*—and.

In a *kṛṣṇapuruṣa* compound *ku* is replaced by *kā* when *pathin* or *akṣa* follow or when *ku* in used in the sense of *īṣat.*

kā-pathaṁ, kākṣam. anayos taddhito 'd vācyaḥ. īṣad-arthe, kāmlam.

Vṛtti—Thus we get *kā-patham* (a bad road) and *kākṣam* (the evil eye, a leer). It will be described later how both of these words [*pathin* and *akṣi*] take the *taddhita pratyaya a[t].* An example when *ku* in used in the sense of *īṣat* is *kāmlam* (slightly sour).

Amṛta—The *vigraha* of *kā-patham* is *kutsitaś cāsau panthāś ca* (it is contemptible, and it is a road). The neuter gender is applied by *saṅkhyāvyayābhyāṁ pathaḥ* (*Bṛhat* 1819) and the *taddhita pratyaya a[t]* which is applied at the end of a compound is applied by *ṛk-pathi-pur-apaḥ* (1065). Similarly, the *vigraha* of *kākṣam* is *kutsitaṁ ca tad akṣaṁ ca* (it is contemptible, and it is an eye). Here the word *akṣa* is neuter because it expresses a sense organ.

Alternatively, *kākṣam* is a *pītāmbara* compound formed with the word *akṣi* (eye).[336] The *vigraha* in this case is *kutsite akṣiṇī yasya* (one whose eyes are contemptible). In the *vṛtti* Jīva Gosvāmī explains how the word *akṣi* is mentioned in the *sūtra* as *akṣa* in regard to the upcoming *taddhita pratyaya a[t]* which is applied at the end of a compound. The word *pathin* takes *a[t]* by *ṛk-pathi-pur-apaḥ* (1065) and the word *akṣi* takes *a[t]* by *svāṅgābhyām akṣi-sakthibhyām* (1075) which appears under the *adhikāra sūtra pītāmbare* (1074).

Someone might argue, "If it were accepted that the change to *kā* takes place when the word *akṣi* follows, then the condition *kṛṣṇapuruṣe* (1016) would be broken." True, but consider this: There is no fault in either case, because the *adhikāra* is kept intact by resorting to the first explanation [that *kākṣam* is a *kṛṣṇapuruṣa* compound] and the second explanation [that *kākṣam* is a *pītāmbara* compound] is valid by implying the word *ca.*[337] This is how the earlier authorities such as the author of *Nyāsa* have analyzed the situation.

Vopadeva, in his *Mugdha-bodha-vyākaraṇa,* formulates the rule as *pathi puruṣe vā* (optionally when *pathin* or *puruṣa* follows). Thus he gets two forms—*kā-patham* or *ku-patham* (a bad road). When *ku* in used in the sense of *īṣat,* there is no rule that a *sarveśvara* or a *viṣṇujana* has to follow. Thus, when a *sarveśvara* follows, this *sūtra* is an *apavāda* of the previous *sūtra,* and we get *kāmlam* for which the *vigraha* is *ku īṣad amlam* (slighty (*ku* = *īṣat*) sour), *kāruṇaḥ* for which the *vigraha* is *ku īṣad aruṇaḥ* (slighty (*ku* = *īṣat*) red), and so on. But when a *sarveśvara* follows and *ku* isn't used in the sense of *īṣat, ku* is certainly replaced by *kat* by the previous *sūtra.* Thus we get *kad-ākāraḥ* (a bad form). Example when a *viṣṇujana* follows and *ku* is used in the sense of *īṣaṭ* are *kā-madhuram* for which the *vigraha* is *ku īṣat madhuram* (slighty (*ku* = *īṣat*) sweet), *kā-tantram* (a small (*ku* = *īṣat*) treatise—*Kātantra* is the name of the *vyākaraṇa* studied by Lord Caitanya), and so on.

१०१८ । समो मस्य हरो वा ततहितयोः ।

1018. samo masya haro vā tata-hitayoḥ

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336 Similarly, *Siddhānta-kaumudī,* commenting on the equivalent Pāṇinan *sūtra kā pathy-akṣayoḥ* (*Aṣṭādhyāyī* 6.3.104), says *akṣa-śabdena tat-puruṣaḥ, akṣi-śabdena bahuvrīhir vā* (the compound is a *tat-puruṣa* when it is formed with the word *akṣa* and a *bahuvrīhi* when it is formed with the word *akṣi*).

337 If the word *ca* is implied in the sense of *anukta-samuccaya* (conjuction with something else which isn't mentioned) then *sūtra* 1016 is understood to mean *kṛṣṇapuruṣe pītāmbare ca* (in a *kṛṣṇapuruṣa* or *pītāmbara* compound).

samaḥ—of the *avyaya sam; masya*—of the *ma-rāma; haraḥ*—deletion; *vā*—optionally; *tata-hitayoḥ*—when the words *tata* and *hita* follow.

The *m* of *sam* is optionally deleted when *tata* or *hita* follow.

satataṁ santatam, sahitaṁ saṁhitam. sātatyam ity atra tu nityam.

Vṛtti—Thus we get *satatam* or *santatam* (always) and *sahitam* or *saṁhitam* (accompanied by, along with). In *sātatyam* (continuity), however, the *m* of *sam* is always deleted.

Amṛta—*Tatam* is formed by applying the *kṛt pratyaya [k]ta* in *bhāve prayoga* after the *dhātu tan[u] vistāre* (8U, to spread) and *hitam* is formed by applying *[k]ta* in *bhāve prayoga* after the *dhātu hi gatau* (5P, to go, move, send, shoot). Compounding is done by the *sūtra* beginning *upendrory-ādi* (776). *Santatam* means *sarvadā* (always), and *saṁhitam* mean *saha* (along with). Regarding the sentence *sātatyam ity atra tu nityam, sātatyam* is formed by applying the *taddhita pratyaya ya[ṇ]* in the sense of *satatasya bhāvaḥ* (the quality of being always). The implication here is that the word *santata* isn't allowed to take the *taddhita pratyaya ya[ṇ].*

Saṁśodhinī—Actually *hitam* is formed by applying *[k]ta* in *bhāve prayoga* after the *dhātu [ḍu]dhā[ñ] dhāraṇa-poṣaṇayoḥ* (3U, to hold, make; to support, bestow). The *dhātu [ḍu]dhā[ñ]* then changes to *hi* by *dadhāter hiḥ* (764). This explanation is confirmed by Goyīcandra in his *Vivaraṇī-ṭīkā* to *samas tata-hitayor vā* (*Saṅkṣipta-sāra-vyākaraṇa* 1.127).

१०१९ । भीरुष्ठानगविष्ठिरयुधिष्ठिरादयः संज्ञायाम् ।

1019. bhīruṣṭhāna-gaviṣṭhira-yudhiṣṭhirādayaḥ saṁjñāyām

bhīru-ṣṭhāna-gavi-ṣṭhira-yudhi-ṣṭhira-ādayaḥ—the compounds *bhīru-ṣṭhāna* (a place of fear), *gavi-ṣṭhira* (situated in the water / situated in heaven, name of the sun (see Śrīdhara Svāmī's commentary on *Bhāgavatam* 1.10.36)), *yudhi-ṣṭhira* (steady in battle, name of the eldest son of Pāṇḍu), and so on; *saṁjñāyām*—when referring to a name.

The compounds *bhīru-ṣṭhāna, gavi-ṣṭhira, yudhi-ṣṭhira,* and so on are irregularly formed with a change to *ṣ* when referring to a name.

ete ṣatvena sādhavaḥ.

VṚTTI—The words *ete ṣatvena sādhavaḥ* are understood in this *sūtra.*

AMṚTA—Regarding *bhīru-ṣṭhānaḥ,* the word *sthāna* is formed by applying the *kṛt pratyaya [ṭ]ana* after the *dhātu ṣṭhā gati-nivṛttau* (1P, to stand, remain) in the sense of *sthīyate 'tra* (standing is done here) by *ṭanaḥ karaṇādhikaraṇayoḥ* (911). The *vigraha* of *bhīru-ṣṭhānaḥ* is *bhīroḥ sthānam* (a place of fear). Here the change to *ṣ* is irregularly done even though it wouldn't usually apply since the *s* of *sthāna* is not the *s* of a *pratyaya* or a *viriñci.* When the change to *ṣ* to done, the change to *ṭ* naturally follows. *Bhīru-ṣṭhānaḥ* is the name of a particular person, the word *sthāna* becomes masculine because it is used in a name. The word *sthira* is formed by applying the *uṇādi-pratyaya ira[k]* after the *dhātu ṣṭhā gati-nivṛttau* (1P, to stand, remain) in the sense of "one who stands firm" and then deleting the *ā* by *ā-rāma-haraḥ kaṁsāri-sarveśvara-rāma-dhātuke iṭi usi ca* (415). Here also the change to *ṣ* is irregularly done even though it wouldn't usually apply since the *s* of *sthira* is not the *s* of a *pratyaya* or a *viriñci.* There is no deletion of the *saptamī viṣṇubhakti* in *gavi* and *yudhi* due to the fact that they are mentioned like that in the *sūtra.* Due to the word *ādi,* we also get *kuṣṭhalam* (a bad place), *pariṣṭhalam* (a surrounding place), and so on.

१०२० । सुषामादयश्च ।

1020. su-ṣāmādayaś ca

su-ṣāmā-ādayaḥ—the compounds *su-ṣāmā* and so on; *ca*—also.

The compounds *su-ṣāmā* and so on are also irregularly formed with a change to *ṣ* when referring to a name.

su-ṣāmā, duḥ-ṣāmā, su-ṣandhiḥ, duḥ-ṣandhiḥ, aṅguli-ṣaṅgaḥ, dundubhi-ṣevaṇam, hari-ṣeṇaḥ, divi-ṣad ity-ādi. tathā pitṛ-ṣvasā, mātṛ-ṣvasā.

VṚTTI—Thus we get *su-ṣāmā* (he whose *sāma-veda* is nice), *duḥ-ṣāmā* (he whose *sāma-veda* is bad), *su-ṣandhiḥ* (he whose association is nice), *duḥ-ṣandhiḥ* (he whose association is bad), *aṅguli-ṣaṅgaḥ* (contact of the fingers), *dundubhi-ṣevaṇam* (the employment of *dundubhi* drums), *hari-ṣeṇaḥ* (one whose army is Hari or one whose army is monkeys), *divi-ṣat* (one who resides in heaven) and so on.[338]

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338 According to the Pāṇinian *Gaṇa-pāṭha,* the *su-ṣāmādis* are the compounds *su-ṣāmā, niḥ-ṣāmā, duḥ-ṣāmā, su-ṣedhaḥ, niḥ-ṣedhaḥ, ni-ṣedhaḥ, duḥ-ṣedhaḥ, su-ṣandhiḥ, niḥ-ṣandhiḥ, duḥ-ṣandhiḥ, suṣṭhu, duṣṭhu, gauri-ṣakthaḥ, pratiṣṇikā, jalā-ṣāham, nau-ṣecanam,*

Likewise we also get *pitṛ-ṣvasā* (the father's sister) and *mātṛ-ṣvasā* (the mother's sister).

Amṛta—*Su-ṣāmā* is the name of a particular *brāhmaṇa.* The *vigraha* is *su śobhanaḥ sāma veda-viśeṣo yasya* (he whose *sāman* (*sāman* = *sāma-veda*) is nice (*su* = *śobhana*)). Here also the change to *ṣ* is irregularly done even though it wouldn't usually apply since the *s* of *sāman* is not the *s* of a *pratyaya* or a *viriñci.* The *vigraha* of *duḥ-ṣāmā* is *durgataḥ sāma yasmāt,* and the *vigrahas* of *su-ṣandhiḥ* and *duḥ-ṣandhiḥ* are *su śobhanaḥ sandhir yasya* and *durgataḥ sandhir yasmāt* respectively. The *vigraha* of *aṅguli-ṣaṅgaḥ* is *aṅguleḥ saṅgaḥ,* the *vigraha* of *dundubhi-ṣevaṇam* is *dundubhīnāṁ sevanam,* and the *vigraha* of *hari-ṣeṇaḥ* is *hariḥ senā yasya. Divi-ṣat* is a word that ends in the *kṛt pratyaya [k]vi[p].* The *vigraha* is *divi svarge sīdati vasati* (one who resides (*sīdati* = *vasati*) in heaven (*divi* = *svarge*)). The non-deletion of the *saptamī viṣṇubhakti* here takes place by *samāse ṅer na mahāharaḥ kṛti bahulam* (*Bṛhat* 1510). Due to the words "and so on," we also get *agni-ṣṭomaḥ* (praise of Agni, name of a particular sacrifice) and so on.

१०२१ । पूर्वपदान्नस्य णः संज्ञायां, न तु गात् ।

1021. pūrva-padān nasya ṇaḥ saṁjñāyāṁ, na tu gāt

pūrva-padāt—after the *pūrva-pada; nasya*—of *na-rāma; ṇaḥ*—the replacement *ṇa-rāma; saṁjñāyām*—when a name is understood; *na*—not; *tu*—but; *gāt*—after *ga-rāma.*

When a name is understood a *n* which comes after a *pūrva-pada* changes to *ṇ,* but not if the *pūrva-pada* ends in *g.*

nārāyaṇaḥ. pratyaya-mātrasya bhinna-padatvābhāvāt pūrva-padāntar-bhāva eva, lakṣmaṇaḥ. saṁjñāyāṁ kim? dīrgha-nayanā. na tu gāt—ṛg-ayanam. pūrvokta-nimittatve saty eva. neha—ardha-nasaḥ.

Vṛtti—Thus we get *nārāyaṇaḥ* (Nārāyaṇa, a name of the Supreme Lord). Since a *pratyaya* isn't a separate *pada,* [a word ending in a *pratyaya*] is considered a *pūrva-pada.* Thus we get *lakṣmaṇaḥ* (Lakṣmaṇa, the name of Rāma's brother). Why do we say "when a name is understood"? Consider *dīrgha-nayanā* (a woman whose eyes are elongated). The example of *na tu gāt* is *ṛg-ayanam* (the name of a book dealing with the study of the *Ṛg-veda*).

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nau-ṣevanam, dundubhi-ṣevanam, dundubhi-ṣecanam, hari-ṣeṇaḥ, and *rohiṇī-ṣeṇaḥ.* The *su-ṣāmādis* are an *ākṛti-gaṇa*.

The change to *ṇ* only takes place when those things previously described in *sūtra* 111 are the *nimittas* (*sūtra* 302). Thus the change to *ṇ* does not take place in *ardha-nasaḥ* (half-nosed, name of a man).

Amṛta—In *sūtra* 111 the condition was that the *n* had to be situated in the same *viṣṇupada* as the *nimitta,* but this rule allows *n* to change to *ṇ* even when it is situated in a different *viṣṇupada.* The *vigraha* of *nārāyaṇaḥ* is *nāram ayanaṁ āśrayo yasya* (He whose shelter (*ayana* = *āśraya*) is *nāra*). *Nāra* denotes the group of *naras.* The special meaning of the word *nara* was already explained in the *Saṁjñā-prakaraṇa,* in *Amṛta* 1. Someone may say, "How is the change to *ṇ* done in *lakṣmaṇaḥ* since there is no *pūrva-pada* as there is no compound." In answer to this, Jīva Gosvāmī speaks the sentence beginning *pratyaya-mātrasya.* It will be described in the *sūtra lakṣmaṇo lakṣmīvati* (1228) how the word *lakṣmaṇa* is irregularly formed by applying the *taddhita pratayaya na,* which has the same meaning as *mat[u],* after the word *lakṣmī* in the sense of *lakṣmīḥ śobhā asty asya* (a person who possesses beauty (*lakṣmī* = *śobhā*)). The irregularity here is that *lakṣmī* is replaced by *lakṣma* when the *taddhita pratyaya na* follows. It was described previously how the word *lakṣmī* ends in *the uṇādi pratyaya ī[p]* in accordance with *lakṣer muṭ ca* (879). Thus the idea behind the sentence beginning *pratyaya-mātrasya* is that, because the *uṇādi pratyaya* isn't a separate *pada* since it combines with the *prakṛti* to become a single word, the word ending in the *uṇādi pratyaya* [i.e. the word *lakṣmī*] is also considered a *pūrva-pada.* Thus there is nothing wrong in the *n* of the *taddhita pratyaya na* becoming *ṇ* after the word *lakṣmī.*

The *vigraha* of *dīrgha-nayanā* is *dīrghe nayane yasyāḥ* (a woman whose eyes are elongated). Since this is not a name, the change to *ṇ* doesn't take place here. The *vigraha* of *ṛg-ayanam* is *ṛk ayanaṁ yasya* (that whose treatise is the *Ṛg-veda*). The change to *ṇ* doesn't take place in the case of *ardha-nasaḥ* since *dha-rāma* intervenes and *dha-rāma* is not on the list of *sarveśvara-ha-ya-va-ka-varga-pa-varga* (111). On the other hand, since *ga-rāma* is on this list, it should be understood that *na tu gāt* prohibits the change to *ṇ* that would have otherwise taken place since *ga-rāma* is allowed to intervene.

१०२२ । परादेरयनस्य , अन्तरस्त्वदेशे ।

1022. parāder ayanasya, antaras tv adeśe

para-ādeḥ—after *para* (highest, topmost, final) and so on; *ayanasya*—of the word *ayana* (going, aim, destination)[339]; *antaraḥ*—after *antar* (within, in the

339 *Ayana* is a synonym of *gati* (going, aim, destination). It is formed by applying the *kṛt*

middle); *tu*—but; *adeśe*—when not referring to a place.

The *n* of *ayana* becomes *ṇ* when it comes after the *pūrva-padas para* and so on, but in the case of the *pūrva-pada antar* this only happens when a place is not being referred to.

parāyaṇaṁ, pārāyaṇam, antar-ayaṇam. deśe tu antar-ayanā māthurāḥ.

VṚTTI—Thus we get *parāyaṇam* (highest aim, final destination, ultimate refuge), *pārāyaṇam* (going to the other side, i.e. studying until completion), and *antar-ayaṇam* (going within, disappearing). But when a place is being referred to we get *antar-ayanā māthurāḥ* (the places existing within Mathurā disappeared, i.e. became unmanifest).

SAṀŚODHINĪ—The most common use of this rule is seen in the *Bhāgavatam* in *pītāmbara* compounds like *vāsudeva-parāyaṇāḥ* (those whose highest aim / final destination / ultimate refuge is Vāsudeva) and *nārāyaṇa-parāyaṇāḥ* (those whose highest aim / final destination / ultimate refuge is Nārāyaṇa).

Iti ṣatva-ṇatve

Thus ends the section dealing with the changes to *ṣ* and *ṇ*.

१०२३ । विष्णुसर्गस्य स ईश्वरात्तु षः कखपफेषु , तौ स्थानिवच्च ।

1023. viṣṇusargasya sa īśvarāt tu ṣaḥ ka-kha-pa-pheṣu, tau sthāni-vac ca

viṣṇusargasya—of *viṣṇusarga; saḥ*—the change to *s; īśvarāt*—after an *īśvara; tu*—but; *ṣaḥ*—the change to *ṣ; ka-kha-pa-pheṣu*—when *k, kh, p,* or *ph* follow; *tau*—they (the *s* and *ṣ*); *sthāni-vat*—like the original; *ca*—and.

The words *viṣṇusargasya sa, īśvarāt tu ṣaḥ ka-kha-pa-pheṣu, tau sthāni-vac ca* are to be added in the subsequent *sūtras.* [In other words, in the subsequent *sūtras* it is understood that, when *k, kh, p,* or *ph* follows, the *viṣṇusarga* changes to *s* when it comes after *a-rāma* but to *ṣ* when it comes after an *īśvara*].

prabhur ayam.

VṚTTI—This is a *prabhu adhikāra.*

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pratyaya ana in *bhāve prayoga* after the *dhātus i[ṇ] gatau* (2P, to go, move) or *ay[a] gatau* (1A, to go, move).

१०२४ । निर्दुर्बहिःप्रादुराविश्चतुराम् ।

1024. nir-dur-bahiḥ-prādur-āviś-caturām

nir-dur-bahiḥ-prādur-āviś-caturām—of *nir, dur, bahir, prādur, āvir,* and *catur.*

The *viṣṇusarga* of *nir, dur, bahir, prādur, āvis,* and *catur* changes to *ṣ* when *k, kh, p,* or *ph* follows, and that *ṣ* is considered like the original *viṣṇusarga.*

niṣkṛṣṇaḥ, duṣkarmā. sthāni-vattvāḍ ḍatvābhāvaḥ, tathā niṣpānam ity-ādau ṇatvābhāvaś ca.

VṚTTI—Thus we get *niṣ-kṛṣṇaḥ* (one who has gone away from Kṛṣṇa) and *duṣkarmā* (one whose activities are bad). The change to *ḍ* by *sūtra* 184 does not take place in these cases because the *ṣ* is considered like the original *viṣṇusarga.* Similarly, in *niṣpānam* (drinking) and so on the change to *ṇ* by *sūtra* 111 does not take place because the *ṣ* is considered like the original *viṣṇusarga.*

AMṚTA—The *vigraha* of *niṣ-kṛṣṇaḥ* is *nirgataḥ kṛṣṇāt* (one who has gone away from Kṛṣṇa).[340] The *vigraha* of *duṣkarmā* is *duṣṭhu karma yasya* (one whose activities are bad).

SAṀŚODHINĪ—Likewise we get *bahiṣ-kāraḥ* (expelling, putting outside), *prāduṣ-kāraḥ* (making manifest), and *āviṣ-kāraḥ* (making manifest).

१०२५ । असन्तस्य कृकमिकंसकुशापाशकर्णी कुम्भपात्रेष्वनुत्तरपद-स्थस्यानव्ययस्य समासे ।

1025. as-antasya kṛ-kami-kaṁsa-kuśā-pāśa-karṇī-kumbha-pātreṣv anuttara-pada-sthasyānavyayasya samāse

as-antasya—of a word ending in *as; kṛ-kami-kaṁsa-kuśā-pāśa-karṇī-kumbha-pātreṣu*—when a form of the *dhātus [ḍu]kṛ[ñ] karaṇe* (8U, to do, make) or *kam[u] kāntau* (1A, to desire) follows, or when the words *kaṁsa* (a goblet), *kuśā* (a rope), *pāśa* (a rope, chain), *karṇī* (feminine of the word *karṇa* in *pītāmbara* compound), *kumbha* (a pot), or *pātra* (a plate) follow; *anuttara-pada-sthasya*—which is not situated as the *uttara-pada; anavyayasya*—which is not an *avyaya; samāse*—in a compound.

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340 This compound is formed by *nir-ādayaḥ pañcamyā* (962).

vedhas-kṛtiḥ, viṣṭara-śravas-kāmaḥ, ambhas-kumbhaḥ, ambhas-kumbhīty api. uttara-pada-sthatve tu—parama-vedhaḥ-kṛtiḥ.

The *viṣṇusarga* of a word ending in *as* which isn't an *avyaya* and which is situated in a compound but not as the *uttara-pada* changes to *s* when a form of *[ḍu]kṛ[ñ]* or *kam[u]* follows, or when the words *kaṁsa, kuśā, pāśa, karṇī, kumbha,* or *pātra* follow.

Vṛtti—Thus we get *vedhas-kṛtiḥ* (the work of the creator, Brahmā), *viṣṭara-śravas-kāmaḥ* (one who desires Lord Viṣṇu, whose fame is widespread), *ambhas-kumbhaḥ* (a pot of water), and even *ambhas-kumbhī* (one who has a pot of water). But when the word ending in *as* is situated as the *uttara-pada,* we get *parama-vedhaḥ-kṛtiḥ* (the work of the supreme creator).

Amṛta—The mention of *kāmya* in the previous *sūtra* implied that the changes also take place in situations other than compounds. Therefore the restriction *samāse* (in a compound) was made in this *sūtra* to debar that. The *vigraha* of *vedhas-kṛtiḥ* is *vedhaso brahmaṇaḥ kṛtiḥ* (the work of the creator, Brahmā). Likewise we get *ayas-kāraḥ* (the making of iron) and so on. *Viṣṭara-śravas-kāmaḥ* is formed by applying the *kṛt pratyaya a[ṇ]* after the *dhātu kam[u] kāntau* (1A, to desire) by *karmaṇy aṇ* (827) in the sense of *viṣṭara-śravasaṁ viṣṇuṁ kāmayate* (one who desires Lord Viṣṇu, whose fame is widespread). The compound *ambhas-kumbhaḥ* is formed by *pūraṇa-dravyaṁ pātreṇa* (947). Its *vigraha* is *ambhasā pūrṇaḥ kumbhaḥ* (a pot filled with water). *Ambhas-kumbhī* is formed by applying the *taddhita pratyaya in[i]* after *ambhas-kumbha* in the sense of *tad asya asti* (this person owns that).

Examples of the rest are *ayas-kaṁsaḥ* (an iron goblet), *ayas-kuśā* (an iron rope), *ayas-pāśaḥ* (an iron chain), *ayas-karṇī* (a woman whose ears are hard like iron), and *ayas-pātram* (an iron plate). The *vigraha* of *ayas-karṇī* is *aya iva kaṭhinau karṇau yasyāḥ* (a woman whose ears are hard like iron). *Parama-vedhaḥ-kṛtiḥ* is a *ṣaṣṭhī kṛṣṇapuruṣa* compound which contains the *śyāmarāma* compound *parama-vedhas* in it. Since the word *vedhas* is the *uttara-pada* in the *śyāmarāma* compound *parama-vedhas,* the change to *s* doesn't take place in *parama-vedhaḥ-kṛtiḥ.*

Why do we say *samāse*? Consider *manaḥ karoti* (one who makes up his mind). Why do we say *anavyayasya*? Consider *prātaḥ-kṛtyam* (morning duty).

१०२६ । नमःपुरसोर्गतिसंज्ञयोः कृञि ।

1026. namaḥ-purasor gati-saṁjñayoḥ kṛñi

namaḥ-purasoḥ—of the *avyayas namas* and *puras; gati-saṁjñayoḥ*—which are called *gati; kṛñi*—when the *dhātu [ḍu]kṛ[ñ] karaṇe* (8U, to do, make) follows.

The *viṣṇusarga* of *namas* and *puras,* when they are called *gati,* changes to *s* when *[ḍu]kṛ[ñ]* follows, and that *s* is considered like the original *viṣṇusarga.*

namas-kṛtya, namas-kāraḥ, namas-kuru.

VṚTTI—Thus we get *namas-kṛtya* (having offered obeisances), *namas-kāraḥ* (offering obeisances), and *namas-kuru* (offer obeisances).

AMṚTA—*Namas-kṛtya* is formed by applying the *kṛt pratyaya [k]tvā* after the *dhātu [ḍu]kṛ[ñ]* which is preceded by *namas. [K]tvā* is then replaced by *ya[p]* and *t[uk]* is applied (*sūtras* 775 and 777). *Namas* and *puras* are called *gatis* by *te upendra-vad ākhyāte kṛti ca dhātoḥ prāk prayojyā gati-saṁjñāḥ* (*vṛtti* 777). In the case that *namas* is not called a *gati* by *itaḥ kṛñi vikalpaḥ* (*vṛtti* 777) we get *namaḥ karoti* (he offers obeisances). *Puras,* however, is always called a *gati.* Thus the change to *s* always takes place in *puras-kṛtya* (having placed in front), *puras-kāraḥ* (placing in front), *puras-kuru* (place in front), *puras-kṛtam* (placed in front), and so on.

१०२७ । तिरसस्त्वगतौ च वा ।

1027. tirasas tv agatau ca vā

tirasaḥ—of the *avyaya tiras; tu*—but; *agatau*—when not called *gati; ca*—also; *vā*—optionally.

The *viṣṇusarga* of *tiras* optionally changes to *s* when *[ḍu]kṛ[ñ]* follows, regardless of whether *tiras* is called *gati* or not.

tiras-kṛtya, tiraḥ-kṛtya. "kecid gati-grahaṇaṁ nānuvartayanti" iti. bhāṣā-vṛttau (8.3.42) nityaṁ tu tiras-kāraḥ sādhuḥ.

VṚTTI—Thus we get *tiras-kṛtya* (having made to disappear, having covered) or *tiraḥ-kṛtya* (having made to disappear, having covered). This *sūtra* is based on the fact that some grammarians don't accept that *tiras* has to be called a

gati* for the change to *s* to take place. In *Bhāṣā-vṛtti* (8.3.42), however, *tiras-kāraḥ* (making to disappear, covering; reviling, disregarding) is listed as an irregularity in that it always undergoes the change to *s.

Amṛta—*Tiras* is called *gati* because it is an *ury-ādi* in accordance with *tiro 'ntardhi-vacanam* (*vṛtti* 777). In any meaning other than that of *antardhi* (disappearance, covering), however, *tiras* is not called *gati.* The logic of those grammarians who don't accept that *tiras* has to be called a *gati* for the change to *s* to take place is as follows: *Tiras* is only called a *gati* when it is used in the sense of *antardhi* (disappearance, covering). But the word *tiras-kāraḥ* is also used in the sense of *parābhava* (reviling, disregarding). Therefore in their opinion the change to *s* is optional and does not depend on whether *tiras* is called *gati* or not. But in *Bhāṣā-vṛtti* it says that the change to *s* always takes place in *tiras-kāraḥ* when the meaning is *parābhava* (reviling, disregarding). In our opinion, however, the change to *s* is optional even in the case of *tiras-kāraḥ.*

१०२८ । कस्कआदिषु च ।

1028. kaska-ādiṣu ca

kaskaḥ-ādiṣu—in *kas kaḥ* and so on; *ca*—also.

The changes to *s* and *ṣ* mentioned in *sūtra* 1023 are also done in cases like *kas kaḥ* and so on.

kas kaḥ, kautas kutaḥ, bhās-karaḥ, ahas-karaḥ, tamas-kāṇḍaṁ, medas-piṇḍaḥ, vācas-patiḥ, ayas-kīla ity-ādi.

Vṛtti—Thus we get *kas kaḥ* (who? who? i.e. which people?), *kautaskutaḥ* (come from where? from where? i.e. come from which places?), *bhās-karaḥ* (the light-maker, name of the sun); *ahas-karaḥ* (the day-maker, name of the sun), *tamas-kāṇḍam* (a heap of darkness), *medas-piṇḍaḥ* (a lump of fat), *vācas-patiḥ* (the master of speech, name of Bṛhaspati), *ayas-kīlaḥ* (an iron stake), and so on.[341]

341 According to the Pāṇinian *Gaṇa-pāṭha,* the *kaska-ādis* are *kas kaḥ, kautuskutaḥ, bhrātuṣ-putraḥ, śunas-karṇaḥ, sadyas-kālaḥ, sadyas-krīḥ, sadyaskaḥ, kāṁs kān, sarpiṣ-kuṇḍikā, dhanuṣ-kapālam, barhiṣ-pūlam,* and *yajuṣ-pātram.* The *kaska-ādis* are an *ākṛti-gaṇa.*

Amṛta—Some words in the *kaska-ādis* are compounds and some are not. For example, *kas kaḥ* and *kautus kutaḥ* aren't compounds. *Kas kaḥ* is formed by doing repetition of *kaḥ* in the sense of *vīpsā* (*sūtra* 1037). *Kim* becomes *ka* when *s[u]* follows in accordance with *kimaḥ ko viṣṇubhaktau* (254). *Kautaskutaḥ* is formed by applying the *taddhita pratyaya* called *keśava [ṇ]a* in the sense of *kutaḥ kuta āgataḥ* (come from where? from where? i.e. come from which places?). The first *sarveśvara* of the *pūrva-pada* undergoes *vṛṣṇīndra* and there is repetition of *kutaḥ* in the sense of *vīpsā. Kutaḥ* is formed by applying the *taddhita pratyaya tas[i]* after the word *kim. Bhās-karaḥ* is formed by applying the *kṛt pratyaya [ṭ]a* in the sense of *bhāsaṁ karoti* (it makes light) by *ādy-antānanta-bahu-nāndī-lipi-livi-bhakti-bali-kartṛ-citra-kṣetra-jaṅghā-bāhu-dhanur-arus-saṅkhyādi-divādi-tadādiṣu karmasu ḍukṛñaṣ ṭaḥ* (*Bṛhat* 1441). The word *bhās* is formed by applying the *kṛt pratyaya [k]vi[p]* after the *dhātu bhās[ṛ] dīptau* (1A, to shine). *Ahas-karaḥ* is formed in the same way as *bhās-karaḥ.* Its *vigraha* is *ahaḥ dinaṁ karoti* (it makes the day (*ahaḥ* = *dinam*)). Both words refer to the sun. The *vigraha* of *tamas-kāṇḍam* is *tamasāṁ kāṇḍam* (a heap of darkness). Similarly, the *vigraha* of *medas-piṇḍaḥ* is *medasaḥ piṇḍaḥ* (a lump of fat). The *vigraha* of *vācas-patiḥ* is *vāco vāṇyāḥ patiḥ* (the master of speech (*vāc* = *vāṇī*)). *Vacas-patiḥ* is a name of Bṛhaspati. The non-deletion of the *ṣaṣṭhī viṣṇubhakti* here takes place by *viṣṇujanā-rāmāntāt* (999). The *vigraha* of *ayas-kīlaḥ* is *ayasa lauhasya kīlaḥ śaṅkuḥ* (a stake (*kīla* = *śaṅku*) of iron (*ayas* = *lauha*)). All the words which are not covered by the other rules are counted among the *kaska-ādis.*

Uktau ṣa-sau

Thus ends the section dealing with the changes to *ṣ* and *s.*

१०२९ । उत्तरपदस्य पीताम्बरे ।

1029. uttara-padasya pītāmbare

uttara-padasya—of the last word; *pītāmbare*—in a *pītāmbara* compound.

The words *uttara-padasya pītāmbare* are to be added in the subsequent *sūtras.*

vibhur ayam.

Vṛtti—This is a *vibhu adhikāra.*

१०३० । धनुषो धन्वन्, संज्ञायां तु वा ।

1030. dhanuṣo dhanvan, saṁjñāyāṁ tu vā

dhanuṣaḥ—of the word *dhanus* (bow); *dhanvan*—the replacement *dhanvan; saṁjñāyām*—when a name is understood; *tu*—but; *vā*—optionally.

When *dhanus* is the last word in a *pītāmbara* compound, it changes to *dhanvan.* But this is optional if a name is understood.

dṛḍha-dhanvā. śārṅga-dhanvā, śārṅga-dhanuḥ. śata-dhanvā, śata-dhanuḥ. dhanur ud-antaḥ puṁ-liṅgo 'py asti, tena—svayam atanuḥ kusuma-dhanus tri-bhuvana-vijayī kathaṁ madanaḥ, yadi sarasiruha-nayanā na kirati nayanāñcalāndolanam. saṁjñātvam api nāstīti.

VṚTTI—Thus we get *dṛḍha-dhanvā* (one whose bow is strong) but *śārṅga-dhanvā* or *śārṅga-dhanuḥ* (one whose bow is made of horn, name of Kṛṣṇa) and *śata-dhanvā* or *śata-dhanuḥ* (one who has a hundred bows, name of a particular *kṣatriya*). There is also a masculine word *dhanu* (bow) which ends in *u-rāma.* Thus the word *kusuma-dhanuḥ* in the following verse is not a name:

svayam atanuḥ kusuma-dhanus
tri-bhuvana-vijayī kathaṁ madanaḥ
yadi sarasiruha-nayanā na
kirati nayanāñcalāndolanam

"How could Cupid stretch his flower bow and conquer the three worlds if some lotus-eyed lady didn't shoot forth a side-long glance from the corners of her eyes?"

AMṚTA—When we have the *vigraha dṛḍha dhanur yasya* (one whose bow is strong), we get *dṛḍha-dhanvan.* The *viṣṇubhakti s[u]* is then applied after *dṛḍha-dhanvan* and the *uddhava* becomes *trivikrama* by *nānta-dhātu-varjita-sānta* (163). *S[u]* is then deleted by *rādhā-viṣṇujanābhyām īpaś ca trivikramāt sor haraḥ* (138) and the final *n* is deleted by *nāmāntasya nasya haro viṣṇupadānte buddhaṁ vinā* (190). The *vigraha* of *śārṅga-dhanvā* is *śārṅgaṁ dhanur yasya* (one whose bow is made of horn). Something that is a transformation of *śṛṅga* (horn) is called *śārṅga.* Even though only Lord Vāsudeva is famous for having a bow made of horn, the word *śārṅga-dhanvan* is not considered a name by the previous grammarians because *Amara-koṣa* only mentions the word *śārṅgin* which ends in the *taddhita pratyaya in[i]* as

a name and does not mention *śārṅga-dhanvan.*[342] Similarly, even though the word *gāṇḍiva-dhanvan* conventionally denotes Arjuna it is not considered a name by Pāṇini and the earlier grammarians. *Śata-dhanvā* is the name of the *kṣatriya* who killed Śatrājit to get the Syamantaka jewel. Thus, since it is a name, the replacement is only optionally done and we also get *śata-dhanuḥ.* Similarly, we get *puṣpa-dhanvā* or *puṣpa-dhanuḥ* (armed with a flower bow, name of Cupid), and so on.

१०३१ । सुसङ्ख्याभ्यां दन्तस्य दतृर्वयसि ।

1031. su-saṅkhyābhyāṁ dantasya datṛr vayasi

su-saṅkhyābhyām—after the *avyaya su* or after a numeral; *dantasya*—of the word *danta* (tooth, tusk); *datṛḥ*—the replacement *dat[ṛ]; vayasi*—when *vayas* (a particular age) is understood.

When *danta* is the last word in a *pītāmbara* compound and it comes after *su* or a numeral it changes to *dat[ṛ],* provided a particular age is understood.

su-dan kumāraḥ, su-datī kumārī, dvi-dan vatsaḥ. vayasi kim? dvi-danto gajaḥ.

VṚTTI—Thus we get *su-dan kumāraḥ* (a boy with beautiful teeth), *su-datī kumārī* (a girl with beautiful teeth), and *dvi-dan vatsaḥ* (a calf with two teeth). Why do say "provided a particular age is understood"? Consider *dvi-danto gajaḥ* (an elephant with two tusks).

AMṚTA—When we have the *vigraha śobhanā dantā asya* (one whose teeth are beautiful), we get *su-dat[ṛ].* Then, when *s[u]* is applied after the word *su-dat[ṛ], n[um]* is added by *acaś caturbhujānubandhānāṁ ca nuṁ kṛṣṇasthāne* (174). Thus we get *su-dant + s[u]. S[u]* is then deleted by *rādhā-viṣṇujanābhyām īpaś ca trivikramāt sor haraḥ* (138) and the final *t* of *su-dant* is deleted by *sat-saṅgāntasya haro viṣṇupadānte* (176). The word *kumāraḥ* is placed beside *su-dan* in the example to give the understanding of a particular age. According to *Medinī-koṣa* the word *kumāra* denotes a five-year old boy.

Su-datī is formed by applying the *taddhita pratyaya ī[p]* after *su-dat[ṛ]* in the feminine due to the indicatory letter *ṛ.* Regarding *dvi-dan vatsaḥ,* the *vigraha* is *dvau dantau jātāv asya* (a calf whose first two teeth have appeared).

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342 The Pāṇinian grammarians list *śārṅga-dhanvā* as an example of *dhanuṣaś ca* (*Aṣṭādhyāyī* 5.4.132), not as an example of *vā saṁjñāyām* (*Aṣṭādhyāyī* 5.4.133). Thus they do not make the form *śārṅga-dhanuḥ.*

Regarding *dvi-danto gajaḥ,* it is the natural position of an elephant to have two tusks. Thus the change to *dat[ṛ]* does not take place because the two tusks don't indicate a particular age.

१०३२ । सङ्ख्यासूपमानेभ्यः पादस्यान्तहरः ।

1032. saṅkhyā-sūpamānebhyaḥ pādasyānta-haraḥ

saṅkhyā-sūpamānebhyaḥ—after a numeral or after the *avyaya su* or after an *upamāna* (word expressing that to which something else is compared); *pādasya*—of the word *pāda* (ḷeg, foot); *anta-haraḥ*—deletion of the final *varṇa.*

Pāda* loses its final *a-rāma* if it is the last word in a *pītāmbara* compound and it comes after a numeral, *su,* or an *upamāna.

dvi-pāt, su-pāt, siṁha-pāt.

Vṛtti—Thus we get *dvi-pāt* (two-legged), *su-pāt* (one who has beautiful feet), and *siṁha-pāt* (one whose legs are like those of a lion).

Amṛta—The word *dvi-pāt* denotes a human being. Its *vigraha* is *dvau pādau yasya* (one who has two legs). The *vigraha* of *su-pāt* is *śobhanau pādau yasya* (one who has beautiful feet). The *vigraha* of *siṁha-pāt* is *siṁhasyeva pādā yasya* or *siṁhasya pādā iva pādā yasya* (one whose feet are like those of a lion). In all these instances, the *d* of *pād* changes to *t* by *viṣṇudāsasya harikamalaṁ vā virāme* (185). In the other instance it can optionally be left as *d.*

Other examples are *catuṣ-pāt* (four-legged) which denotes an animal, *ṣaṭ-pāt* (six-legged) which denotes a bee, and *mṛga-pāt* (one whose legs are like those of a deer). All of this is connected to the *sūtra pāc-chabdasya vāmano bhagavati* (188) in the *Nāma-prakaraṇa.* Thus, when *[ś]as* follows, we get forms like *dvi-padaḥ* <2.3>, *siṁha-padaḥ* <2.3>, and so on. The word *gūḍha-pāt* (one whose feet are hidden), however, which is mentioned in the *Amara-koṣa,* is irregularly formed in the sense of a name.

१०३३ । सुहृन्मित्रे दुर्हृच्छत्रौ ।

1033. suhṛn mitre durhṛc chatrau

suhṛd—the *nipāta suhṛd* (one who heart is nice); *mitre*—when referring to a friend; *durhṛd*—the *nipāta durhṛd* (one whose heart is bad); *śatrau*—when referring to an enemy.

Suhṛd is also valid when referring to a friend as is _durhṛd_ when referring to an enemy.

sādhū

VṚTTI—The word _sādhū_ is understood in this _sūtra._

AMṚTA—When *hṛdaya* is the last word in a *pītāmbara* compound and it comes after *su* it irregularly changes to *hṛd,* provided a friend is being expressed. Similarly, when *hṛdaya* is the last word in a *pītāmbara* compound and it comes after *dur* it irregularly changes to *hṛd,* provided an enemy is being expressed. The *vigraha* of *suhṛd* is *śobhanaṁ hṛdayaṁ yasya* (one whose heart is nice). This rule ordains an irregular change to *hṛd* since there is no *yadu* following (*sūtra* 164).

Ity uttara-padādeśāḥ

Thus ends the section dealing with the replacement of the last word in a compound.

१०३४ । इतरेतरान्योन्यपरस्परा ब्रह्मैकवचनान्ताः कर्मव्यतीहारे ।

1034. itaretarānyonya-parasparā brahmaika-vacanāntāḥ karma-vyatīhāre

itaretara-anyonya-parasparāḥ—the *nipātas itaretara, anyonya,* and *paraspara* (which all mean “with each other, to each other, to one another etc.); *brahma-eka-vacana-antāḥ*—which end in the neuter singular; *karma-vyatīhāre*—when there is reciprocity of action.

The _nipātas itaretara, anyonya,_ and _paraspara_ are valid in the neuter singular when reciprocity of the action is understood.

anyonyaṁ vaiṣṇavā na spardhante kintu namanti. anyonyena vaiṣṇavair na spardhyate kintu namyate. anyonyasmai, anyonyasmāt, anyonyasya, anyonyasmin vā sādhavaḥ. evaṁ parasparam, itaretaraṁ ca.

VṚTTI—Thus we get *anyonyaṁ vaiṣṇavā na spardhante kintu namanti* (Vaiṣṇavas don't compete with each other but rather offer obeisances to one another). Another example is *anyonyena vaiṣṇavair na spardhyate kintu namyate* ([the act of] competing with one another is not done by Vaiṣṇavas, rather [the act of] offering obeisances to each other is done by them).

The forms *anyonyasmai, anyonyasmāt, anyonyasya,* and *anyonyasmin* are valid but are optional. The examples above can similarly be made with *parasparam, itaretaram,* and so on.

AMṚTA—The word *karma* in this *sūtra* denotes an action (*kriyā*). The results of the *nipāta* are that, when reciprocity of action is understood, the *kṛṣṇanāmas itara, anya,* and *para* get repeated and that this repetition is treated like a compound, and moreover that the neuter singular is used in place of all the different *viṣṇubhaktis.* Therefore, Jīva Gosvāmī shows examples where *anyonyam* and so on are used in place of the masculine plural and so on. In the case of *anyonyam* and *parasparam* and so on another result of the *nipāta* is the insertion of the *āgama s[uṭ].*[343]

The forms *na spardhyate* and so on in the *vṛtti* are in *bhāve prayoga* and thus the *kartā* takes a *tṛtīyā viṣṇubhakti.* Other examples are *anyonyasmai vaiṣṇavā viṣṇu-prasādaṁ dadati* (Vaiṣṇavas give *viṣṇu-prasāda* to each other), *anyonyasmād vaiṣṇavā viṣṇu-prasādaṁ gṛhṇanti* (Vaiṣṇavas accept *viṣṇu-prasāda* from one another), *anyonyasya vaiṣṇavānāṁ premāliṅganaṁ rājate* (the loving embrace of the Vaiṣṇavas with one another shines resplendently), and *anyonyasmin vaiṣṇaveṣu svābhāvikī prītir vardhate* (the natural love that Vaiṣṇavas have for one another is constantly expanding).

The last sentence in the *vṛtti* means that we should infer other examples like *parasparaṁ vaiṣṇavā na spardhante* (Vaiṣṇavas don't compete with one another) and so on.

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343 When *s[uṭ]* is added to *anya* + *anya.* We get *anyas-anya. Sa-ra-rāmayor viṣṇusargo viṣṇupadānte* (93) is then applied and we get *anyaḥ-anya. Sandhi* is then done and we get *anyo-'nya,* however the *avagraha* usually isn't written in this case, so we get *anyonya.*

१०३५ । पृषोदरादयः ।

1035. pṛṣodarādayaḥ

pṛṣodara-ādayaḥ—the compounds *pṛṣodara* and so on.

The compounds *pṛṣodara* and so on are valid by irregular formation.

nipātena sādhavaḥ. pṛṣad udaram asya pṛṣodaraḥ, pṛṣadvān ity arthaḥ. mahyāṁ rauti mayūraḥ. bruvantaḥ sīdanty asyāṁ bṛṣī. manasa īṣā manīṣā. patann añjalir yasya patañjaliḥ. saṁrājate samrāṭ. tat karoti taskaraś caure. bṛhatāṁ patir bṛhas-patir deva-gurau. vāri-vāho balāhakaḥ. pūryate galati ca pud-galaḥ. rates tananam asmāt ratnam. vāhitaṁ pāpam anena brāhmaṇaḥ. kau jīryati kuñjaraḥ. hinasti siṁhaḥ. kena jalena ubhyate pūryate kumbhaḥ. āgacchanty atra aṅganam. prāṅgaṇaṁ tu mūrdhanyāntam. jīvatīti jīmūtaḥ. śavānāṁ śayanaṁ śmaśānam. ṣaṭ dantā yasya ṣoḍatṛ—ṣo-ḍan, ṣo-ḍantau. tṛtīyaṁ piṣṭapaṁ tri-piṣṭapam. dvi-guṇā tri-guṇā vediḥ, dvis-tāvā tris-tāvā. vedito 'nyatra—dvis-tāvatī rajjuḥ. gavām indro govindaḥ. keśinaṁ hatavān keśavaḥ. akṣasya adho jāta iva adhokṣajaḥ. mandam abhiyāti, muktiṁ dadātīti vā mukundaḥ. ākṛti-gaṇo 'yam. atra cāhuḥ—"varṇāgamo varṇa-viparyayaś ca, dvau cāparau varṇa-vikāra-nāśau. dhātos tad-arthātiśayena yogas, tad ucyate pañca-vidhaṁ niruktam.

VṚTTI—The words *nipātena sādhavaḥ* (are proper forms as replacements) are understood in this *sūtra.* The *pṛṣodarādis* are as follows:

1. **From the *vigraha pṛṣad udaram asya* (one who has a spotted belly), we get *pṛṣodaraḥ* which means *pṛṣadvān* (multi-colored).**
2. **From the *vigraha mahyāṁ rauti* (one who takes pleasure on the earth [instead of in the air]), we get *mayūraḥ* (a peacock).**
3. **From the *vigraha bruvantaḥ sīdanty asyām* (that which the speakers sit on) we get *bṛṣī* (a seat for the sages).[344]**
4. **From the *vigraha manasa īṣā* (the pole of the mind) we get *manīṣā* (the intelligence).**
5. **From the *vigraha patann añjalir yasya* (he whose cupped hands are descending) we get *patañjaliḥ* (Name of the author of *Mahā-bhāṣya* and the *Yoga-sūtras*).**
6. **From the *vigraha saṁrājate* (one who shines / rules completely) we get *samrāṭ* (an emperor).[345]**

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344 This word is often spelt as *bṛsī.*

345 The change of *m* to *viṣṇucakra* that would usually take place by *mo viṣṇucakraṁ viṣṇujane* (72) doesn't take place in *samrāj* because of the Pāṇinian *sūtra mo rāji samaḥ kvau* (*Aṣṭādhyāyī* 8.3.25).

7. **From the *vigraha tat karoti* (one who does that) we get *taskaraḥ* which denotes a thief.**
8. **From the *vigraha bṛhatāṁ patir* (lord of speech) we get *bṛhas-patiḥ* which is the name of the *guru* of the demigods.**
9. **From the *kṛt-samāsa vāri-vāhaḥ* (one who carries water, i.e. a rain cloud) we get *balāhakaḥ* (a rain cloud).**
10. **From the *vigraha pūryate galati ca* (that which after being filled excretes) we get *pud-galaḥ* (the body).**
11. **From the *vigraha rates tananam asmāt* (there is an expansion of color because of this) we get *ratnam* (a jewel).**
12. **From the *vigraha vāhitaṁ pāpam anena* (sin is destroyed by him) we get *brāhmaṇaḥ* (a *brāhmaṇa*).**
13. **From the *vigraha kau jīryati* (one who grows old on the earth) we get *kuñjaraḥ* (an elephant).**
14. **From the *vigraha hinasti* (one who kills) we get *siṁhaḥ* (a lion).**
15. **From the *vigraha kena ubhyate* which means *jalena pūryate* (that which gets filled with water) we get *kumbhaḥ* (a water-pot).**
16. **From the *vigraha āgacchanty atra* (people congregate here) we get *aṅganam* (a courtyard). *Prāṅgaṇam* (a courtyard), however, ends with the *mūrdhanya varṇa ṇ*.**
17. **From the *vigraha jīvati* (that which causes one to live) we get *jīmūtaḥ* (a cloud).**
18. **From the *vigraha śavānāṁ śayanam* (the resting place of corpses) we get *śmaśānam* (a crematorium or graveyard).**
19. **From the *vigraha ṣaṭ dantā yasya* (that which has 6 teeth) we get *ṣoḍat[ṛ]* (a young ox with six teeth) for which the forms are *ṣo-ḍan* <1.1>, *ṣo-ḍantau* <1.2>, and so on.**
20. **From the *vigraha tṛtīyaṁ piṣṭapam* (the third world) we get *tri-piṣṭapam* (heaven).**
21. **From the *vigrahas dvi-guṇā vediḥ* (a double sized sacrificial altar) and *tri-guṇā vediḥ* (a triple sized sacrificial altar) we get *dvis-tāvā* (an altar which is twice as big) and *tris-tāvā* (an altar which is three times a big). The same pattern is also seen in reference to things other sacrificial altars. Thus we get *dvis-tāvatī rajjuḥ* (a rope which is twice as big).**
22. **From the *vigraha gavām indraḥ* (Lord of the cows) we get *govindaḥ* (name of Kṛṣṇa).**
23. **From the *vigraha keśinaṁ hatavān* (He who killed the Keśī demon) we get *keśavaḥ* (name of Kṛṣṇa).[346]**
24. **From the *vigraha akṣasya adho jāta iva* (He was as if born from under the axle [of the cart] we get *adhokṣajaḥ* (name of Kṛṣṇa).[347]**

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346 For other regular derivations of the name Keśava, see *Saṁśodhinī* 1229.
347 See *Amṛta* 372 and *Saṁśodhinī* 372 for further details.

25. From the *vigraha mandam abhiyāti* (he moves slowly [i.e. gracefully]) or *muktiṁ dadāti* (he gives liberation) we get *mukundaḥ* (name of Kṛṣṇa).[348]

The *pṛṣodarādis* are an *ākṛti-gaṇa.* In this regard it is said:

varṇāgamo varṇa-viparyayaś ca
dvau cāparau varṇa-vikāra-nāśau
dhātos tad-arthātiśayena yogas
tad ucyate pañca-vidhaṁ niruktam

"Sometimes a *varṇa* is added. Sometimes *varṇas* are switched around. Sometimes a *varṇa* is changed. Sometimes a *varṇa* is deleted. And sometimes the *dhātu* takes on a special meaning. Thus etymology (*nirukta*) is said to be of five kinds."

Amṛta—Each of the *pṛṣodarādis* comes under the category of one of the five kinds of *nirukti* mentioned in the verse at the end of the *vṛtti.* For example:

1. The *t* of the word *pṛṣat* (spotted) is irregularly deleted while making the *pītāmbara* compound.
2. Here the *kṛt pratyaya a[c]* is applied after the *dhātu ru śabde* (2P, to cry, sound). The irregularity here is that the *varṇas* of the word *mahī* (earth) are changed and we get *mayū.* Also the *dhātu ru* takes on the special meaning of *ramaṇa* (taking pleasure).
3. The irregularity here is that the *varṇas* of the *dhātu brū[ñ]* are changed and we get *vṛ.* The *kṛt pratyaya [ṭ]a[c]* is applied after the *dhātu ṣad[l]* in *adhikaraṇe prayoga* and *ī[p]* is applied due to the indicatory letter *ṭ.* Thus we get *ṣī. Amara-koṣa* defines *vṛṣī* as *vratinām āsanaṁ vṛṣī* (A seat for the ascetics is called a *vṛṣī*).
4. Here the *as* portion of the word *manas* is irregularly deleted.
5. The irregularity here is that the final *varṇa* of *patat* and the initial *varṇa* of *añjali* both get deleted. Or else the irregularity is that the *at* portion of the word *patat* gets deleted.
6. Here the *kṛt pratyaya [k]vi[p]* is applied after *sam + rāj[ṛ],* the irregularity being that the *viṣṇucakra* of *saṁrāj* irregularly becomes *m.*
7. Here the *t* of *tat* is irregularly changed to *s.*
8. Here the *t* of the word *bṛhat* is irregularly changed to *s.*
9. The *kṛt-samāsa vāri-vāhaḥ* is formed by applying the *kṛt pratyaya a[ṇ]*

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348 Another meaning of the name Mukunda is found in Sanātana Gosvāmī's *Vaiṣṇava-toṣaṇī* commentary on *Bhāgavatam* 10.1.9: *mu mukti-sukhaṁ ku kutsitaṁ yasmāt, sa mukus taṁ premānandaṁ dadātīti,* "Mukunda is He who gives that bliss of *prema* because of which the happiness of liberation becomes contemptible."

after the *dhātu vah[a]*. Sometimes the reading *vāri-vāhakaḥ* is seen instead of *vāri-vāhaḥ*. In that case the *pratyaya* is *[ṇ]aka*. *Balāhaka* is formed by irregularly changing *vāri* to *ba* and by changing the initial *varṇa* of *vāhaka* to *l*.

10. The word *pūr* is formed by applying the *kṛt pratyaya [k]vi[p]* after the *dhātu pūr[ī] āpyāyane* (4A, to fill, fulfill) and *gala* is formed by applying *pacāder at* (821).[349] The irregularity is that the *ūr* of *pūr* gets changed to *ud*.
11. Here the word *rateḥ* means *rāgasya* which in turn means *varṇasya* (of color). *Tanana* means *vistāra* (expansion). The irregularity in *ratna* is that the *ti* of *rati* is deleted and *tana* gets changed to *tna*.
12. The word *vāhana* is formed by applying the *kṛt pratyaya [ṭ]ana* after *vah[a] + [ṇ]i* in *karaṇe prayoga*. *Ra-rāma* is then irregularly added after the initial *varṇa* and *ma-rāma* is irregularly added after the *ha-rāma*. [The *v* is then changed to *b* and by *sandhi n* changes to *ṇ*].
13. The word *jara* is formed by applying the *kṛt pratyaya a[t]* after the *dhātu jṝ[ṣ]*. The irregularity here is that the *āgama m[um]* is added after the word *ku*.
14. By applying the *kṛt pratyaya a[t]* after the *dhātu his[i]* (7P, to hurt, kill) we get the word *hiṁsa*. The *h* of *hiṁsa* is then irregularly switched with the *s*.
15. By applying the *kṛt pratyaya [gh]a[ṇ]* after the *dhātu unbh[a]* (6P, to fill up) we get the word *umbha*. The irregularity here is that the *a* of the word *ka* (water) gets deleted.
16. The *kṛt pratyaya a[l]* is applied after *ā[ṅ] + gam[ḷ]* in *adhikaraṇe prayoga* whereby we get the word *āgama*. The *ā* is then irregularly changed to *a*, *m[um]* is irregularly added before the *g*, and the *m* is irregularly changed to *n*.
17. The verb *jīvati* has an innate causative sense here.[350] Thus it means *jīvayati* (that which causes one to live). By applying the *kṛt pratyaya [k]ta* after the *dhātu jīv* in *kartari prayoga* we get *jīvita*. The *vi* portion is then irregularly changed to *mū*. Vāmana, however, says that the *vigraha* of *jīmūta* is *jīvanasya mūtaḥ* and that the irregularity is that the *vana* portion of the word *jīvana* gets deleted.
18. The word *śayana* is formed by applying the *kṛt pratyaya [ṭ]ana* after the *dhātu śī[ṅ] svapne* (2A, to sleep, lie down) in *adhikaraṇe prayoga*. The irregularity here is that *śava* gets changed to *śma* and that *śayana* gets changed to *śāna*.
19. The irregularity here is that the final *varṇa* of the word *ṣaṣ* (six) gets changed to a *viṣṇusarga* and that the word *danta* gets changed to *dat[ṛ]*.

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349 *Gala* is derived from *gala sravaṇe* (10P, to drip, ooze), a *dhātu* which is not in Jīva Gosvāmī's *Dhātu-pāṭha*.
350 See *vṛtti* 749.

As a further irregularity, the *d* of *dat[ṛ]* gets changed to *ḍ*. Thus, when we have *ṣaḥ* + *ḍat[ṛ], sandhi* is done and we get *ṣoḍat[ṛ].* Similarly, when we have the *vigraha ṣaṭ ca daśa ca* (ten and six), we get *ṣoḍaśa* (sixteen), and when we have *ṣaṭ* + *dhā,* we get *ṣoḍhā* (in six ways).

20. The irregularity here is that the word *tṛtīya* gets changed to *tri.*
21. When a sacrificial altar is being expressed and the idea is "twice as big" we get the word *dvi-tāvatī.* The *taddhita pratyaya a-rāma* which is applied at the end of a compound is then applied and the tī portion is irregularly deleted. The *taddhita pratyaya s[u]* is then irregularly added after the word *dvi.* But, when a rope is being expressed, the only irregularity is that the *taddhita pratyaya s[u]* is added.
22. The word *go* here denotes the senses and the word *indra* means *rājan* (king). "King of the senses" denotes the Supreme Lord in accordance with the statement *indriyāṇāṁ manaś cāsmi* "Among the senses I am the mind" (*Bhagavad-gītā* 10.22). Or else the word *go* here denotes heaven and the name "Lord of Heaven" denotes Upendra.[351] In any case the irregularity is that *va-rāma* is added after the word *go* and the *ra-rāma* of *indra* is deleted.
23. The irregularity here is that the word *keśin* gets changed to *keśa* and that the word *hatavat[ṛ]* gets changed to *va.*
24. The word *akṣa* here denotes the axel of a cart. The phrase *jāta iva* is stated from the point of view of the *vraja-vāsīs.* They think that it is as if he had been born again. The irregularity here is that the word *adhaḥ* is placed first in the compound. An alternate explanation of *adhokṣaja* is *adhaḥ-kṛtam akṣa-jaṁ jñānaṁ yena yatra vā* (He by whom knowledge (*akṣa-ja* = *jñāna*) is cut down).[352]
25. Mukunda is a name of Govinda made in the sense of *mandaṁ yathā syāt tathā yāti* (he moves in such a way that there is slowness). The irregularity here is that the word *manda* gets changed to *muku* and that *abhiyāti* gets changed to *n[um]* + *da.* In the case that the meaning is *muktiṁ dadāti* (He gives liberation) the *kṛt pratyaya [k]a* is applied after *dhātu [ḍu]dā[ñ]* (3P, to give) and the irregularity is that the word *mukti* gets changed to *muku* and that *n[um]* is added. It is also seen that the word *mukunda* is sometimes used in the sense of *mukhe kunda iva hāso yasya* (He whose smile on His face is like a *kunda* flower).

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351 Upendra is the worshipable deity on *svarga-loka.* In *Bṛhad-bhāgavatāmṛta* it is described that he goes to Indra's assembly everyday to receive worship from the denizens of heaven there.

352 See *Saṁśodhinī* 1 for a similar explanation by Śrīla Prabhupāda.

The term *ākṛti-gaṇa* is formed in the sense of *ākṛtyā sādṛśyena gaṇyate* (the counting is done in terms of similarity of form (*ākṛti*)). Thus the meaning is that words which are not covered by any other rules may be counted among the *pṛṣodarādis.* Thus we get *ulūkhala* (a mortar) from the *vigraha ūrdhaṁ khaṁ chidram asya* (that whose hole (*kha* = *chidra*) is turned upward) or *ūrdhvaṁ mukham asya* (that whose mouth is turned upward). Similarly, we get *piśāca* (a certain kind of demon) from the *vigraha piśitaṁ māṁsam aśnāti* (that which eats flesh (*piśita* = *māṁsa*)), *jīna* (a special kind of deer skin) from *jitam eno 'nena* (sin is destroyed by this), *yakṣa* (a certain kind of celestial being) from *yaśaḥ kauti śabdāyate asya* (one whose fame resounds (*kauti* = *śabdāyate*)), and so on.

Jīva Gosvāmī shows the different categories of etymology with the verse from the earlier grammarians beginning *varṇāgamaḥ.* The word *nirukta* (etymology) is made in the sense of *niścayenocyate 'rtho 'nena* (that by which the meaning is expressed with certainty). An example of the first kind of etymology is *kuñjaraḥ.* An example of the second kind is *siṁhaḥ.* An example of the third kind is *ṣo-ḍan.* An example of the fourth kind is *pṛṣodaraḥ.* And an example of the fifth kind is *mayūraḥ.*

Saṁśodhinī—Jīva Gosvāmī's explanation of *govinda* as *gavām indraḥ* is based on the words *indro gavām* in *Bhāgavatam* 10.26.25:

deve varṣati yajña-viplava-ruṣā vajrāsma-varṣānilaiḥ
sīdat-pāla-paśu-striy ātma-śaraṇaṁ dṛṣṭvānukampy utsmayan
utpāṭyaika-kareṇa śailam abalo līlocchilīndhraṁ yathā
bibhrad goṣṭham apān mahendra-mada-bhit prīyān na indro gavām

"Indra became angry when his sacrifice was disrupted, and thus he caused rain and hail to fall on Gokula, accompanied by lightning and powerful winds, all of which brought great suffering to the cowherds, animals and women there. When Lord Kṛṣṇa, who is by nature always compassionate, saw the condition of those who had only Him as their shelter, He smiled broadly and lifted Govardhana Hill with one hand, just as a small child picks up a mushroom to play with it. Holding up the hill, He protected the cowherd community. May He, Govinda, the Lord of the cows and the destroyer of Indra's false pride, be pleased with us."

Another verification of the validity of this derivation is found in the *Hari-vaṁśa* and quoted by Rūpa Gosvāmī in his *Laghu-bhāgavatāmṛta* (1.5.76):

ahaṁ kilendro devānāṁtvaṁ gavām indratāṁ gataḥ
govinda iti lokās tvāṁgāsyanti bhuvi śāśvatam

"I am the Indra (king) of the demigods, but now You have become the Indra of the cows. Therefore throughout the world You will always be glorified by the name Govinda." (*Hari-vaṁśa* 2.16.54)

Iti samāsa-kāryāṇi

Thus ends the section dealing with the transformations that take place within compounds.

Atha dvir-ukti-prakaraṇam

Now we begin the section dealing with repetition.

१०३६ । सर्वस्य द्विरुक्तिः ।

1036. sarvasya dvir-uktiḥ

sarvasya—of the whole word; *dvir-uktiḥ*—repetition.

The words *sarvasya dvir-uktiḥ* are to be added in the subsequent *sūtras.*

prabhur ayam.

Vṛtti—This is a *prabhu adhikāra.*

Amṛta—The word *sarvasya* here means *sarvasya padasya* (of the whole word). Thus repetition of just the *nāma* or just the *dhātu* is rejected here.

१०३७ । आभीक्ष्ण्यवीप्सयोः ।

1037. ābhīkṣṇya-vīpsayoḥ

ābhīkṣṇya-vīpsayoḥ—when *ābhīkṣṇya* (frequent repetition) or *vīpsā* (simultaneous pervasion of many things of the same kind by means of a quality or action) is understood.

The whole word is repeated when *ābhīkṣṇya* or *vīpsā* is understood.

bhajati bhajati. natvā natvā stauti, nāmaṁ nāmaṁ vā. vīpsāyāṁ—gṛhe gṛhe vaiṣṇavāḥ, vaiṣṇavo vaiṣṇavo ramaṇīyaḥ. iha sattamaṁ sattamam ānayeti jāta-prakarṣasya dvir-uktir iṣyate. kiṁ ca ākhyātasya dvir-uktir eva prāk, tataḥ prakarṣārthas taddhitaḥ. bhajati bhajati-tarām.

Vṛtti—Examples of *ābhīkṣṇya* are *bhajati bhajati* (he worships again and again), *natvā natvā stauti* (having offered obeisances again and again, he prays), and *nāmaṁ nāmaṁ stauti* (having offered obeisances again and again, he prays). Examples of *vīpsā* are *gṛhe gṛhe vaiṣṇavāḥ* (the Vaiṣṇavas are in every home) and *vaiṣṇavo vaiṣṇavo ramaṇīyaḥ* (every Vaiṣṇava is beautiful).

In the case of nouns there is repetition of both the noun and the comparative or superlative *taddhita pratyaya.* Thus we get *iha sattamaṁ sattamam ānaya* (bring the best ones here). But in the case of verbs, the verb is first repeated and then the comparative or superlative *pratyaya* is added later. Thus we get *bhajati bhajati-tarām* (he worships better again and again).

AMṚTA—*Ābhīkṣṇya* means *paunaḥ-punya* (frequent repetition) or *nairantarya* (continuity). Both of these are attributes of actions. Therefore verbs and *avyaya kṛdantas* are the suitable candidates for expressing *ābhīkṣṇya* since *avyaya kṛdantas* are also ordained in *bhāve prayoga.* Verbs and the *avyaya kṛt pratyayas [k]tvā* and *[ṇ]am[u]* depend on repetition to express *paunaḥ-punya* (frequent repetition), but *ya[ṅ]* doesn't depend on repetition. Moreover, even the *cakrapāṇis,* which undergo deletion of *ya[ṅ],* do not require a repetition. This is in accordance with the maxim *uktārthānām aprayogaḥ* (*vṛtti* 600). Similarly, no repetition is required in the case of *hari-nāma-grāhī* and so on (*vṛtti* 855) since the *ābhīkṣṇya* is already expressed by the compound itself. But in the case of the *vigraha* there would certainly be repetition and we would get *harināma gṛhṇāti gṛhṇāti.*

The definition of *vīpsā* is as follows: *vīpsā sajātīya-dravyāṇāṁ guṇena kriyayā vā yugapad vyāptiḥ* (*Vīpsā* is the simultaneous pervasion of many things of the same kind by means of a quality or action). Thus *vīpsā* is only possible in the case of nouns. The example *bhajati bhajati* means *avicchedena bhajati* (he worships continually) and the example *natvā natvā stauti* means *punaḥ punar namati stauti ca* (he offers obeisances again and again and prays). Likewise with *nāmaṁ nāmaṁ stauti.* In the example *gṛhe gṛhe vaiṣṇavāḥ* the desire of the speaker to pervade the house things with Vaiṣṇava things is understood. In the example *vaiṣṇavo vaiṣṇavo ramaṇīyaḥ* the desire to pervade the Vaiṣṇavas by means of the quality of beauty is understood. In the example *iha sattamaṁ sattamam ānaya* the desire to pervade the best things by means of the action of bringing is understood.

१०३८ । सादृश्ये गुणस्य क्रियायाश्च, श्यामरामवत्त्वं च ।

1038. sādṛśye guṇasya kriyāyāś ca, śyāmarāmavattvaṁ ca

sādṛśye—when similarity is being expressed; *guṇasya*—of a quality; *kriyāyāḥ*—of an action; *ca*—or; *śyāmarāma-vattvam*—the quality of being like a *śyāmarāma* compound; *ca*—also.

A quality or action is repeated when similarity is expressed, and the repetition thus formed is treated like a *śyāmarāma* compound.

paṭu-paṭuḥ, paṭuto nyūna-guṇa ity arthaḥ. evaṁ manda-mandam abhiyāti mukundaḥ. paṭu-paṭvī, paṇḍita-paṇḍitā. kriyāyā yathā—"bhramarair bhīta-bhītena gopī-vṛndena khelitam."

VṚTTI—Thus we get *paṭu-paṭuḥ* (as if clever) which means *paṭuto nyūna-guṇaḥ* (a quality slightly less than the quality of being clever). Similarly, we get *manda-mandam abhiyāti mukundaḥ* (Mukunda moves almost slowly).

In the feminine we get *paṭu-paṭvī* (as if clever) and *paṇḍita-paṇḍitā* (as if learned). An example when there is similarity to an action is *bhramarair bhīta-bhītena gopī-vṛndena khelitam* ([the act of] playing [is done] by the group of *gopīs* who are as if afraid because of the bees).

AMṚTA—The word *sādṛśya* mean *upamāna* (comparison). A comparison is used both when there is sameness of nature and near sameness of nature. Here only the second one is accepted. Thus this rule means *upamānāt kiyan-nyūna-dharmatve dyotye guṇasya kriyāyāś ca dvir-uktiḥ syāt, śyāmarāma-vattvaṁ ca* (A quality or action is repeated when the state of being slightly less than the object of comparison is being expressed, and the repetition thus formed is treated like a *śyāmarāma* compound). Thus in the sense of *paṭur iva* (as if clever) we get *paṭu-paṭuh.* In fact Jīva Gosvāmī himself explains the meaning with the phrase *paṭuto nyūna-guṇaḥ* (a quality slightly less than the quality of being clever). Similarly, the example *manda-mandam abhiyāti mukundaḥ* means *mandam ivābhiyāti* (Mukunda moves almost slowly). Due to the repetition's being treated like a *śyāmarāma* compound, the *pūrva-pada* becomes like the masculine in the cases of *paṭu-paṭvī* and *paṇḍita-paṇḍitā* by *sūtra* 1003.

१०३९ । आनुपूर्वे च ।

1039. ānupūrve ca

ānupūrve—when *ānupūrva* (order) is undrestood; *ca*—also.

The whole word is also repeated when order is understood.

mūle mūle sthūlā śuṇḍāḥ. jyeṣṭhaṁ jyeṣṭhaṁ vaiṣṇavam ānaya.

VṚTTI—Thus we get *mūle mūle sthūlā śuṇḍāḥ* (Elephants' trunks get thicker more and more towards the base) and *jyeṣṭhaṁ jyeṣṭhaṁ vaiṣṇavam ānaya* (Bring the eldest Vaiṣṇava first and then the next eldest and so on).

१०४० । आधिक्ये तु ।

1040. ādhikye tu

ādhikye—when *ādhikya* (abundance) is understood; *tu*—but.

The whole word is also repeated when abundance is understood.

aho bhāgyaṁ bhāgyam. "aho bhāgyam aho bhāgyaṁ nanda-gopa-vrajaukasām" ity api. bhāgyasyādhikam atra dvir-vacane pratīyate.

VṚTTI—Thus we get *aho bhāgyaṁ bhāgyam* (Oh the great fortune!). We also get *aho bhāgyam aho bhāgyaṁ nanda-gopa-vrajaukasām* (How greatly fortunate are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi!) in *Bhāgavatam* 10.14.32. The abundance of the fortune is perceived in the repetition here.

AMṚTA—*Aho bhāgyam aho bhāgyaṁ nanda-gopa-vrajaukasām* is the first half of a verse spoken by Uddhava in the *Bhāgavatam.* The second half is *yan-mitraṁ paramānandaṁ pūrṇaṁ brahma sanātanam* (because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend), Here the abundance of the fortune is perceived solely through the repetition.

१०४१ । यथास्वे यथायथम्, द्वन्द्वं कलहयुग्मादौ ।

1041. yathā-sve yathā-yatham, dvandvaṁ kalaha-yugmādau

yathā-sve—in the sense of *yathā-sva* (as it is, properly); *yathā-yatham*—the *nipāta yathā-yatha; dvandvam*—the *nipāta dvandva; kalaha-yugmādau*—in the senses of *kalaha* (a quarrel, fight), *yugma* (a pair), and so on.

***Yathā-yatha* is irregularly formed in the sense of *yathā-sva,* and *dvandva* is irregularly formed in the senses of *kalaha, yugma,* and so on.**

sādhū. dvau dvau dvandvam.

iti śrī-śrī-harināmāmṛtākhye vaiṣṇava-vyākaraṇe samāsādi-prakaraṇaṁ ṣaṣṭhaṁ samāptam.

VṚTTI—The word *sādhū* is understood in this *sūtra.* From *dvau dvau* we get *dvandvam.*

Thus ends the *Samāsa-prakaraṇa,* the sixth *prakaraṇa* in the Vaiṣṇava grammataical treatise entitled *Śrī-hari-nāmāmṛta.*

Amṛta—When we have the *vigraha svam anatikramya* we get *yathā-svam* (not going beyond one's nature e.g. according to one's nature). By repetition of the word *yathā* in the sense of *yathā-sva* we get the *nipāta yathā-yatham.* The result of the *nipāta* here is the repetition and the neuter gender.[353] *Sva* means *ātman.* Therefore the meaning of *sva-bhāva* (nature) is taken here. This is in accordance with *Amara-koṣa's* statement *ātmā yatno dhṛtir buddhiḥ sva-bhāvo brahma varṣma ca* (The word *ātman* can mean *yatna* (effort), *dhṛti* (firmness), *buddhi* (intelligence), *sva-bhāva* (nature), *brahman* (the spirit soul or the Supreme Spirit, the Absolute Truth) and *varṣman* (body)). An example using *yathāyatha* is *jñātāḥ sarve padārthā yathāyatham* (everything was understood as it is). The meaning is that everything was understood properly (*yathā-vat*) according to its nature (*yathā-sva-bhāvam*).

By repetition of the word *dvi* in the senses of *kalaha, yugma,* and so on we get the *nipāta dvandva.* The result of the *nipāta* here is that the *saṁsāra* of the first *dvi* is replaced by *am* and the *saṁsāra* of the second is replaced by *a.* An example when the meaning is *kalaha* is *bhikṣūṇāṁ bhavati mitho dvandvam* (The beggars fight with one another). The meaning here is that a fight takes place for the sake of gaining something. An example when the meaning is *yugma* is *rādhā-kṛṣṇa-pada-dvandvaṁ satataṁ cintayed budhaḥ* (the wise person should constantly meditate on the feet of Rādhā and Kṛṣṇa). Here *pada-dvandvam* means *pada-yugalam* (the pair of feet). Another example when the sense is *kalaha* is *dvandvam ārabdhaṁ senayoḥ* (a fight began between the two armies).

353 When the neuter gender is achieved, the *ā* of the second *yathā* automatically becomes *vāmana* by *brahmānta-trivikramasya vāmanaḥ* (172).

Chapter Seven

Taddhita-prakaraṇam

Nouns made from a *taddhita* suffix

**अर्धर्चादिप्रयोगाश्च यन्निमित्तमिहोदिताः ।
इयं मे तद्धितव्याख्या तद्धितत्वाय कल्पताम् ॥**

ardharcādi-prayogāś ca yan-nimittam ihoditāḥ
iyaṁ me taddhita-vyākhyā tad-dhitatvāya kalpatām

ardharca-ādi—such as *ardha-rca* (half a *ṛc* verse); *prayogāḥ*—forms; *ca*—and; *yat-nimittam*—for whose sake; *iha*—in this [*prakaraṇa*]; *uditāḥ*—are about to be explained; *iyam*—this; *me*—by me, or my; *taddhita-vyākhyā*—explanation of the *taddhita* suffixes; *tat*—of those, or of Him; *hitatvāya*—for the auspiciousness, or for being offered; *kalpatām*—may it produce, or may it be fit.

May this explanation of mine about *taddhita* suffixes increase the auspiciousness of those for whose sake I am about to explain forms such as *ardha-rca* in this *prakaraṇa.*

Alternatively: **May this *taddhita-vyākhyā* of mine be fit for an offering to Him because of whom I am about to explain forms such as *ardha-rca* in this *prakaraṇa.***

Amṛta—While beginning the seventh *prakaraṇa,* entitled *Taddhita-prakaraṇa,* which deals with the last of the four kinds of *pratyayas, pratyayas* which were required while making forms such as *ardha-rca* and *pūrvāhṇa* in the *Samāsa-prakaraṇa* (*vṛttis* 980 and 979), Jīva Gosvāmī speaks this verse to establish that the forms he is about to explain are related to the Lord. And by establishing, through a double meaning, that his *taddhita-vyākhyā* produces auspiciousness, he incites students to study and teach it. The *vigraha* of the word *taddhita* (*tad* + *hita*) is *tasmai hitam* (beneficial for him). Interestingly enough, one of the meanings the *taddhita pratyayas* are applied in is *tasmai hitam* (*sūtra* 1187). Thus the *taddhita pratyayas* as a whole are named after one of the meanings in which they are applied.

The word *iha* means "in this seventh chapter." The word *yad* in *yan-nimittam* denotes the students and teachers or, in the devotional sense, to the Lord. *Uditāḥ* means *kathitum ārabdhāḥ,* "which is begun to explain [the forms such as *ardha-rca*]." Here *[k]ta* is applied after the *dhātu vad* in the sense of *ārambha* (*Bṛhat* 1241), and because the sense of *ārambha* is ultimately included in the present tense, since it is close to the present (*sūtra* 709), the word *me* should be understood to be the *anukta-kartā* of *uditāḥ* in accordance with *vartamāne bhāve ca ktasya yoge kartari ṣaṣṭhī vā* (646). At the same time, *me* should be understood to be connected with *taddhita-vyākhyā* in the sense of *sambandha* or *anukta-kartā,* i.e. *iyaṁ mat-sambandhī taddhita-vyākhyā* or: *iyaṁ mat-kartṛkā taddhita-vyākhyā.* (this explanation of *taddhitas* done by me). This double connection is allowable by the *dehalī-pradīpa-nyāya* (the logical reasoning of "a lamp in the doorway," i.e. it illuminates both inside and outside). In the grammatical sense, *hitatvāya* means *maṅgalatvāya* (auspiciousness), and in the devotional sense it means *dhāritatvāya* or in other words *arpitatvāya* (for being offered). In the first instance, the meaning of *hita* is conventional, and in the second it has a *yaugika* meaning, made from *dhā* + *[k]ta* by *dadhāter hiḥ* (764). [Here the *dhātu [ḍu]dhā[ñ]* is taken in its meaning of *dhāraṇa.*] So in the grammatical sense, *tad-dhitatvāya kalpatām* means *tad-maṅgalatvāya pariṇamatām* (*vṛtti* 680), and in the devotional sense *tad-dhitatvāya kalpatām* means *tad-arpitatvāya samarthā bhavatu.* [In this regard, the meaning of the *dhātu kṛp[ū]* is *sāmarthya,* and the word *samartha* takes a *caturthī viṣṇubhakti* by *sūtra* 682.]

Atha taddhita-kāryāṇi

Now we begin the section dealing with the transformations that take place when a *taddhita pratyaya* is applied.

Saṁśodhinī—In the *Bṛhat* version of *Hari-nāmāmṛta-vyākaraṇa,* the *Taddhita-prakaraṇa* is by far the largest chapter. It contains around 1134 *sūtras,* which is more than one-third of the total amount of *sūtras* (3181). However, many of the words dealt with in the *Taddhita-prakaraṇa* are quite rare, and so in this version of *Hari-nāmāmṛta-vyākaraṇa,* called the *Madhyama,* we only included the 232 most important *sūtras* of the *prakaraṇa.* The *Taddhita-prakaraṇa* consists of two parts:

- *atha taddhita-kāryāni* (1042-1061)—the section dealing with the transformations that take place when a *taddhita pratyaya* follows, transformations such as *vṛṣṇīndra, govinda,* deletion, and so on.
- *atha taddhitāḥ* (1062 to the end)—the section which ordains the *taddhita pratyayas,* i.e. when they are applied and in which meaning.

While studying the first section, one has to be patient because when examples of the transformations are given there is a constant reference to future *taddhita sūtras* and *pratyayas* and meanings that one has not yet studied. For example, in the example *garga + ya[ṇ]* in *vṛtti* 1042, *vṛṣṇīndra* of the first *sarveśvara* is done because the *pratyaya* is *nṛsiṁha,* and the deletion of the final *a-rāma* of *garga* is done by *sūtra* 1050 because the *pratyaya* is also *bhagavat.* Thus we get *gārgya,* but we are not told that the meaning of *gārgya* is "a male descendant of Garga." We have to wait until we study the second section to find out when the *taddhita pratyaya ya[ṇ]* is applied and in which meaning it is applied. Only then does the understanding become complete. However, to sate the curiosity of the students, in this *Madhyama* version of *Hari-nāmāmṛta* we included the meanings of all the examples and we also gave detailed step-by-step formations to show how the final form is made.

Out of the two sections, the second is by far the larger and it contains several subsections that deal with feminine *pratyayas, pratyayas* that are applied at the end of compounds, and so on. There are also two new names that are introduced in the *Taddhita-prakaraṇa—keśava* and *mādhava* (1069). If a *pratyaya* is *keśava* it is understood to have the indicatory letter *ṭ* which causes the feminine to be made with *ī[p]* instead of *ā[p],* and if the *pratyaya* is *mādhava* it is understood to have both *ṇ* and *ṭ* as its indicatory letters, which respectively cause *vṛṣṇīndra* and the feminine to be made with *ī[p].*

१०४२ । आदिसर्वेश्वरस्य वृष्णीन्द्रो नृसिंहे ।

1042. ādi-sarveśvarasya vṛṣṇīndro nṛsiṁhe

ādi-sarveśvarasya—of the first *sarveśvara; vṛṣṇīndraḥ—vṛṣṇīndra; nṛsiṁhe*—when a *nṛsiṁha pratyaya* follows.

The first *sarveśvara* of a word takes *vṛṣṇīndra* when a *nṛsiṁha pratyaya* follows.

vibhur ayam. garga yaṇ, a-i-dvayasya haro vakṣyate—gārgyaḥ. dakṣa iṇ—dākṣiḥ. upa-gu aṇ, u-dvayasya govindo vakṣyate—aupagavaḥ.

Saṁśodhinī—The rules given in this *prakaraṇa* are only applicable in the case of *taddhita pratyayas.*

Vṛtti—This is a *vibhu adhikāra.* Thus when we have *garga + ya[ṇ]* we get *gārgyaḥ* (a male descendant of Garga). It will be described later how *a-dvaya* and *i-dvaya* are deleted when a *bhagavat pratyaya* follows (*sūtra* 1053).

Similarly, when we have *dakṣa + i[ṇ],* we get *dākṣiḥ* (a male descendant of Dakṣa). And when we have *upa-gu + a[ṇ]* we get *aupagavaḥ* (a male descendant of Upa-gu). It will be described later how *u-dvaya* at the end of a word takes *govinda* (*sūtra* 1055).

[Note: The following step-by-step formations are made in accordance with the methodology given by Jīva Gosvāmī in *vṛtti* 1106.]

➢ *gargasya gotram* (a male descendant of Garga) → (*ya[ṇ]* is applied in the sense of *tasya gotram* (the descendant of that person) by *sūtra* 1115, and thus the word *gotram* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *gargasya + ya[ṇ]* → (601) *garga + ya[ṇ]* → (1042) *gārga + ya[ṇ]* → (1053) *gārgya* → (87) *gārgya + s[u]* → (93) *gārgyaḥ* <1.1>.

➢ *dakṣasyāpatyam* (a male descendant of Dakṣa) → (*i[ṇ]* is applied in the sense of *tasyāpatyam* (son / descendant) by *sūtra* 1107*,* and thus the word *apatyam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *dakṣasya + i[ṇ]* → (601) *dakṣa + i[ṇ]* → (1042) *dākṣa + i[ṇ]* → (1053) *dākṣi* → (87) *dākṣi + s[u]* → (93) *dākṣiḥ* <1.1>.

➢ *upa-gor gotram* (a male descendant of Upa-gu) → (*a[ṇ]* is applied in the sense of *tasya gotram* (descendant) by *sūtra* 1114, and thus the word *gotram* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *upa-gu + a[ṇ]* → (601) *upa-gu + a[ṇ]* → (1042) *aupa-gu + a[ṇ]* → (1055) *aupa-go + a[ṇ]* → (55) *aupagava* → (87) *aupagava + s[u]* → (93) *aupagavaḥ* <1.1>.

Amṛta—The word *gārgya* is formed by applying the *taddhita pratyaya mādhava ya* in the sense of *gargasya gotrāpatyaṁ pumān* (a male descendant of Garga) by *gargāder mādhava-yaḥ* (1115). That same *pratyaya mādhava ya* is called *ya[ṇ]* here. The deletion of *a-dvaya* and *i-dvaya* takes place by *a-i-dvayasya haro bhagavati* (1053). Here the first *sarveśvara, a-rāma,* takes *vṛṣṇīndra* in the form of *ā-rāma.* The word *dākṣi* is formed by applying the *taddhita pratyaya nṛsiṁha i* in the sense of *dakṣasyāpatyaṁ pumān* (a male descendant of Dakṣa) by *a-rāma-bāhv-ādibhyām ir nṛsiṁhaḥ* (1107). That same *pratyaya nṛsiṁha i* is called *i[ṇ]* here. Regarding *aupagava,* when we have the *vigraha upagataḥ upakrānto vā gām* (one who has approached a cow), we make a *kṛṣṇapuruṣa* compound by *aty-ādayo dvitīyayā* (959) and then apply *gor īpa āpa* (939). Thus we get *upa-guḥ,* which is the name of some person. The word *aupagava* is formed by applying the *taddhita pratyaya keśava [ṇ] a* in the sense of *upa-gor gotrāpatyaṁ pumān* (a male descendant of Upa-

gu) by *bidādeḥ keśava-ṇāḥ* (1114). That same *pratyaya keśava [ṇ]a* is called *a[ṇ]* here. The *govinda* of the final *u-rāma* is accomplished by *u-dvayasya govindo na tu dhātor na ca strī-pratyaye* (1055). Then, when we do *sandhi,* we get *aupagava.* Here the first *sarveśvara, u-rāma,* takes *vṛṣṇīndra.*

१०४३ । वृष्णीन्द्रस्थानचतुःसनादेशविष्णुपदान्तयोर्वृष्णीन्द्रं निषिध्य यवरामयोरैयौवौ ।

1043. vṛṣṇīndra-sthāna-catuḥsanādeśa-viṣṇupadāntayor vṛṣṇīndraṁ niṣidhya ya-va-rāmayor aiy-auvau

vṛṣṇīndra-sthāna—and which come in the place where *vṛṣṇīndra* would usually be done; *catuḥsana-ādeśa-viṣṇupada-antayoḥ*—of the *catuḥsana* replacements which are situated at the end of the *viṣṇupada; vṛṣṇīndram*—*vṛṣṇīndra; niṣidhya*—instead of; *ya-va-rāmayoḥ*—of *ya-rāma* and *va-rāma; aiy-auvau*—the replacements *aiy* and *auv.*

When a *nṛsiṁha pratyaya* follows, the *catuḥsana* replacements *y* and *v* which are situated at the end of the *viṣṇupada* and come in the place where *vṛṣṇīndra* would usually be done become *aiy* and *auv* respectively rather than taking *vṛṣṇīndra.*

aṇi vaiyākaraṇaḥ. iṇi sauvaśviḥ. vṛṣṇīndra-sthāneti kim? dādhy-aśviḥ, mādhv-aśviḥ.

VṚTTI—When the *taddhita pratyaya a[ṇ]* is applied, we get *vaiyākaraṇaḥ* (one who studies or knows grammar). Similarly, when the *taddhita pratyaya i[ṇ]* is applied, we get *sauvaśviḥ* (the son of Sv-aśva).

➢ *vyākaraṇam adhīte veda vā* (one who studies or knows grammar) → (*a[ṇ]* is applied in the sense of *tad adhīte veda vā* (one who studies or knows that) by *sūtra* 1127, and thus the word *adhīte* or *veda* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *vyākaraṇam + a[ṇ]* → (601) *vyākaraṇa + a[ṇ]* → (1043) *vaiyākaraṇa + a[ṇ]* → (1053) *vaiyākaraṇa* → (87) *vaiyākaraṇa + s[u]* → (93) *vaiyākaraṇaḥ* <1.1>.

➢ *sv-aśvasyāpatyam* (a male descendant of Sv-aśva) → (*i[ṇ]* is applied in the sense of *tasyāpatyam* (son / descendant) by *sūtra* 1107, and thus the word *apatyam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *sv-aśvasya + i[ṇ]* → (601) *sv-aśva + i[ṇ]* → (1042) *sauvaśva + i[ṇ]* → (1053) *sauvaśvi* → (87) *sauvaśvi + s[u]* → (93) *sauvaśviḥ* <1.1>.

Why do we say *vṛṣṇīndra-sthāna*? Consider *dādhy-aśviḥ* (the son of Dadhy-aśva) and *mādhv-aśviḥ* (the son of Madhv-aśva).

Amṛta—It should be understood that this *sūtra* overrules the *vṛṣṇīndra* that would have taken place when the replacements *y* and *v* are treated like the original *i* and *u* in accordance with the maxim *ādeśaḥ sthāni-vat kvacit* (the replacement is sometimes treated like the original).[354] It should also be understood that this *sūtra* only applies when a *nṛsiṁha pratyaya* follows. *Vaiyākaraṇaḥ* is formed by applying *keśava [ṇ]a* in the sense of *vyākaraṇam adhīte veda vā* (one who studies or knows grammar). *Sauvaśviḥ* is formed by applying *nṛsiṁha i* after *sv-aśva* (*su+aśva*) in the sense of *tasyāpatyaṁ pumān* (his male offspring). Another example of this *sūtra* is *vaiyāsakiḥ* which means *vyāsasyāpatyam* (the son of Vyāsa).

Regarding *dādhy-aśviḥ* and *mādhv-aśviḥ, dadhy-aśva* (one whose horse is like yogurt) and *madhv-aśva* (one whose horse is like honey) are names of particular persons. However, even though the *y* and *v* in *dadhy-aśva* and *madhv-aśva* are *catuḥsana* replacements, they do not come in the place where *vṛṣṇīndra* is done, namely the first *sarveśvara.* Rather they come in place of the second *sarveśvara.* Therefore the changes to *aiy* and *auv* are not done.

१०४४ । गुरुलघ्वादेरुत्तरपदस्य ।

1044. guru-laghv-āder uttara-padasya

guru-laghv-ādeḥ—of the compounds *guru-laghu* and so on; *uttara-padasya*—of the last word.

In the case of the compounds *guru-laghu* and so on, it is the first *sarveśvara* of the last word that takes *vṛṣṇīndra* when a *nṛsiṁha pratyaya* follows.

ādi-sarveśvarasya iti vibhur anuvartate eva. guru-lāghavaṁ, pitṛ-paitāmaham, eka-pauruṣyam ity-ādi.

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354 For example, at first the word *vyākaraṇa* consists of the three separate *viṣṇupadas: vi + ā[ṅ] + karaṇa.* So when the *catuḥsana* replacement *y* is treated like the original *i-rāma, vṛṣṇīndra* would normally be done by *ādi-sarveśvarasya vṛṣṇīndro nṛsiṁhe* (1042) since *i-rāma* is the first *sarveśvara.* But this *sūtra* ordains that instead of treating the *catuḥsana* replacement *y* like the original *i-rāma* and doing *vṛṣṇīndra,* we should rather change the *catuḥsana* replacement *y* into *aiy.* Things should be understood in the same way with *sauvaśviḥ.*

VṚTTI—The *vibhu adhikāra ādi-sarveśvarya vṛṣṇīndro nṛsiṁhe* (1042) is still in effect. Thus we get *guru-lāghavam* (that which belongs to *guru* and *laghu*), *pitṛ-paitāmaham* (that which belongs to the father and the grandfather), *eka-pauruṣyam* (the quality of being the Supreme Person) (*eka* = *mukhya*), and so on.

➢ *guru-laghvor idam* (that which belongs to *guru* and *laghu*) → (*a[ṇ]* is applied in the sense of *tasyedam* (this belongs to that / this is related to that) by *sūtra* 1164, and thus the word *idam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *guru-laghvoḥ + a[ṇ]* → (601) *guru-laghu + a[ṇ]* → (1044) *guru-lāghu + a[ṇ]* → (1055) *guru-lāgho + a[ṇ]* → (55) *guru-lāghava* → (87) *guru-lāghava + s[u]* → (157) *guru-lāghava + am* → (94) *guru-lāghavam* <1.1>.

➢ *pitṛ-pitāmahayor idam* (that which belongs to the father and grandfather) → (*a[ṇ]* is applied in the sense of *tasyedam* (this belongs to that / this is related to that) by *sūtra* 1164, and thus the word *idam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *pitṛ-pitāmahayoḥ + a[ṇ]* → (601) *pitṛ-pitāmaha + a[ṇ]* → (1044) *pitṛ-paitāmaha + a[ṇ]* → (1053) *pitṛ-paitāmaha* → (87) *pitṛ-paitāmaha + s[u]* → (157) *pitṛ-paitāmaha + am* → (94) *pitṛ-paitāmaham* <1.1>.

➢ *eka-puruṣasya bhāvaḥ* (the state of being the Supreme Person) → (*[ṇ]ya* is applied in the sense of *tasya bhāvaḥ* (the state of being that) by *sūtra* 1206, and thus the word *bhāvaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *eka-puruṣasya + [ṇ]ya* → (601) *eka-puruṣa + [ṇ]ya* → (1044) *eka-pauruṣa + [ṇ]ya* → (1053) *eka-pauruṣya* → (87) *eka-pauruṣya + s[u]* → (157) *eka-pauruṣya + am* → (94) *eka-pauruṣyam* <1.1>.

AMṚTA—*Guru-lāghavam* and *pitṛ-paitāmaham* are formed by applying *keśava [ṇ]a* in the senses of *guru-laghvor idam* (this belongs to *guru* and *laghu*) and *pitṛ-pitāmahayor idam* (this belongs to the father and the grandfather) respectively by *tasyedam* (1164) whereas *eka-pauruṣyam* is formed by applying *nṛsiṁha ya* in the sense of *eka-puruṣasya bhāvaḥ* (the state of being the Supreme Person) by *guṇa-vacanād brāhmaṇādeś ca nṛsiṁha-yaḥ* (1206).

१०४५ । एवं सङ्ख्यातः संवत्सरवर्षयोः ।

1045. evaṁ saṅkhyātaḥ saṁvatsara-varṣayoḥ

evam—similarly; *saṅkhyātaḥ*—which comes after a numeral; *saṁvatsara-varṣa-saṅkhyānām*—of the words *saṁvatsara* (a year) and *varṣa* (a year).

Similarly, when *saṁvatsara* and *varṣa* come after a numeral, it is the first *sarveśvara* of the last word that takes *vṛṣṇīndra* when a *nṛsiṁha pratyaya* follows.

dvi-sāṁvatsarikaṁ. dvi-vārṣikam.

VṚTTI—Thus we get *dvi-sāṁvatsarikam* (done in two years, i.e. bi-annual) and *dvi-vārṣikam* (done in two years, i.e. bi-annual).

➢ *dvābhyāṁ saṁvatsarābhyāṁ nirvṛttaḥ* (done in two years, i.e. bi-annual) → (*mādhava ṭha* is applied in the sense of *tena nirvṛttaḥ* (done in that time) by *sūtra* 1192, and thus the word *nirvṛttaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *dvābhyāṁ saṁvatsarābhyām* + *mādhava ṭha* → (601) *dvi-saṁvatsara* + *mādhava ṭha* → (1099) *dvi-saṁvatsara* + *ika* → (1045) *dvi-sāṁvatsara* + *ika* → (1053) *dvi-sāṁvatsarika* → (87) *dvi-sāṁvatsarika* + *s[u]* → (157) *dvi-sāṁvatsarika* + *am* → (94) *dvi-sāṁvatsarikam* <1.1>.

१०४६ । हृद्भगसिन्ध्वन्तानामुभयोः पदयोः ।

1046. hṛd-bhaga-sindhv-antānām ubhayoḥ padayoḥ

hṛd-bhaga-sindhv-antānām—of words which end in *hṛd, bhaga,* and *sindhu; ubhayoḥ padayoḥ*—of both words.

In the case of words which end in *hṛd, bhaga,* and *sindhu,* the first *sarveśvara* of both words takes *vṛṣṇīndra* when a *nṛsiṁha pratyaya* follows.

sauhārdaṁ, saubhāgyaṁ, saura-saindhavam. hṛd iti pratipadokta-grahaṇād dhṛdayādeśasya sauhṛdam ity eke. te khalu kvacit taddhite 'pi hṛdayādeśaṁ manyante.

VṚTTI—Thus we get *sauhārdam* (friendship / that which belongs to a friend), *saubhāgyam* (being fortunate, i.e. good fortune), and *saura-saindhavam* (that which belongs to the Gaṅgā).

➢ *su-hṛdo bhāvaḥ* (the state of being friends, i.e. friendship) or *su-hṛda idam* (that which belongs to a friend) → (*a[ṇ]* is applied in the sense of *tasya bhāvaḥ* (the state of being that) by *sūtra* 1208 or in the sense of *tasyedam* (this belongs to that / this is related to that) by *sūtra* 1164, and thus the word *bhāvaḥ* or *idam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *su-hṛdaḥ + a[ṇ]* → (601) *su-hṛd + a[ṇ]* → (1046) *sauhārd + a[ṇ]* → *sauhārda* → (87) *sauhārda + s[u]* → (157) *sauhārda + am* → (94) *sauhārdam* <1.1>.

➢ *su-bhagasya bhāvaḥ* (the state of being one who possesses good fortune) → (*[ṇ]ya* is applied in the sense of *tasya bhāvaḥ* (the state of being that) by *sūtra* 1206, and thus the word *bhāvaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *su-bhagasya + [ṇ]ya* → (601) *su-bhaga + [ṇ]ya* → (1046) *saubhāga + [ṇ]ya* → (1053) *saubhāgya* → (87) *saubhāgya + s[u]* → (157) *saubhāgya + am* → (94) *saubhāgyam* <1.1>.

Some say the *hṛd* mentioned in the *sūtra* only denotes the separate original word *hṛd,* and so they make the form *sauhṛdam* (friendship) from the *hṛd* that is a replacement of *hṛdaya.* They consider that sometimes *hṛdaya* is replaced by *hṛd* even when a *taddhita pratyaya* follows.

Amṛta—*Sauhārdam* is formed by applying *keśava [ṇ]a* in the sense of *tasyedam* or *tasya bhāvaḥ* after the word *suhṛd* which is an irregularly formed *pītāmbara* compound made by *suhṛn mitre* (*Bṛhat* 2021). *Sauhārdam* can also be formed by applying *a[ṇ]* after *su-hṛdaya* and replacing the *hṛdaya* of the *su-hṛdaya* with *hṛd* by *hṛdayasya hṛl lekha-lāsayor yāṇoś ca* (*Bṛhat* 1956). Likewise *sauhārdam* can also be formed by applying *a[ṇ]* after *su-hṛd* which ends in the original word *hṛd. Saubhāgyam* is formed by applying *nṛsiṁha ya* after the word *su-bhaga* in the sense of *su-bhagasya bhāvaḥ* (the quality of being one who possesses good fortune) since the *brāhmaṇādis* are an *ākṛti-gaṇa* (*sūtra* 1206). *Saura-saindhavam* is formed by applying *keśava [ṇ]a* after the word *sura-sindhu* (river of the demigods, name of the Gaṅgā) in the sense of *sura-sindhor idam* (this belongs to the Gaṅgā). Likewise in the sense of *su-bhagāyā apatyam* (the son of Su-bhagā) we get *saubhāgineyaḥ* and in the sense of *dur-bhagāyā apatyam* (the son of Dur-bhagā) we get *daurbhāgineyaḥ.*

Regarding *sauhṛdam*, it is Bhaṭṭojī Dīkṣita and others who think this way. The *hṛd* that is a replacement of *hṛdaya* can either refer to the irregular replacement that takes place by *suhṛn mitre* (1032) or to the replacement that takes place by *hṛdayasya hṛl lekha-lāsayor yāṇoś ca* (*Bṛhat* 1956).

Someone might argue, "Since only the *sv-ādi pratyayas* from *[ś]as* onwards are called *yadu,* where is the chance for *hṛdaya* to be replaced by *hṛd* when a *taddhita pratyaya* follows?"[355] In answer to this, Jīva Gosvāmī explains their opinion that the replacement takes place even when a *taddhita pratyaya* follows. But even though they make the replacement *hṛd* when a *taddhita pratyaya* follows, they don't accept the *vṛddhi* of both words in such a case because they say that this rule of *vṛddhi* only applies in the case of the separate original word *hṛd* which is mentioned in the dictionary definition *svāntaṁ hṛn mānasaṁ manaḥ* (the words *svānta, hṛd, mānasa,* and *manas* all refer to the heart / mind).[356] Jīva Gosvāmī accepts this opinion as valid, and *sauhṛda* is often found in the usage of the poets. For example, in *Kumāra-sambhava* we find the phrase *vinikīrya kṣaṇa-bhaṅga-sauhṛdam* and in *Śākuntala* we find *bhāva-sthirāṇi jananāntara-sauhṛdāni.* Here *keśava [ṇ]a* has been applied in the sense of *tasya bhāvaḥ* by *udgātr-ādeś ca* (1208).

१०४७ । एवमिहलोकपरलोकसर्वभूमिपुष्करसदधिदेव-अधिभूत-अध्यात्म-अनुहोड-अवहोडादीनाम् ।

1047. evam ihaloka-paraloka-sarvabhūmi-puṣkarasad-adhideva-adhibhūta-adhyātma-anuhoḍa-avahoḍādīnām

evam—similarly; *ihaloka-paraloka-sarvabhūmi-puṣkarasad-adhideva-adhibhūta-adhyātma-anuhoḍa-avahoḍa-ādīnām*—of the words *iha-loka, para-loka, sarva-bhūmi, puṣkara-sad, adhi-deva, adhi-bhūta, adhy-ātma, anuhoḍa, avahoḍa,* and so on.

Similarly, in the case of the words *iha-loka, para-loka, sarva-bhūmi, puṣkara-sad, adhi-deva, adhi-bhūta, adhy-ātma, anuhoḍa, avahoḍa,* and so on, the first *sarveśvara* of both words takes *vṛṣṇīndra* when a *nṛsiṁha pratyaya* follows.

Amṛta—Thus when *mādhava ṭha* is applied after *iha-loka* in the sense of *iha loke bhavaḥ* (that which exists in this world) by *lokottara-padāc ca* (1152) we get *aiha-laukikaḥ* (that which exists in this world). Similarly, we get *pāra-laukikaḥ* (that which exists in the other world). By applying *keśava [ṇ]a* after *sarva-bhūmi* in the sense of *sarva-bhūmer īśvaraḥ* (king of the whole world, i.e. emperor) by *sarvabhūmi-pṛthivībhyāṁ keśava-ṇa īśvara ity arthe* (1185)

355 See *hṛdayasya hṛd yaduṣu vā* (164).
356 Similarly, the *Amṛta* commentary on *Bṛhat* 1957 says "There is also a separate word *hṛd* because we see so many examples like *hṛt-sarojam* (the lotus of the heart), *hṛc-chayam* (that which dwells in the heart, i.e. lust or cupid), and so on."

we get *sārva-bhaumaḥ.* By applying *nṛsiṁha i* after the word *puṣkara-sad* (one who sits on the lotus flower) in the sense of *puṣkara-sado 'patyam* (the son of Puṣkara-sad) by *a-rāma-bāhv-ādibhyām ir nṛsiṁhaḥ* (1107) we get *pauṣkara-sādiḥ.* By applying *mādhava ṭha* after *adhi-deva* in the sense of *adhi-deve bhavaḥ* (that which exists in the presiding deity) by *adhyātmādeḥ* (1152) we get *ādhi-daivikaḥ.* Similarly, we get *ādhi-bhautikaḥ* (that which exists in the gross material object) and *ādhy-ātmikaḥ* (that which exists in the self). When *mādhava ṭha* is applied in the sense of *anuhoḍena carati* (one who travels by cart) we get *ānuhauḍikaḥ.* Likewise we get *āvahauḍikaḥ.* Due to the word *ādi* in the *sūtra* we also get *sārva-laukikaḥ* which is formed by applying *mādhava ṭha* in the sense of *sarva-loke viditaḥ* (known throughout the whole world), *pāra-dārikaḥ* which is formed by applying *mādhava ṭha* in the sense of *para-dāraṁ gacchati* (one who consorts with another's wife), *śāta-kaumbhaḥ* which is formed by applying *keśava [ṇ]a* in the sense of *śata-kumbhe bhavaḥ* (that which exists in the Śata-kumbhā river, i.e. gold), and so on.[357]

१०४८ । संसारस्य हरो भगवति ।

1048. saṁsārasya haro bhagavati

saṁsārasya—of the *saṁsāra; haraḥ*—deletion; *bhagavati*—when a *bhagavat pratyaya* follows (*sūtra* 169).

The words *saṁsārasya haro bhagavati* are to be added in the subsequent *sūtras.*

prabhur ayam.

VṚTTI—This is a *prabhu adhikāra.*

१०४९ । नान्तस्य, न त्वणीपोः ।

1049. nāntasya, na tv aṇ-īpoḥ

na-antasya—of a word that ends in *na-rāma; na*—not; *tu*—but; *aṇ-īpoḥ*—when *a[ṇ]* or *ī[p]* follow.

The *saṁsāra* of a word ending in *n* is deleted when any *bhagavat pratyaya* except *a[ṇ]* or *ī[p]* follows.

357 The *sūtras* for making *sārva-laukikaḥ, pāra-dārikaḥ,* and *śāta-kaumbhaḥ* are *loka-sarvalokābhyāṁ mādhava-ṭho vidite* (1186), *para-dārādikaṁ gacchati* (*Bṛhat* 2659), and *udgātrādeś ca* (1208) respectively.

āgni-śarmiḥ. neha—sāmanaḥ, su-premnī.

VṚTTI—Thus we get *āgni-śarmiḥ* (the son of Agni-śarman).

➢ *agni-śarmaṇo ’patyam* (the son of Agni-śarman) → (*i[ṇ]* is applied in the sense of *tasyāpatyam* (son / descendant) by *sūtra* 1107, and thus the word *apatyam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *agni-śarmaṇaḥ + i[ṇ]* → (601) *agni-śarman + i[ṇ]* → (1042) *āgni-śarman + i[ṇ]* → (1049) *āgni-śarmi* → (87) *āgni-śarmi + s[u]* → (93) *āgni-śarmiḥ* <1.1>.

But the deletion does not take place in cases like *sāmanaḥ*[358] (one who studies the *Sāma-veda* / one who knows the *Sāma-veda*) and *su-premnī* (a woman whose love is nice).

AMṚTA—*Āgni-śarmiḥ* is formed by applying *nṛsiṁha i* in the sense of *agni-śarmaṇo ’patyaṁ pumān* (the male child of Agni-śarman) by *a-rāma-bāhv-ādibhyām ir nṛsiṁhaḥ* (1107). Since the *pratayaya i-rāma* here is called *bhagavat,* the *an* portion which is the *saṁsāra* of the word *śarman* gets deleted when the *pratyaya i-rāma* follows. The deletion doesn’t take place in cases like *sāmanaḥ* and *su-premnī* because the deletion was prohibited when *a[ṇ]* and *ī[p]* follow. *Sāmanaḥ* is formed by applying *keśava [ṇ]a* in the sense of *sāma adhīte veda vā* (one who studies the *Sāma-veda* or one who knows the *Sāma-veda*). The same *pratyaya keśava-ṇa* is called *a[ṇ].* Moreover, this prohibition for when *a[ṇ]* in general follows is blocked by the more specific future rule *ṣan-han-dhṛtarājñām evānantānām aṇy a-rāma-haraḥ* (1057). There *aukṣṇam* and so on will be given as examples. *Su-premnī* is the feminine form of the word *su-preman.* The deletion of the *a-rāma* of *an* takes place by *va-ma-sat-saṅga-hīnasyāno ’-rāma-haro bhagavati* (170).

१०५० । अह्नष्टखरामयोरेव ।

1050. ahnaṣ ṭa-kha-rāmayor eva

ahnah—after the word *ahan* (day); *ṭa-kha-rāmayoḥ*—when the *taddhita pratyayas [ṭ]a* and *kha-rāma* follow; *eva*—only.

But the *saṁsāra* of *ahan* only gets deleted when *[ṭ]a* or *kha-rāma* follow.

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358 Here the deletion of the *a* of *an* that would usually take place by *va-ma-sat-saṅga-hīnasyāno ’-rāma-haro bhagavati* (170) is prohibited by *ṣan-han-dhṛtarājñām evānantānām aṇy a-rāma-haraḥ* (1057).

dvy-ahaḥ. "kha īnaḥ" dvy-ahīnaḥ. niyamān neha, āhnikam.

Vṛtti—Thus, when *[ṭ]a* follows, we get *dvy-ahaḥ* (a group of two days), and when *kha-rāma* follows, we get *dvy-ahīnaḥ* (that which is done in two days) since *kha* is replaced by *īna* (*vṛtti* 1099). But due to the restriction made in this *sūtra* the *saṁsāra* of *ahan* doesn't get deleted in cases like *āhnikam* (that which is done in a day, i.e. daily) and so on.

Amṛta—*Dvy-ahaḥ* is a *trirāmī* compound for which the *vigraha* is *dvayor ahnoḥ samāhāraḥ* (a group of two days). *[Ṭ]a* is applied here by *rājāhaḥ-sakhibhyaḥ* (1071) and the masculine gender is used by *rātrāhnāhāḥ puṁsi* (979). *Dvy-ahīnaḥ* is formed by applying *kha-rāma* in the sense of *dvābhyām ahobhyāṁ nirvṛttaḥ* (that which is done in two days). *Āhnikam* is formed by applying *mādhava-ṭha* in the sense of *ahnā nirvṛttam* (that which is done in a day, i.e. daily).

१०५१ । अनो ये तु भावकर्मणोरेव ।

1051. ano ye tu bhāva-karmaṇor eva

anaḥ—of a word ending in *an; ye*—when the *taddhita pratyaya ya* follows; *tu*—but; *bhāva-karmaṇoḥ*—in the sense of *tasya bhāvaḥ* or *tasya karma* (*sūtra* 1206); *eva*—only.

When the *pratyaya ya* follows, the *saṁsāra* of a word ending in *an* only gets deleted when the sense is *tasya bhāvaḥ* or *tasya karma.*

rājño bhāvaḥ karma vā—rājyam. neha—rājño 'patyaṁ rājanyaḥ. "na tu ye" iti niṣedhād ano '-rāma-harābhāvaś ca.

Vṛtti—When the sense is *rājño bhāvaḥ* (the state of being a king, i.e. kingship) or *rājño karma* (the activity of a king, i.e. ruling) we get *rājyam.* But when the sense is *rājño 'patyam* (a son of the kingly race, i.e. a king) we get *rājanyaḥ.*[359] Due to the prohibition *na tu ye* (170) the deletion of the *a-rāma* of *an* does not take place here.

Amṛta—The word *anaḥ* here means *an-antasya* (of a word ending in *an*). The deletion of the *saṁsāra* was already ordained by a previous *sūtra:*

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359 Here the deletion of the *a* of *an* that would usually take place by *va-ma-sat-saṅga-hīnasyāno '-rāma-haro bhagavati* (170) is prohibited by *ṣan-han-dhṛtarājñām evānantānām aṇy a-rāma-haraḥ* (1057).

nāntasya, na tv aṇ-īpoḥ (1049). This *sūtra* is a mere restriction (*niyama*) of that *sūtra.* The word *eva* creates a restriction where the deletion of the *saṁsāra* would have otherwise taken place since the *taddhita pratyaya ya* is also called *bhagavat.* In *rājanyaḥ* the *pratyaya ya* is applied by *rāja-kṣatriyābhyāṁ ya-gha-rāmau jātyāṁ, manoḥ ṣya-ṣaṇau* (1112).

१०५२ । यूनो, न तु भावविहितेऽणि वुरामे च ।

1052. yūno, na tu bhāva-vihite ’ṇi vu-rāme ca

yūnaḥ—of the word *yuvan* (a youth); *na*—not; *tu*—but; *bhāva-vihite*—which are ordained in the sense of *tasya bhāvaḥ; aṇi*—when the *pratyaya a[ṇ]* follows; *vu-rāme*—when the *pratyaya vu* follows; *ca*—and.

The *saṁsāra* of the word *yuvan* gets deleted when a *bhagavat pratyaya* follows unless the *bhagavat pratyaya* is *a[ṇ]* or *vu* which has been ordained in the sense of *tasya bhāvaḥ.*

yauvaḥ. neha—yauvanaṁ, yauvanakam. vu-rāmas tv aka ucyate.

VṚTTI—Thus the deletion takes place in *yauvaḥ* (the son of a youth / that which belongs to a youth), but not in *yauvanam* (youth, youthfulness) and *yauvanakam* (youth, youthfulness). It will be described later how *vu* becomes *aka.*

AMṚTA—This rule is an *apavāda* of the prohibition *na tv aṇ-īpoḥ* (1049). *Yauvaḥ* is formed by applying *a[ṇ]* in the sense of *yūno ’patyam* (the son of a youth) or *yūno ’yam* (this belongs to a youth). The two forms beginning with *yauvanam* are made in the sense of *yūno bhāvaḥ* (the state of being a youth, i.e. youthfulness).

१०५३ । अइद्वयस्य हरो भगवति ।

1053. a-i-dvayasya haro bhagavati

a-i-dvayasya—of *a-dvaya* and *i-dvaya; haraḥ*—deletion; *bhagavati*—when a *bhagavat pratyaya* follows.

The final *a-dvaya* or *i-dvaya* of a word is deleted when a *bhagavat pratyaya* follows.

“viṣṇujanād” iti yasya haro vakṣyate. gārgyaḥ, gārgī. baler ayam—bāleya ity-ādi. evam asyāpatyam—iḥ.

Vṛtti—It will be described later how *ya-rāma* is deleted when it comes after a *viṣṇujana* and a *bhagavat pratyaya* follows (*sūtra* 1056). Thus we get *gārgyaḥ* (a male descendant of Garga) and *gārgī* (a female descendant of Garga).

➢ *gargasya gotram* (a male descendant of Garga) → (*ya[ṇ]* is applied in the sense of *tasya gotram* (the descendant of that person) by *sūtra* 1115, and thus the word *gotram* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *gargasya + ya[ṇ]* → (601) *garga + ya[ṇ]* → (1042) *gārga + ya[ṇ]* → (1053) *gārgya* → (87) *gārgya + s[u]* → (93) *gārgyaḥ* <1.1>.

➢ (*ī[p]* is applied in the feminine by *sūtra* 1087) *gārgya + ī[p]* → (1053) *gārgy + ī[p]* → (1056) *gārgī* → (87) *gārgī + s[u]* → (138) *gārgī* (a female descendant of Garga) <1.1>.

Other examples are *bāleyaḥ* (that which belongs to Bali) and so on where the sense is *baler ayam* (this belongs to Bali) and so on. Likewise, when the sense is *asyāpatyam* (the son of A), we get *iḥ*.

Amṛta—In *bāleyaḥ* the *i* of *bali* is deleted by the current *sūtra.* The letter *a* signifies Viṣṇu (*Bhagavad-gītā* 10.33). When *nṛsiṁha i* is applied after this word *a* in the sense of *tasyāpatyam* (his son) by *a-rāma-bāhv-ādidhyām ir nṛsiṁhaḥ* (1107) then *a* gets deleted by the current *sūtra* and the meaning of the *prakṛti* is invested in the letter of the *pratyaya* by the maxim *avaśiṣṭe hi luptasya śakty-āropaḥ* (the designative power of that which gets deleted is invested in what remains). Thus we get *iḥ* (the son of A).

१०५४ । लक्ष्मीप्रत्ययस्य महाहरस्तद्धितमहाहरे ।

1054. lakṣmī-pratyayasya mahāharas taddhita-mahāhare

lakṣmī-pratyayasya—of the feminine *pratyaya; mahāharaḥ—mahāhara; taddhita-mahāhare*—when there is *mahāhara* of a *taddhita pratyaya.*

When there is *mahāhara* of a *taddhita pratyaya,* the feminine *pratyaya* also undergoes *mahāhara.*

āmalakyāḥ phalam—āmalakam.

Vṛtti—Thus when the sense is *āmalakyāḥ phalam* (the fruit of the *āmalakī* tree) we get *āmalakam.*

➢ *āmalakyā vikāro 'vayavo vā phalam* (the fruit of the *āmalakī* tree, which is its product or part) → (*a[ṇ]* is applied in the sense of *tasya vikāre 'vayave vā* (a product or part of that) by *sūtra* 1166, and thus the word *vikāraḥ* or *avayavaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *āmalakyāḥ + a[ṇ]* → (601) *āmalakī + a[ṇ]* → (1172) *āmalakī* → (1054) *āmalaka* → (87) *āmalaka + s[u]* → (157) *āmalaka + am* → (94) *āmalakam* <1.1>.

Amṛta—The *āmalakī* tree is also known as the *dhātrī* tree. *Keśava [ṇ]a* or *maya[ṭ]* are applied in the sense of *āmalakyā vikāraḥ* (a product of the *āmalakī* tree) or *āmalakyā avayavaḥ* (a part of the *āmalakī* tree), but they undergo *mahāhara* here by *sūtra* 1172 since a fruit is being expressed. At that time the feminine *pratyaya ī[p]* also undergoes *mahāhara.* Before applying *ī[p]* the original form of the word *āmalakī* ended in *a-rāma.* Thus when *ī[p]* disappears the effect of *ī[p],* namely the deletion of *a-rāma* by *sūtra* 1053, also disappears.

१०५५ । उद्वयस्य गोविन्दो, न तु धातोर्न च स्त्रीप्रत्यये ।

1055. u-dvayasya govindo, na tu dhātor na ca strī-pratyaye

u-dvayasya—of *u-dvaya; govindaḥ—govinda; na*—not; *tu*—but; *dhātoḥ*—of a *dhātu; na*—not; *ca*—and; *strī-pratyaye*—when a feminine *pratyaya* follows.

The final *u-dvaya* of a word takes *govinda* when a *taddhita pratyaya* follows, but not if the word is a *dhātu* or if the *taddhita pratyaya* is a feminine *pratyaya.*

mādhavaḥ, bābhravyaḥ. dhātos tu "sudhī-bhuvor iy-uvau" ity uv— svāyambhuvam.

Vṛtti—Thus we get *mādhavaḥ* (a male descendant of Madhu, name of Kṛṣṇa) and *bābhravyaḥ* (a male descendant of Babhru).

➢ *madhor apatyam* (a male descendant of Madhu, name of Kṛṣṇa) → (*a[ṇ]* is applied in the sense of *tasyāpatyam* (a son/descendant of that person) by *sūtra* 1106, and thus the word *apatyam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *madhoḥ + a[ṇ]* → (601) *madhu + a[ṇ]* → (1042) *mādhu + a[ṇ]* → (1055) *mādho + a[ṇ]* → (55) *mādhava* → (87) *mādhava + s[u]* → (93) *mādhavaḥ* <1.1>.

➢ *babhror gotram* (a male descendant of Babhru) → (*ya[ṇ]* is applied in the sense of *tasya gotram* (a son/descendant of that person)

by *sūtra* 1117, and thus the word *gotram* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *babhroḥ + ya[ṇ]* → (601) *babhru + ya[ṇ]* → (1042) *bābhru + ya[ṇ]* → (1055) *bābhro + ya[ṇ]* → (603) *bābhravya* → (87) *bābhravya + s[u]* → (93) *bābhravyaḥ* <1.1>.

But when the word is a *dhātu* the change to *uv* is done instead by *dhātor īd-ūtor iy-uvau sarveśvare bahulam* (134). Thus we get *svāyambhuvam,* "that which belongs to Svayam-bhū (Brahmā)."

➢ *svayambhuva idam* (this belongs to Svayam-bhū (Brahmā)) → (*a[ṇ]* is applied in the sense of *tasyedam* (this belongs to that / this is related to that) by *sūtra* 1164, and thus the word *apatyam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *svayambhuvaḥ + a[ṇ]* → (601) *svayam-bhū + a[ṇ]* → (1042) *svāyam-bhū + a[ṇ]* → (134) *svāyambhuva* → (87) *svāyambhuva + s[u]* → (157) *svāyambhuva + am* → (94) *svāyambhuvam* <1.1>.

Amṛta—Babhru is a name of Viṣṇu in accordance with the following statement of *Amara-koṣa: vipule nakule viṣṇor babhrur nā piṅgale triṣu* (When used in the masculine gender the word *babhru* means *vipula* (great, large), *nakula* (mongoose), or Viṣṇu (the Supreme All-pervasive Lord). However it can be used in all three genders when meaning *piṅgala* (brown)). *Svāyambhuvam* is formed in the sense of *svayambhuva idam* (this belongs to Svayam-bhū). The word *svayam-bhū* denotes Brahmā, and it is a *dhātu* because it is formed by applying *[k]vi[p]* in the sense of *svayaṁ bhavati* (he exists by himself).

१०५६ । विष्णुजनात्तद्धितयस्य हरो भगवति , तिष्यपुष्ययोर्नक्षत्राणि ।

1056. viṣṇujanāt taddhita-yasya haro bhagavati, tiṣya-puṣyayor nakṣatrāṇi

viṣṇujanāt—after a *viṣṇujana; taddhita-yasya*—of the *ya-rāma* of a *taddhita pratyaya; haraḥ*—deletion; *bhagavati*—when a *bhagavat pratyaya* follows; *tiṣya-puṣyayoḥ*—of *tiṣya* (the constellation *tiṣya*) and *puṣya* (the constellation *puṣya*); *nakṣatra-aṇi*—when followed by *a[ṇ]* which is applied in the meaning *nakṣatreṇa yuktaḥ kālaḥ* (*sūtras* 1131 and 1132).

If the *y* of a *taddhita pratyaya* comes after a *viṣṇujana* it gets deleted when a *bhagavat pratyaya* follows. Similarly, the *y* of *tiṣya* and *puṣya* gets deleted when they are followed by *a[ṇ]* which is applied in the meaning *nakṣatreṇa yuktaḥ kālaḥ.*

gārgī. taddhiteti kim? vaidyasya bhāryā—vaidyī. tiṣyeti—taiṣaḥ, pauṣaḥ.

VṚTTI—Thus we get *gārgī* (see the *vṛtti* 1053 for the formation). Why do we say the *y* of a *taddhita pratyaya*? Consider *vaidyī* which means *vaidyasya bhāryā* (the wife of a physician).[360] Examples of the phrase *tiṣya-puṣyayor nakṣatrāṇi* are *taiṣaḥ* (the month in which the full moon is in the constellation *tiṣya*) and *pauṣaḥ* (the month in which the full moon is in the constellation *puṣya*).

AMṚTA—In *vaidyī,* the *y* does not belong to a *taddhita-pratyaya* but rather belongs to an *uṇādi pratyaya.*

१०५७ । षन्हन्धृतराज्ञामेवानन्तानामण्यरामहरः ।

1057. ṣan-han-dhṛtarājñām evān-antānām aṇy a-rāma-haraḥ

ṣan-han-dhṛtarājñām—of *ṣan, han,* and *dhṛta-rājan;* eva—only; *an-antānām*—among words which end in *an; aṇi*—when the *taddhita pratyaya a[ṇ]* follows; *a-rāma-haraḥ*—deletion of *a-rāma.*

Out of all the words which end in *an,* only *ṣan,*[361] *han,* and *dhṛta-rājan* undergo deletion of the *a-rāma* of their *an* portion when *a[ṇ]* follows.

aukṣṇaḥ vārtra-ghnaḥ, dhārtarājñaḥ. neha—sāmanaḥ.

VṚTTI—Thus we get *aukṣṇaḥ* (the son of Ukṣan), *vārtra-ghnaḥ* (the son of Vṛtra-han), and *dhārta-rājñaḥ* (the son of Dhṛta-rājan).

➢ *ukṣṇo 'patyam* (the son of Ukṣan) → (*a[ṇ]* is applied in the sense of *tasyāpatyam* (a son/descendant of that person) by *sūtra* 1106, and thus the word *apatyam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *ukṣṇaḥ* + *a[ṇ]* → (601) *ukṣan* + *a[ṇ]* → (1042) *aukṣan* + *a[ṇ]* → (1057) *aukṣn* + *a[ṇ]* → (111) *aukṣṇa* → (87) *aukṣṇa* + *s[u]* → (93) *aukṣṇaḥ* <1.1>.

But the deletion of the *a-rāma* of the *an* portion does not take place in cases like *sāmanaḥ* (one who studies the *Sāma-veda* / one who knows the *Sāma-veda*) (*vṛtti* 1049 and *Amṛta* 1049):

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360 The *y* in the word *vaidya* comes from the *y* in the word *vidyā* (knowledge). This *y* is part of the *kṛt pratyaya [k]ya[p]* (see *vṛtti* 903) and thus it is not part of *taddhita pratyaya.* So when the *bhagavat pratyaya ī[p]* follows in *vaidya* + *ī[p]* only *a-i-dvayasya haro bhagavati* (1053) is applied and not *viṣṇujanāt taddhita-yasya haro bhagavati* (1056).

361 Here *ṣan* means words ending in *ṣan,* like *ukṣan.*

➢ *sāma adhīte veda vā* (one who studies or knows the *Sāma-veda*) → (*a[ṇ]* is applied in the sense of *tad adhīte veda vā* (one who studies or knows that) by *sūtra* 1127, and thus the word *adhīte* or *veda* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *sāma + a[ṇ]* → (601) *sāman + a[ṇ]* → (170 is restricted by 1057 and thus not applicable here) *sāmana* → (87) *sāmana + s[u]* → (93) *sāmanaḥ* <1.1>.

Amṛta—The deletion of the *saṁsāra* of words ending in *an* is forbidden when *a[ṇ]* follows by *na tv aṇ-īpoḥ* (1049). Then also the deletion of the a of an that would usually take place instead by *va-ma-sat-saṅga-hīnasyāno '-rāma-haro bhagavati* (170) is restricted here in this *sūtra.*

१०५८ । अद्वयमाभ्यां तदुद्धवाभ्यां विष्णुदासाच्च मतोर्मो वो , न तु यवादेः ।

1058. a-dvaya-mābhyāṁ tad-uddhavābhyāṁ viṣṇudāsāc ca mator mo vo, na tu yavādeḥ

a-dvaya-mābhyām—after *a-dvaya* and *ma-rāma; tad-uddhavābhyām*—after words whose *uddhava* is those (*a-dvaya* and *ma-rāma*); *viṣṇudāsāt*—after a *viṣṇudāsa; ca*—and; *matoḥ*—of the *taddhita pratyaya mat[u]; maḥ*—of the *ma-rāma; vaḥ*—the replacement *va-rāma; na*—not; *tu*—but; *yava-ādeḥ*—after the words *yava* (barley) and so on;

The *m* of *mat[u]* changes to *v* when *mat[u]* comes (1) after words which end in *a-dvaya* or *m,* (2) after words whose *uddhava* is *a-dvaya* or *m,* and (3) after words which end in a *viṣṇudāsa.* But the *m* of *mat[u]* does not change to *v* when *mat[u]* comes after the word *yava* and so on.

guṇavān, mālāvān, kimvān, payasvān, bhāsvān, lakṣmīvān, kumudvān. neha—buddhimān. na tu yavādeḥ—yavamān, ūrmimān, bhūmimān, kṛmimān. "ta-sābhyāṁ matv-arthīyā" iti garutmān, haritmān, viduṣmān—ete yavādiṣu jñeyāḥ.

Saṁśodhinī—It will be explained later that the *taddhita pratyaya mat[u]* is most often applied in the sense of *tad asyāsti,* "of this (*asya*) there is (*asti*) that (*tat*)" (1225). Thus the sense is that of possession. In *tad asyāsti* the word *tat* stands for the quality or thing that is possessed and *asya* stands for the person of thing that possesses. The *ṣaṣṭhī viṣṇubhakti* in *asya* signifies the relationship of *sva-svāmī* (property and proprietor). Thus *buddhimān,* the masculine first case singular of the word *buddhimat[u],* literally means "of him there is intelligence." However this is usually translated as "one who has intelligence, i.e. an intelligent person."

Sometimes *mat[u]* is also used in the sense of *tad asminn asti,* "in this (*asmin*) there is (*asti*) that (*tat*)" (1225). Then the sense is that of containing.

VṚTTI—Examples are given in order as follows: *guṇavān* (one who has good qualities), *mālāvān* (one who has a garland), *kimvān* (one who has what?), *payasvān* (one who has milk), *bhāsvān* (one who has effulgence), *lakṣmīvān* (one who has Lakṣmī, name of Nārāyaṇa), and *kumudvān* (one who has lotuses).

➢ *guṇo 'syāsti* (one who has good qualities) → (*mat[u]* is applied in the sense of *tad asyāsti* (of this there is that) by *sūtra* 1225, and thus the words *asyāsti* are left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *guṇaḥ + mat[u]* → (601) *guṇa + mat[u]* → (1058) *guṇavat[u]* → (87) *guṇavat[u] + s[u]* → (187) *guṇavāt + s[u]* → (174, 160) *guṇavā + n[um] + t + s[u]* → (138) *guṇavānt* → (176) *guṇavān* <1.1>.

But the change to *v* does not occur in *buddhimān* (one who has intelligence, an intelligent person). Also, as stated above, the change to *v* does not occur after the words *yava* and so on. Thus we get *yavamān* (one who has barley), *ūrmimān* (that which has waves), *bhūmimān* (one who possesses the earth), and *kṛmimān* (that which contains worms).

***Garutmān* (one who has wings, name of Garuḍa), *haritmān* (one who possesses a quarter of the sky), and *viduṣmān* (one who has a scholar) are also counted as *yavādis* due to the future statement *ta-sābhyāṁ matv-arthīyāḥ pratyayā yādi-vat* (when *taddhita pratyayas* that have the meaning of *mat[u]* come after a word ending in *t* or *s* they are treated as if they begin with *ya-rāma*).**

AMṚTA—In *guṇavān,* the *pratyaya mat[u]* is applied in the sense of *guṇo 'syāsti* (this has good qualities) and the substitution of *va-rāma* is done in place of *m.* The three examples beginning with *payasvān* are examples with words whose *uddhava* is *a-dvaya* or *m. Kumudvān* is an example of a word which ends in a *viṣṇudāsa.* The change to *va-rāma* doesn't take place in *buddhimān* due to the absence of a *pūrva-nimitta.* But in the case of the *yavādis* the change to *v* doesn't take place even though all the conditions are met. For example, in *yavamān* the change to *v* would have usually taken place because *mat[u]* is coming after a word ending in *a-dvaya,* and in the cases of the other three beginning with *ūrmimān* the change to *v* would have usually taken place because *mat[u]* is coming after a word whose *uddhava* is *m.*

The following *atideśa* will be spoken later: *ta-sābhyāṁ matv-arthīyāḥ pratyayā yādi-vat* (when *taddhita pratyayas* that have the meaning of *mat[u]* come after a word ending in *t* or *s* they are treated as if they begin with *ya-rāma*). The result of this *atideśa* is that words ending in *t* or *s* aren't treated as *viṣṇupadas* by *pūrvasya viṣṇupadavattvaṁ sv-ādi-taddhitayor aya-sarveśvarādyoḥ* (179) since *taddhita pratyayas* beginning with *ya-rāma* are excluded there. Thus the *t* and so on of *garutmān* and so on doesn't become a *harigadā* and so on by *viṣṇudāso viṣṇupadānte harighoṣe ca harigadā* (61) and so on. This is the intention. In *garutmān* the change to *v* would have taken place since *mat[u]* comes after a word ending in a *viṣṇudāsa,* but that is blocked since *garutmān* is counted among the *yavādis. Nityaṁ hariveṇu-vidhiḥ pratyaya-hariveṇau* (204) is also blocked as a result of the *atideśa.* In *garutmān mat[u]* is applied in the sense of *garut pakṣo 'syāsti,* "one who has wings (*garut* = *pakṣa*)." Similarly *haritmān* denotes Sūrya, the sense being *harit dik vidyate asya,* "one who possesses a quarter of the sky (*harit* = *diś*)."

In the case of *viduṣmān, mat[u]* is applied after the word *vidvas* in the sense of *vidvān asyāsti* (one who has a scholar). And because *mat[u]* is treated as if it begins in *ya-rāma* here, *vasor vasya ur bhagavati* (209) is applied since *mat[u]* gets the name *bhagavat* by *taddhite yaś ca* (169). When the change to *u* is thus done, the *s* naturally gets changed to *ṣ.* The *s* doesn't become *d* by *dhvaṁsu-sraṁsu vasv-anaḍuhām* (208), however, because *vidvas* isn't treated as a *viṣṇupada* since *mat[u]* gets treated as if it begins with *ya-rāma.* In *viduṣmān* the change to *v* would have taken place since *mat[u]* comes after a word whose *uddhava* is *a-rāma* (*vidvas*), but that is blocked since *viduṣmān* is counted among the *yavādis.* There are also other words which are counted among the *yavādis.* For example the *m* of *mat[u]* doesn't change to *v* when *mat[u]* is applied after the words *kuñcā, vaśā, drākṣā, ikṣu, druma, madhu,* and so on. The earlier grammarians said that the *yavādis* are an *ākṛti-gaṇa.*

१०५९ । ऋरामस्य रो ये ।

1059. ṛ-rāmasya ro ye

ṛ-rāmasya—of *ṛ-rāma; raḥ*—the replacement *ra-rāma; ye*—when a *taddhita pratyaya* beginning with *ya-rāma* follows.

_Ṛ_ changes to _r_ when a _taddhita pratyaya_ beginning with _y_ follows.

pitryam.

VṚTTI—Thus we get *pitryam* (that which has come from the father / forefathers).

➢ *pitur āgatam* (that which has come from the father / forefathers) → (*ya* is applied in the sense of *tata āgataḥ* (come from there) by *sūtra* 1157, and thus the word *āgatam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *pituḥ + ya* → (601) *pitṛ + ya* → (1059) *pitrya* → (87) *pitrya + s[u]* → (157) *pitrya + am* → (94) *pitryam* <1.1>.

Amṛta—The *taddhita pratyaya ya* is applied after the word *pitṛ* in the sense of *pitur āgatam* (that which has come from the father / forefathers) by *ṛ-rāmāt tu mādhava-ṭhaḥ pitur ya-rāmaś ca* (1157). Due to the word *ca* in that *sūtra,* the *taddhita pratyaya ṭha* can also be applied in which case we get *paitrikam* (that which has come from the father / forefathers).

१०६० । अनन्तस्य वामनः के, न तु कपि, आपः कपि वा ।

1060. anantasya vāmanaḥ ke, na tu kapi, āpaḥ kapi vā

anantasya—of an *ananta; vāmanaḥ*—the change to *vāmana; ke*—when the *taddhita pratyaya ka* follows; *na*—not; *tu*—but; *kapi*—when the *taddhita pratyaya ka[p]* follows; *āpaḥ*—of *ā[p]; kapi*—when the *taddhita pratyaya ka[p]* follows; *vā*—optionally.

An *ananta* becomes *vāmana* when the *pratyaya ka* follows, but not when *ka[p]* follows. However, *ā[p]* optionally becomes *vāmana* when *ka[p]* follows.

jñakā, gopikā, vadhukā, grāma-ṇikaḥ, āpaḥ—bahu-ramakaḥ, bahu-ramākaḥ.

Vṛtti—Thus we get *jñakā* (learned lady), *gopikā* (cowherd girl), *vadhukā* (young woman), and *grāma-ṇikaḥ* (village leader).

➢ (the *svārtha-pratyaya ka* is applied in the sense of the original word by *Bṛhat sūtra* 3104) *jñā + ka* → (1060) *jñaka* → (*ā[p]* is applied after *ka* since the original word *jñā* was feminine) *jñaka + ā[p]* → (1053) *jñakā* → (87) *jñakā + s[u]* → (138) *jñakā* (learned lady) <1.1>.

➢ (the *svārtha-pratyaya ka* is applied in the sense of the original word by *Bṛhat sūtra* 3104) *gopī + ka* → (1060) *gopika* → (*ā[p]* is applied after *ka* since the original word *gopī* was feminine) *gopika + ā[p]* → (1053) *gopikā* → (87) *gopikā + s[u]* → (138) *gopikā* (cowherd girl) <1.1>.

➢ (the *svārtha-pratyaya ka* is applied in the sense of the original word by *Bṛhat* 3104) *vadhū + ka* → (1060) *vadhuka* → (*ā[p]* is applied after *ka* since the original word *vadhū* was feminine) *vadhuka + ā[p]* → (1053) *vadhukā* → (87) *vadhukā + s[u]* → (138) *vadhukā* (young woman) <1.1>.

➢ (the *svārtha-pratyaya ka* is applied in the sense of the original word by *Bṛhat* 3104) *grāma-ṇī + ka* → (1060) *grāma-ṇika* → (87) *grāma-ṇika + s[u]* → (93) *grāma-ṇikaḥ* (village leader) <1.1>.

When we have *ā[p]* and *ka[p]* follows, we get *bahu-ramakaḥ* or *bahu-ramākaḥ* (he who has many girlfriends).

Amṛta—The word *jña* which means *jānāti* (one who knows) is formed by applying the *kṛt pratyaya [k]a* after the *dhātu jñā* by *īśoddhava-kirati-prīṇāti-gṝ-jñābhyaḥ kaḥ* (825). *Ā[p]* is then applied after the word *jña* in the feminine gender whereby we get *jñā* (a lady who knows). The *taddhita pratyaya ka* is then applied in the sense of the original word and *ā[p]* is also added. Thus the words *jñā* and *jñakā* are synonymous. Likewise the words *gopī* and *gopikā* are synonymous as are *vadhū* and *vadhukā.* In both these examples, *ā[p]* is applied after the *taddhita pratyaya ka.* The first three examples are examples when the *ananta* is a feminine *pratyaya,* but with the example *grāma-ṇikaḥ* Jīva Gosvāmī shows how *anantas* other than feminine *pratyayas* also become *vāmana.* The word *grāma-ṇī* (village leader) is formed by applying the *kṛt pratyaya [k]vi[p]* after the *dhātu ṇī[ñ] prāpaṇe* (1U, to lead) in the sense of *grāmaṁ nayati* (one who leads the village). The *taddhita pratyaya ka* is then applied in the sense of the original word. Thus the words *grāma-ṇīḥ* and *grāma-ṇikaḥ* are synonymous.

१०६१ । प्रत्ययस्थात्कात्पूर्वस्यारामस्येराम आपि, न तु स्वाद्यन्तादापि, क्षिपकादेश्च न ।

1061. pratyaya-sthāt kāt pūrvasyā-rāmasye-rāma āpi, na tu sv-ādy-antād āpi, kṣipakādeś ca na

pratyaya-sthāt—which is situated in a *pratyaya; kāt*—*ka-rāma; pūrvasya*—which comes before; *a-rāmasya*—of *a-rāma; i-rāmaḥ*—the replacement *i-rāma; āpi*—when *ā[p]* follows; *na*—not; *tu*—but; *sv-ādy-antāt*—after a word ending in a *sv-ādi; āpi*—when *ā[p]* is applied; *kṣipakā-ādeḥ*—of the words *kṣipakā* and so on; *ca*—and; *na*—not.

***A-rāma* which comes before a *ka-rāma* that is part of a *pratyaya* changes to *i-rāma* when *ā[p]* follows. But this does not happen when *ā[p]* is applied after a word ending in a *sv-ādi viṣṇubhakti.* The change also does not happen in the case of the words *kṣipakā* and so on.**

ṇakaḥ—kārikā, pācikā. prakārārthe kaḥ—jaṭilikā. pratyaya-sthād iti kim? śaknotīti śakā. na tv iti—bahu-parivrājakā kāśī. kṣipakādes tu—kṣipakā, dhruvakā, caṭakā, upatyakā, adhityakā, devadattakā. kṣipakādir ākṛti-gaṇaḥ.

VṚTTI—Examples with the *kṛt pratyaya [ṇ]aka* are *kārikā* (female doer; or definition in verse form; or learned explanation of a philosophical text) and *pācikā* (female cook).

➢ *kāraka* → (*ā[p]* is applied in the feminine by *sūtra* 1081) *kāraka* + *ā[p]* → (1061) *kārika* + *ā[p]* → (1053) *kārikā* → (87) *kārikā* + *s[u]* → (138) *kārikā* <1.1>.

➢ *pācaka* → (*ā[p]* is applied in the feminine by *sūtra* 1081) *pācaka* + *ā[p]* → (1061) *pācika* + *ā[p]* → (1053) *pācikā* → (87) *pācikā* + *s[u]* → (138) *pācikā* (female cook) <1.1>.

Why do we say *pratyaya-sthāt*? Consider *śakā* (a capable woman), which means *śaknoti.* An example of *na tu sv-ādy-antād āpi* is: *bahu-parivrājakā kāśī* (Kāśī which contains many *sannyāsīs*). As stated above, the change to *i-rāma* does not take place in the case of the words *kṣipakā* and so on. Thus we get *kṣipakā, dhruvakā, caṭakā, upatyakā, adhityakā, devadattakā,* and so on. The *kṣipakādis* are an *ākṛti-gaṇa.*

AMṚTA—*Kārikā* is formed by applying *[ṇ]aka* in *kartari prayoga* after the *dhātu [ḍu]kṛ[ñ]* (8U, to do, make) by *ṇaka-tṛlau* (819) and then applying *ā[p]. Pācikā* is formed in the same way. Jīva Gosvāmī gives *śakā* as a counter-example. *Śakā* is formed by applying the *kṛt pratyaya a[t]* after the *dhātu śak[ḷ] śaktau* (5P, to be able) by *pacāder at* (821) and then applying *ā[p].* Here the *ka-rāma* is part of the *prakṛti* not part of the *pratyaya.* Therefore *a-rāma* doesn't change to *i-rāma* even though *ā[p]* follows.

Regarding *bahu-parivrājakā,* the word *parivrājaka* is formed by applying *[ṇ]aka* and means *parivrajati* (one who wanders). In other words, a *parivrājaka* is a *sannyāsī.* So the *vigraha* of *bahu-parivrājakā* is *bahavaḥ parivrājakā yatra sā* (that in which there are many *sannyāsīs*).[362] Here, because another new word is formed by combination of the words in a *pītāmbara* compound, *ā[p]* is applied after the word *parivrājaka* which ends in a *sv-ādi viṣṇubhakti.*[363] Therefore *a-rāma* does not change to *i-rāma.*

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362 It should be understood that *bahu-parivrājakā* is feminine because it is an adjective of the feminine word *kāśī.*

363 E.g. when we have *bahavaḥ* <1.3> + *parivrājakāḥ* <1.3> + *ā[p], antaraṅga-sv-āder mahāhara eka-padatvārambhe* (601) is applied and then *a-i-dvayasya haro bhagavati* (1053) is applied and we get *bahu-parivrājakā.*

१०६२ । अथ तद्धिताः ।

1062. atha taddhitāḥ

atha—now (after describing the *taddhita-kāryas*); *taddhitāḥ*—the *taddhita pratyayas.*

From now on the *taddhita pratyayas* will be described.

vāsudevo 'yam.

VṚTTI—This is a *vāsudeva adhikāra.*

AMṚTA—This is a huge *adhikāra* which lasts up until the end of the chapter.

१०६३ । तत्र समासान्ताः ।

1063. tatra samāsāntāḥ

tatra—there, among the *taddhita pratyayas; samāsa-antāḥ*—those which are applied at the end of a compound.

Among the *taddhita pratyayas,* those which are applied at the end of a compound will now be described.

mahā-vibhur ayam.

VṚTTI—This is a *mahā-vibhu adhikāra.*

१०६४ । अरामः ।

1064. a-rāmaḥ

a-rāmaḥ—the *samāsānta taddhita pratyaya a-rāma.*

The word *a-rāmaḥ* is to be added in the subsequent *sūtras*.

prabhur ayam.

VṚTTI—This is a *prabhu adhikāra.*

१०६५ । ऋक्पथिपुरपः ।

1065. ṛk-pathi-pur-apaḥ

ṛk-pathi-pur-apaḥ—after the words *ṛc* (the *Ṛg-veda* or a sacred verse recited in praise of a deity), *pathin* (road, path), *pur* (city, town), and *ap* (water).

A-rāma* is applied at the end of the compound after the words *ṛc, pathin, pur,* and *ap.

a-rāmaḥ samāsāntaḥ syāt. ardham ṛcaḥ, puṁstvaṁ—ardha-rcaḥ. nāntasyeti saṁsāra-haraḥ—mathurā-pathaḥ. puraḥ kṛṣṇapuruṣe brahmaṇy abhidhānam — yadu-puram. trirāmyāṁ tu—dvi-purī tri-purī. apaḥ—vimalāpaṁ saraḥ.

VṚTTI—The words *a-rāmaḥ samāsāntaḥ syāt* are understood in this *sūtra.* Thus, when we have the *vigraha: ardham ṛcaḥ* (one half of a verse), *a-rāma* is applied, the masculine gender is used and we get *ardha-rcaḥ* (a half verse).

➢ *ardha-rc* → (1065) *ardha-rc + a* → *ardha-rca* → (87) *ardha-rca + s[u]* → (980, 93) *ardha-rcaḥ* (half a verse) <1.1>.

As regards *pathin,* the *saṁsāra* is deleted by *nāntasya* (1049) and we get *mathurā-pathaḥ* (the road to Mathurā).

➢ *mathurā-pathin* → (1065) *mathurā-pathin + a* → (1049) *mathurā-patha* → (87) *mathurā-patha + s[u]* → (93) *mathurā-pathaḥ* (the road to Mathurā) <1.1>

In a *kṛṣṇapuruṣa* compound, *pur* takes the neuter gender, and thus we get *yadu-puram* (the city of the Yadus). But in a *tri-rāmī* compound, it remains feminine and we get *dvi-purī* (the group of two cities) and *tri-purī* (the group of three cities).

➢ *yadu-pur* → (1065) *yadu-pur + a* → *yadu-pura* → (87) *yadu-pura + s[u]* → (157) *yadu-pura + am* → (94) *yadu-puram* (the city of the Yadus) <1.1>.

➢ *dvi-pur* → (1065) *dvi-pur + a* → *dvi-pura* → (*ī[p]* is applied in the feminine by *sūtra* 1090) *dvi-pura + ī[p]* → (1053) *dvi-purī* → (87) *dvi-purī + s[u]* → (138) *dvi-purī* (the group of two cities) <1.1>.

An example of *ap* is *vimalāpaṁ saraḥ* (the lake whose water is pure).

➢ *vimalāp* → (1065) *vimalāp + a* → *vimalāpa* → (87) *vimalāpa + s[u]* → (157) *vimalāpa + am* → (94) *vimalāpam* (that in which the water is pure) <1.1>

Saṁśodhinī—It should be understood that the *samāsānta pratyayas* such as *a-rāma, keśava a-rāma, as[i],* and *ka[p]* are *svārtha-pratyayas* and as such they do not change the meaning of the compound nor add any extra meaning.

Amṛta—The compound *ṛk-pathi-pur-apaḥ* is singular by *sarve 'pi rāmakṛṣṇā vibhāṣayaika-vad bhavanti* (976). When we have the *vigraha ardhaṁ ṛcaḥ* we make a *kṛṣṇapuruṣa* compound by *ardhaṁ sama-vibhāge vā* (*Bṛhat* 1717) and that compound takes on the masculine gender by *ardharcādayo brahmaṇi ca* (980). However due to the words *brahmaṇi ca* in that *sūtra* the compound can also take the neuter gender in which case we get *ardha-rcam* (half verse). *Mathurā-pathaḥ* is a *ṣaṣṭhī-kṛṣṇapuruṣa* for which the *vigraha* is *mathurāyāḥ panthā* (the road of [to] Mathurā). There is also a word *pura* which ends in *a-rāma* and expresses a city. *Yadu-puram* could have also been made with that word, but then we would get the unwanted form *yadu-pūḥ* when making the compound with the word *pur* which ends in a *viṣṇujana.* Therefore this rule is given to block the possibility of arriving at that unwanted form. The *vigraha* of *dvi-purī* is either *dve purau samāhṛte* (two cities taken together) or *dvayoḥ puroḥ samāhāraḥ* (the group of two cities). *Ī[p]* is applied here by *trirāmyā īp* (1090). Likewise with *tri-purī.* The *vigraha* of *vimalāpam* is *vimalā āpo yasmin* (that in which the water is pure). This example is made with a *pītāmbara* compound in order to remove the possible misconception that "this *sūtra* only applies in the case of *kṛṣṇapuruṣa* compounds." The word *saraḥ* is also given to make it clear that *vimalāpam* is a *pītāmbara* compound.

१०६६ । निःश्वोभ्यां श्रेयसः ।

1066. niḥ-śvobhyāṁ śreyasaḥ

niḥ-śvobhyām—which comes after the *avyayas nir* and *śvas; śreyasaḥ*—after the word *śreyas* (good, good fortune).

A-rāma* is applied at the end of the compound after the word *śreyas* which comes after *nir* or *śvas.

niḥśreyasaṁ, śvaḥ-śreyasam. iti sāmānya-samāsāntāḥ

Vṛtti—Thus we get *niḥśreyasam* (the ultimate good: liberation) and *śvaḥ-śreyasam* (tomorrow's good: future good fortune). Thus ends the section dealing with the *a-rāmas* that are applied at the end of a compound in general.

Amṛta—According to Kṣīrasvāmī, *niḥśreyasam* means *kaivalyam* (liberation), and the *vigraha* is: *niścitaṁ śreyo yatra* (that in which the good fortune is certain).

Kṣīrasvāmī says that the *vigraha* of *śvaḥ-śreyasam* is *śvaḥ āgāmi śreyaḥ atra* (that in which there is upcoming (*śvas* = *āgāmin*) good fortune).

Saṁśodhinī—Commenting on the equivalent Pāṇinian *sūtra* (*Aṣṭādhyāyī* 5.4.77), *Siddhānta-kaumudī* says that the *vigraha* of *niḥśreyasam* is simply *niścitaṁ śreyaḥ* (certain good fortune). Thus Kṣīrasvāmī takes *niḥśreyasam* as a *pītāmbara* compound whereas *Siddhānta-kaumudī* takes it as a *karmadhāraya* compound. In the *Bhāgavatam* it is most often used in the sense explained by *Siddhānta-kaumudī.*

१०६७ । कृष्णपुरुषे ।
1067. kṛṣṇapuruṣe

kṛṣṇapuruṣe—in a *kṛṣṇapuruṣa* compound.

The word *kṛṣṇapuruṣe* is to be added in the next *sūtras*.

prabhur ayam.

Vṛtti—This is a *prabhu adhikāra.*

१०६८ । वर्षादीर्घसङ्ख्यातसर्वपुण्यैकदेशाव्ययसङ्ख्याभ्यो रात्रेः ।
1068. varṣā-dīrgha-saṅkhyāta-sarva-puṇyaika-deśāvyaya-saṅkhyābhyo rātreḥ

varṣā-dīrgha-saṅkhyāta-sarva-puṇya-eka-deśa-avyaya-saṅkhyābhyaḥ—which comes after the words *varṣā* (rainy season), *dīrgha* (long), *saṅkhyāta* (counted), *sarva* (all), and *puṇya* (auspicious) or after a word expressing one part [of the night], after an *avyaya,* or after a numeral; *rātreḥ*—after the word *rātri* (night).

In a *kṛṣṇapuruṣa* compound, *a-rāma* is applied at the end of a compound after the word *rātri* which comes after words *varṣā, dīrgha, saṅkhyāta, sarva,* and *puṇya* or after a word expressing one part [of the night], after an *avyaya,* or after a numeral.

varṣā-rātraḥ. eka-deśād ayas tad-viśeṣāḥ. pūrva-rātraḥ nīrātraḥ pañca-rātraḥ. rātrāhnāhāḥ puṁsy eva. a-rāmo nivṛttaḥ.

Vṛtti—Thus we get *varṣā-rātraḥ* (a night of the rainy season). Compounds ending in *rātra, ahna,* or *aha* are declined in the masculine gender by *rātrāhnāhāḥ puṁsi* (979).[364]

➢ *varṣā-rātri* → (1068) *varṣā-rātri + a* → (1053) *varṣā-rātra* → (87) *varṣā-rātra + s[u]* → (978, 93) *varṣā-rātraḥ* (a night of the rainy season) <1.1>.

Similarly, we get *pūrva-rātraḥ* (the first part of the night), *nīrātraḥ* (one who has gone away from the nights), *pañca-rātraḥ* (five nights taken together). The *adhikāra a-rāmaḥ* (1064) ends here.

Amṛta—The *vigraha* of *varṣā-rātraḥ* is *varṣāṇāṁ rātriḥ* (a night of the rainy season). In the case of *dīrgha-rātraḥ* and so on, the *vigraha* is *dīrghā cāsau rātriś ca* (it is long, and it is a night) and so on and the *samāsa* takes place by *viśeṣaṇaṁ tulyādhikaraṇena* (920). Thus we get *dīrgha-rātraḥ* (a long night), *saṅkhyāta-rātraḥ* (a counted night), *sarva-rātraḥ* (the whole night), and *puṇya-rātraḥ* (an auspicious night). *Pūrva-rātraḥ* is a *kṛṣṇapuruṣa* compound formed by *pūrvāparādharottarādīny avayavinaika-dravyatve* (*Bṛhat* 1716). Its *vigraha* is *pūrvaṁ rātreḥ* (the first part of the night). Likewise we get *apara-rātraḥ* (the last part of the night), *uttara-rātraḥ,* (the last part of the night), *paścima-rātraḥ* (the last part of the night), *madhya-rātraḥ* (the middle part of the night, midnight), *śeṣa-rātraḥ* (the last part of the night), and so on. *Nīrātraḥ* is a *kṛṣṇapuruṣa* compound formed by *nir-ādayaḥ pañcamyā* (962). Its *vigraha* is *nirgato rātribhyaḥ* (one who has gone away from the nights). *Ro re lopyaḥ, pūrvaś ca trivikramaḥ* (86) is applied here. *Pañca-rātraḥ* is a *trirāmī* compound whose *vigraha* is *pañca rātrayaḥ samāhṛtāḥ* (five nights taken together).

१०६९ । टित्केशवः , ट्णिन्माधव इति ।

1069. ṭit keśavaḥ, ṭ-ṇin mādhava iti

ṭ-it—that which has the indicatory letter *ṭ; keśavaḥ*—called *keśava; ṭ-ṇ-it*—that which has the indicatory letters *ṭ* and *ṇ; mādhavaḥ*—called *mādhava; iti*—thus.

A *pratyaya* that has the indicatory letter *ṭ* is called *keśava,* and a *pratyaya* that has the indicatory letters *ṭ* and *ṇ* is called *mādhava.*

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364 The word *rātri* is actually feminine, but when *a-rāma* is applied by the current *sūtra* the compound takes the masculine gender by *sūtra* 979.

१०७० । अथ केशवारामः ।

1070. atha keśavā-rāmaḥ

atha—now; *keśava-a-rāmaḥ*—the *samāsānta taddhita pratyaya keśava a-rāma.*

Now the word *keśavā-rāmaḥ* is to be added in the subsequent *sūtras*.

prabhur ayam. ayam evā-rāmaḥ.

VṚTTI—This is a *prabhu adhikāra.*

१०७१ । राजाहःसखिभ्यः, न तु राज्ञ्याः ।

1071. rājāhaḥ-sakhibhyaḥ, na tu rājñyāḥ

rājan-ahan-sakhibhyaḥ—after the words *rājan* (king), *ahan* (day), and *sakhi* (friend); *na*—not; *tu*—but; *rājñyāḥ*—after the word *rājñī* (queen).

In a *kṛṣṇapuruṣa* compound, *keśava a-rāma* is applied at the end of the compound after the words *rājan, ahan,* and *sakhi.* But *keśava a-rāma* is not applied after the word *rājñī.*[365]

keśavā-rāmaḥ syāt. yadu-rājaḥ. rājānam atikrāntā ati-rājī. yadu-rājñī. ahnaṣ ṭa-kheti dvy-ahaḥ. kṛṣṇa-sakhaḥ, ati-sakhī.

VṚTTI—The words *keśavā-rāmaḥ syāt* are understood in this *sūtra.* Thus we get *yadu-rājaḥ* (king of the Yadus).

➢ *yadu-rājan* → (1071) *yadu-rājan + [ṭ]a* → (1049) *yadu-rāja* → (87) *yadu-rāja + s[u]* → (93) *yadu-rājaḥ* (king of the Yadus) <1.1>.

In the feminine we get *ati-rājī* for which the *vigraha* is *rājānam atikrāntā* (a lady who has surpassed a king). But *keśava a-rāma* is not applied after *rājñī.* Thus we get *yadu-rājñī* (queen of the Yadus).

Regarding *ahan,* in accordance with *ahnaṣ ṭa-kha-rāmayor eva* (1050) we get *dvy-ahaḥ* (a group of two days).

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365 *Rājñī* is the feminine form of *rājan. Ī[p]* is applied after *rājan* in the feminine and the *a* of the *an* portion is deleted by *va-ma-sat-saṅga-hīnasyāno '-rāma-haro bhagavati* (170).

➢ *dvy-ahan* → (1071) *dvy-ahan + [ṭ]a* → (1050) *dvy-aha* → (87) *dvy-aha + s[u]* → (978, 93) *dvy-ahaḥ* (a group of two days) <1.1>.

Examples of *sakhi* are *kṛṣṇa-sakhaḥ* (friend of Kṛṣṇa) in the masculine and *ati-sakhī* (a lady who has surpassed a friend) in the feminine.

➢ *kṛṣṇa-sakhi* → (1071) *kṛṣṇa-sakhi + [ṭ]a* → (1053) *kṛṣṇa-sakha* → (87) *kṛṣṇa-sakha + s[u]* → (93) *kṛṣṇa-sakhaḥ* (friend of Kṛṣṇa) <1.1>.

Amṛta—*Yadu-rājaḥ* is a *ṣaṣṭhī-kṛṣṇapuruṣa* compound for which the *vigraha* is *yadūnāṁ rājā* (king of the Yadus). *Ati-rājī* is a *kṛṣṇapuruṣa* compound formed by *aty-ādayo dvitīyayā* (959). *Ī[p]* is applied in the feminine due to the future *sūtra aṇ-keśava-gaurādibhyaḥ* (1087). *Dvy-ahaḥ* is a *trirāmī* compound for which the *vigraha* is *dvayor ahnoḥ samāhāraḥ* (a group of two days). The *saṁsāra* of *ahan* is deleted by *ahnaṣ ṭa-kha-rāmayor eva* (1050). The feminine gender would have applied here since a *trirāmī* compound is feminine by *a-rāmāntā trirāmī lakṣmīḥ* (935), but the masculine gender is used here instead by *rātrāhnāhāḥ puṁsi* (979). The *vigraha* of *kṛṣṇa-sakhaḥ* is *kṛṣṇasya sakhā* (friend of Kṛṣṇa) and the *vigraha* of *ati-sakhī* is *atikrāntā sakhāyam* (a lady who has surpassed a friend).

Saṁśodhinī—The words *dvy-aha* and so on that are formed by applying *keśava a-rāma* after *ahan* by the current *sūtra* are often used in the masculine second case singular by *kālādhvanor atyanta-vyāptau dvitīyā* (674). An example of this is: *saptāham asya kara-padma-tale 'py avātsīt* "Govardhana resided on the Lord's lotus palm for seven days" (*Bṛhad-bhāgavatāmṛta* 1.1.7).

१०७२ । रामकृष्णे धेन्वनडुहौ स्त्रीपुंसादयश्च ।

1072. rāmakṛṣṇe dhenv-anaḍuhau strī-puṁsādayaś ca

rāmakṛṣṇe—in a *rāmakṛṣṇa* compound; *dhenv-anaḍuhau*—the compound *dhenv-anaḍuha* (a cow and a bull); *strī-puṁsa-ādayaḥ*—the compounds *strī-puṁsa* (a woman and a man) and so on; *ca*—and.

***Dhenv-anaḍuha* and the compounds *strī-puṁsa* and so on are irregularly formed by applying *keśava a-rāma* at the end of the *rāmakṛṣṇa* compound.**

sādhavaḥ. ādi-grahaṇāt—ṛg-yajuṣaṁ, ṛk-sāme akṣi-bhruvaṁ, dāra-gavaṁ, ūrv-aṣṭhīvaṁ, pad-aṣṭhīvaṁ, naktan-divaṁ, aho-rātrau, rātrin-divam, ahar-divaṁ tu pratidivam ity arthaḥ.

VṚTTI—The word *sādhavaḥ* (are proper) is understood in this *sūtra.*

➢ *dhenv-anaḍuh* → (1072) *dhenv-anaḍuh + [ṭ]a* → *dhenv-anaḍuha* → (87) *dhenv-anaḍuha + au* → (49) *dhenv-anaḍuhau* (a cow and a bull) <masculine 1.2>.

➢ *strī-puṁs* → (1072) *strī-puṁs + [ṭ]a* → *strī-puṁsa* → (87) *strī-puṁsa + au* → (49) *strī-puṁsau* (a woman and a man) <masculine 1.2>.

Due to the word *ādi,* we also get *ṛg-yajuṣam* (the *Ṛg-veda* and the *Yajur-veda*), *ṛk-sāme* (the *Ṛg-veda* and the *Sāma-veda*), *akṣi-bhruvam* (the eyes and the eyebrows), *dāra-gavam* (the wife and the cows), *ūrv-aṣṭhīvam* (the thighs and the knees), *pad-aṣṭhīvam* (the feet and the knees), *naktan-divam* (at night and at daytime), *aho-rātrau* (day and night), *rātrin-divam* (at night and at daytime), and *ahar-divam* which means *pratidivam* (every day, day by day).

AMṚTA—*Dhenv-anaḍuhau* <masculine 1.2> is an *itaretara* compound for which the *vigraha* is *dhenuś ca anaḍvān ca* (a cow and a bull). The *samāhāra* compound *dheṇv-anaḍuham* (a cow and a bull) <neuter 1.1> is also possible by *ha-ṣa-da-ca-vargebhyaḥ samāhāre* (*Bṛhat* 2177). *Strī-puṁsau* <masculine 1.2> is an *itaretara* compound for which the *vigraha* is *strī ca pumāṁś ca* (a woman and a man). If the desire was to make a *ṣaṣṭhī-samāsa* for which the *vigraha* is *striyāḥ pumān* (a man who belongs to a woman) then we wouldn't be able to apply *keśava a-rāma* at the end of the compound and we would just get *strī-pumān* (a man who belongs to a woman).

Ṛg-yajuṣam is a *samāhāra* compound formed by *virodhinām adravyānāṁ vā* (975). *Ṛk-sāme* on the other hand is made as an *itaretara* compound since making a *samāhāra* compound is forbidden by *na dadhi-paya-ādīnām* (*Bṛhat* 1810). *Akṣi-bhruvam* is a *samāhāra* compound formed by *prāṇy-aṅgānām* (974). *Dāra-gavam* is also a *samāhāra* compound since the *gavāśvādis* are an *ākṛti-gaṇa* (*Bṛhat* 1803). Here the *o* of *go* becomes *ava* by *gor or avaḥ* (*Bṛhat* 1973) and the *a* of *ava* gets deleted by *a-i-dvayasya haro bhagavati* (1053).

Ūrv-aṣṭhīvam is a *samāhāra* compound formed by *prāṇy-aṅgānām* (974). The *vigraha* is *ūrū ca aṣṭhīvantau ca* (the thighs and knees) and the irregularity is the deletion of the *saṁsāra.* Likewise the *vigraha* of *pad-aṣṭhīvam* is *pādau ca aṣṭhīvantau ca* (the feet and knees) and the irregularities are the deletion of the *saṁsāra* and the substitution of *pad* for *pāda. Naktan-divam* is a *samāhāra* compound formed by *virodhinām adravyānāṁ vā* (975). The *vigraha* is *naktaṁ ca divā ca* (at night and at daytime). Here the *avyayas naktam* and

divā have a *saptamī* meaning (e.g. *rātrau* and *divi*). The *samāsa* of these two *avyayas* is also an irregularity since no such *samāsa* was ordained anywhere before. *Aho-rātrau* is made as an *itaretara* compound since making a *samāhāra* compound is forbidden by *na dadhi-paya-ādīnām* (*Bṛhat* 1810). The *vigraha* is *ahaś ca rātriś ca* (day and night) and the *i* of *rātri* gets deleted by *a-i-dvayasya haro bhagavati* (1053). The masculine gender is used here by *rātrāhnāhāḥ puṁsi* (979). The *vigraha* of *rātrin-divam* is *rātrau ca divā ca* (at night and at daytime). Here the irregularity is the insertion of the *m[um]. Ahar-divam* is an *itaretara-dvandva* for which the *vigraha* is *ahani ca divā ca* (day after day, e.g. everyday). The singular is used here by *sarve 'pi rāmakṛṣṇā vibhāṣayaika-vad bhavanti* (976).

Someone might wonder, "A word is employed only to convey a meaning. When the meaning is already conveyed by using just one of the synonyms, it is not appropriate to use the second synonym. So why in one compound have we used the two synonyms *ahan* and *divā* which both mean "day"?" The answer is that the repetition has been done here in the sense of *vīpsā* (*sūtra* 1037). The employment of a word whose meaning has already been conveyed is not forbidden when it comes to expressing *vīpsā,* but *dvandva* compounds usually cannot be made in the sense of *vīpsā.* Hence that is an irregularity here.[366] The neuter gender is used in *ahar-divam* since the word *divā* is an *avyaya.*

१०७३ । अव्ययीभावे समनुप्रतिभ्योऽक्ष्णः ।

1073. avyayī-bhāve sam-anu-pratibhyo 'kṣṇaḥ

avyayī-bhāve—in an *avyayī-bhāva* compound; *sam-anu-pratibhyaḥ*—which comes after *sam, anu,* or *prati; akṣṇaḥ*—after the word *akṣi* (eye).

In an *avyayī-bhāva* compound *keśava a-rāma* is applied at the end of the compound after the word *akṣi* which comes after *sam, anu,* or *prati.*

sam-akṣaṁ anv-akṣaṁ praty-akṣam. kṛte 'vyayī-bhāve nipātyate—akṣṇaḥ paraṁ paro-'kṣam.

Vṛtti—Thus we get *sam-akṣam* (before the eyes, visible), *anv-akṣam* (afterwards), and *praty-akṣam* (before the eyes, visible):

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366 Usually when *vīpsā* is to be expressed the same word is repeated twice as in *ahani ahani* (every day). Thus it is a further irregularity here that the repetition is done with a synonym instead such that we get *ahani divā.*

➢ *sam-akṣi* → (1073) *sam-akṣi + [ṭ]a* → (1053) *sam-akṣa* → (87) *sam-akṣa + s[u]* → (981, 157) *sam-akṣa + am* → (94) *sam-akṣam* (before the eyes, visible) <1.1>.

When an *avyayī-bhāva* compound is made from the *vigraha akṣṇaḥ param* (beyond the eyes, invisible, unintelligible) by irregular formation we get *paro-'kṣam.*

Amṛta—The *vigraha* of *sam-akṣam* is either *akṣṇoḥ samīpam* (near the eyes, i.e. before the eyes) or *akṣṇā saṅgatam* (in contact with the eyes). Since the use of *sam* in an *avyayī-bhāva* compound isn't specifically ordained anywhere, such a compound must be taken as a *tiṣṭhad-gv-ādi* (*Bṛhat* 1855). The *vigraha* of *anv-akṣam* is either *akṣṇoḥ samīpam* (near the eyes, i.e. before the eyes), *akṣṇor yogyam* (equal to the eyes), or *akṣṇoḥ paścāt* (after the eyes, i.e. afterwards). The compounding takes place here either by *anur yasya samīpam āha* (984) or *paścād-yogyayoḥ* (983). The *vigraha* of *praty-akṣam* is *akṣṇoḥ prati abhimukham,* "turned towards the eyes (*prati* = *abhimukham*)." Here compounding is done by *abhi-pratī lakṣaṇenābhimukhye* (985). The irregularity in *paro-'kṣam* is that the *a-rāma* of *para* is replaced by *o-rāma.*[367]

१०७४ । पीताम्बरे ।

1074. pītāmbare

pītāmbare—in a *pītāmbara* compound.

The word *pītāmbare* is to be added in the subsequent *sūtras*.

vibhur ayam.

Vṛtti—This is a *vibhu adhikāra.*

१०७५ । स्वाङ्गाभ्यामक्षिसक्थिभ्याम् ।

1075. svāṅgābhyām akṣi-sakthibhyām

sva-aṅgābhyām—which are limbs in the strict (not metaphorical) sense; *akṣi-sakthibhyām*—after the words *akṣi* (eye) and *sakthi* (thigh).

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367 When the *a-rāma* of *para* is replaced by *o-rāma,* the *a-rāma* of *akṣi* gets deteted by *e-obhyām asya haro viṣṇupadānte* (56).

In a *pītāmbara* compound, *keśava a-rāma* is applied at the end of the compound after the words *akṣi* and *sakthi,* provided they are limbs in the strict sense.

kamalākṣaḥ, kamalākṣī, dīrgha-sakthaḥ. asvāṅgatve tu—dīrgha-sakthi śakaṭam, sthūlākṣir ikṣuḥ. adravaṁ mūrtimad avikāra-jaṁ prāṇy-aṅgaṁ svāṅgam.

VṚTTI—Thus we get *kamalākṣaḥ* (a man whose eyes are like lotuses), *kamalākṣī* (a woman whose eyes are like lotuses), and *dīrgha-sakthaḥ* (a man whose thighs are long).

➢ *kamalākṣi* → (1075) *kamalākṣi* + *[ṭ]a* → (1053) *kamalākṣa* → (87) *kamalākṣa* + *s[u]* → (93) *kamalākṣaḥ* (a man whose eyes are like lotuses) <1.1>.

➢ *dīrgha-sakthi* → (1075) *dīrgha-sakthi* + *[ṭ]a* → (1053) *dīrgha-saktha* → (87) *dīrgha-saktha* + *s[u]* → (93) *dīrgha-sakthaḥ* (a man whose thighs are long) <1.1>.

But when we are dealing with that which is not a limb in the strict sense, we get *dīrgha-sakthi śakaṭam* (the cart whose thighs, i.e. poles, are long) and *sthūlākṣir ikṣuḥ* (the sugarcane whose eyes, i.e. knots in the cane, are big).[368] A *svāṅga* (limb in the strict sense) is a *prāṇy-aṅga* (limb of a breathing creature) which is non-fluid (*adrava*), having a perceptible material form (*mūrtimat*), and not the result of a transformation (*avikāra-ja*).[369]

AMṚTA—The *vigraha* of *kamalākṣaḥ* is *kamale iva akṣiṇī yasya* (whose two eyes are like two lotuses). Regarding *kamalākṣī,* due to the indicatory letter *ṭ, ī[p]* is applied in the feminine by *aṇ-keśava-gaurādibhyaḥ* (1087).

The *vigraha* of *dīrgha-sakthaḥ* is *dīrghaṁ sakthi yasya* (whose thigh is long). *Sakthi* means *ūru* (thigh). *Keśava a-rāma* is not applied after *akṣi* and *sakthi* in any kind of compound except the *pītāmbara* compound. Thus we get *sundarākṣi* (a beautiful eye), *sthūla-sakthi* (a fat thigh), and so on.

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368 Here the *akṣi* and *sakthi* aren't limbs in the strict sense because neither the cart nor the sugarcane is a breathing creature. Thus the conditions mentioned in the definition of *svāṅga* in the next sentence aren't met.

369 Thus *rakta* (blood) cannot be accepted as *svāṅga* because it is fluid, *buddhi* (intelligence) cannot be accepted as *svāṅga* because it doesn't have a perceptible material form, and *śotha* (a tumour) cannot be accepted as a *svāṅga* because it is the result of a transformation.

१०७६ । नाभेः संज्ञायामरामः, प्रादेर्नासिकाया नस्च ।

1076. nābheḥ saṁjñāyām a-rāmaḥ, prāder nāsikāyā nas ca

nābheḥ—after the word *nābhi* (navel); *saṁjñāyām*—when a name is understood; *a-rāmaḥ*—the *samāsānta taddhita pratyaya a-rāma; pra-ādeḥ*—after *pra* and so on; *nāsikāyāḥ*—of the word *nāsikā* (nose); *nas*—the replacement *nas; ca*—also.

In a *pītāmbara* compound *a-rāma* is applied at the end of the compound after the word *nābhi* when a name is understood and also after the word *nāsikā* that comes after *pra* and so on. *Nasikā* then becomes *nas.*

padma-nābhaḥ. ūrṇa-nābhir ity eke. pra-ṇasaṁ un-nasaṁ mukham.

VṚTTI—Thus we get *padma-nābhaḥ* (He in whose navel there is a lotus / He whose navel is like a lotus, name of Viṣṇu / Kṛṣṇa). Some make *ūrṇa-nābhiḥ* (that in whose navel there is threads, generic name for a spider).

➢ *padma-nābhi* → (1076) *padma-nābhi + a* → (1053) *padma-nābha* → (87) *padma-nābha + s[u]* → (93) *padma-nābhaḥ* (He in whose navel there is a lotus / He whose navel is like a lotus, name of Viṣṇu / Kṛṣṇa) <1.1>.

Examples of the second part of the *sūtra* are *pra-ṇasaṁ mukham* (a face on which the nose is prominent) and *un-nasaṁ mukham* (a face on which the nose is raised).

AMṚTA—The *vigraha* of *padmanābhaḥ* is either *padmaṁ nābhau yasya* (in whose navel there is a lotus) or *padmam iva nābhir yasya* (whose navel is like a lotus). Padmanābha is a name of Viṣṇu. Likewise, when we have the *vigraha ūrṇās tantavo nābhau yasya* (in whose navel there is threads (*ūrṇāḥ = tantavaḥ*)), we get *ūrṇa-nābhaḥ* which denotes a particular kind of insect. But some grammarians do not support the idea that *a-rāma* is applied after the word *nābhi* in all cases when a name is understood. Thus Jīva Gosvāmī says "Some make *ūrṇa-nābhiḥ.*" The *vigraha* of *pra-ṇasam* is *pragatā nāsikā yatra* (on which the nose is prominent), and the *vigraha* of *un-nasam* is *unnatā nāsikā yatra* (on which the nose is raised). The change to *ṇ* in *pra-ṇasam* takes place by *prāder nasaḥ* (*Bṛhat* 1991).

१०७७ । नञ्सुदुर्भ्यः प्रजाया असिरल्पाच्च मेधायाः ।

1077. nañ-su-durbhyaḥ prajāyā asir alpāc ca medhāyāḥ

nañ-su-durbhyaḥ—which comes after *na[ñ], su,* or *dur; prajāyāḥ*—after the word *prajā* (offspring, children, subjects of a king); *asiḥ*—the *samāsānta taddhita pratyaya as[i]; alpāt*—which comes after the word *alpa* (little, small); *ca*—also; *medhāyāḥ*—after the word *medhā* (intelligence).

In a *pītāmbara* compound, *as[i]* is applied at the end of the compound after the word *prajā* which comes after *na[ñ], su,* or *dur* and after the word *medhā* which comes are *na[ñ], su, dur,* or *alpa.*

aprajāḥ su-prajāḥ. alpa-medhāḥ amedhāḥ.

VṚTTI—Thus we get *aprajāḥ* (one who has no offspring), *su-prajāḥ* (one who has nice children), *alpa-medhāḥ* (one who has little intelligence), and *amedhāḥ* (one who has no intelligence).

➢ *aprajā* → (1077) *aprajā + as[i]* → (1053) *aprajas* → (87) *aprajas + s[u]* → (187) *aprajās + s[u]* → (138) *aprajās* → (93) *aprajāḥ* (one who has no offspring) <1.1>.

➢ *alpa-medhā* → (1077) *alpa-medhā + as[i]* → (1053) *alpa-medhas* → (87) *alpa-medhas + s[u]* → (187) *alpa-medhās + s[u]* → (138) *alpa-medhās* → (93) *alpa-medhāḥ* (one who has little intelligence) <1.1>.

AMṚTA—The *vigraha* of *aprajāḥ* is *na vidyante prajāḥ yasya* (whose offspring don't exist). Similarly the *vigraha* of *su-prajāḥ* is *śobhanāḥ prajā yasya* (whose children are nice). When we have the *vigraha duṣṭāḥ prajā yasya* (whose children are wicked), we get *duṣ-prajāḥ.* The *vigraha* of *alpa-medhāḥ* is *alpā medhā yasya* (whose intelligence is small). Likewise we get *su-medhāḥ* (one whose intelligence is good) and *dur-medhāḥ* (one whose intelligence is bad).

SAṀŚODHINĪ—Often *alpa-medhas* and the like are used in the plural, as in *dṛṣṭvā puṁso 'lpa-medhasaḥ* (*Bhāgavatam* 1.3.21) and *yajanti hi su-medhasaḥ* (*Bhāgavatam* 11.5.32)

१०७८ । ऋरामगोपीसर्पिरादिभ्यः कप्।

1078. ṛ-rāma-gopī-sarpir-ādibhyaḥ kap

ṛ-rāma-gopī-sarpis-ādibhyaḥ—after words which end in *ṛ-rāma,* after *gopīs* (feminine words ending in ī or ū), and after the words *sarpis* (ghee) and so on; *kap*—the *samāsānta taddhita pratyaya ka[p].*

In a *pītāmbara* compound, *ka[p]* is applied at the end of the compound after words which end in *ṛ-rāma,* after *gopīs,* and after *sarpis* and so on.

ṛ-rāmāt—nanda-pitṛkaḥ. gopī-saṁjñatvāt sa-gopīkaḥ sa-gopa-vadhūkaḥ. priya-sarpiṣkaḥ śrīvatsoraskaḥ muktopānatkaḥ. evaṁ dadhi-madhu-śālayaḥ.

VṚTTI—An example when *ka[p]* is applied after a word ending in *ṛ-rāma* is *nanda-pitṛkaḥ* (He whose father in Nanda Mahārāja). Examples of *ka[p]* applied after *gopīs* are *sa-gopīkaḥ* (accompanied by *gopīs*) and *sa-gopa-vadhūkaḥ* (accompanied by cowherd girls). Examples of *sarpis* and so on are *priya-sarpiṣkaḥ* (one for whom ghee is dear), *śrīvatsoraskaḥ* (one on whose chest there is the mark of *śrīvatsa*), and *muktopānatkaḥ* (he by whom the shoe is untied). Likewise with the words *dadhi* (yogurt), *madhu* (honey), and *śāli* (a particular kind of rice).

➢ *nanda-pitṛ* → (1078) *nanda-pitṛ* + *ka[p]* → *nanda-pitṛka* → (87) *nanda-pitṛka* + *s[u]* → (93) *nanda-pitṛkaḥ* (He whose father is Nanda Mahārāja) <1.1>.

AMṚTA—The *vigraha* of *nanda-pitṛkaḥ* is *nandaḥ pitā yasya* (whose father is Nanda Mahārāja). The *vigraha* of *sa-gopīkaḥ* is *gopyā saha vartamānaḥ* (existing along with a *gopī*). This *pītāmbara* compound is made by *saha-śabdas tṛtīyāntenaika-kriyā-yoge* (968) and *saha* is replaced by *sa.* Likewise with *sa-gopa-vadhūkaḥ.* Other examples are *bahu-tantrīkaḥ* (that which has many strings i.e. a musical instrument), *bahu-strīkaḥ* (one who has a lot of women), and so on. The *vigraha* of *priya-sarpiṣkaḥ* is *priyaṁ sarpir yasya* (for whom ghee is dear) and the *vigraha* of *śrīvatsoraskaḥ* is *śrīvatsaḥ śveta-romāvaliḥ urasi yasya* (on whose chest is a series of white hairs known as *śrīvatsa*). The changes to *ṣ* and *s* in these two examples takes place by *īśvarā-rāmābhyaṁ pāśa-kalpa-keṣv anavyayasya* (*Bṛhat* 1998). The *vigraha* of *muktopānatkaḥ* is *muktā upānat pādukā yena* (by whom the shoe (*upānah* = *pādukā*) is untied). Examples with *dadhi, madhu,* and *śāli* are *priya-dadhikaḥ* (one for whom yogurt is dear), *pīta-madhukaḥ* (one by whom honey wine is drunk), and *bhukta-śālikaḥ* (one by whom *śāli* rice is eaten).

१०७९ । असमासान्तविधेर्वा ।

1079. asamāsānta-vidher vā

a-samāsa-anta-vidheḥ—a word for which there is no rule ordaining a *samāsānta pratyaya; vā*—optionally.

In a *pītāmbara* compound, *ka[p]* is optionally applied at the end of the compound after any word which doesn't already end in a *samāsānta pratyaya.*

bahu-ramākaḥ bahu-ramaḥ, dṛṣṭa-śārṅgī dṛṣṭa-śārṅgikaḥ. samāsānta-vidhes tu kamalākṣaḥ. uktāḥ samāsāntāḥ.

Vṛtti—Thus we get *bahu-ramākaḥ* or *bahu-ramaḥ* (one who has many girlfriends, name of Kṛṣṇa) and *dṛṣṭa-śārṅgī* or *dṛṣṭa-śārṅgikaḥ* (one by whom Śārṅgī has been seen, i.e. one who has seen Kṛṣṇa, the holder of the *śārṅga* bow).

➢ *bahu-ramā* → (two options by 1079):

1) (*ka[p]* is applied, and the change to *vāmana* is averted by 1060) *bahu-ramā + ka[p]* → *bahu-ramāka* → (87) *bahu-ramāka + s[u]* → (93) *bahu-ramākaḥ* (one who has many girlfriends) <1.1>.

2) (*ka[p]* is not applied, *ā[p]* becomes *vāmana* by 939 since it is situated at the end of the compound and the word *ramā* is not the main thing) *bahu-rama* → *bahu-rama* → (87) *bahu-rama + s[u]* → (93) *bahu-ramaḥ* (one who has many girlfriends) <1.1>.

➢ *dṛṣṭa-śārṅgin* → (two options by 1079):

1) (*ka[p]* is applied) *dṛṣṭa-śārṅgin + ka[p]* → (179, 190) *dṛṣṭa-śārṅgika* → (87) *dṛṣṭa-śārṅgika + s[u]* → (93) *dṛṣṭa-śārṅgikaḥ* (one by whom Śārṅgī has been seen) <1.1>.

2) (*ka[p]* is not applied, 87) *dṛṣṭa-śārṅgin + s[u]* → (196) *dṛṣṭa-śārṅgīn + s[u]* → (138) *dṛṣṭa-śārṅgīn* → (190) *dṛṣṭa-śārṅgī* (one by whom Śārṅgī has been seen) <1.1>.

But *ka[p]* cannot be applied after a word for which there is a rule ordaining a *samāsānta pratyaya.* Thus we only get *kamalākṣaḥ* (*vṛtti* 1075).

The *adhikāra samāsāntāḥ* (1063) ends here.

Saṁśodhinī—Whereas *ka[p]* was mandatory after *pītāmbara* compounds ending in *ṛ-rāma,* a *gopī,* or *sarpis* and so on, *ka[p]* is only optional after all other *pītāmbara* compounds. An example with a *pītāmbara* which ends in a *viṣṇujana* is *sa-pariṣatkaḥ* (with the associates) or *sa-pariṣat* (with the associates). Often times this option for *ka[p]* is exercised by commentators and other writers simply to clarify that a compound is a *pītāmbara* and not a *śyāmarāma.*

Amṛta—Regarding *bahu-ramākaḥ,* when we have the *vigraha bahavo ramā yasya* (he who has many girlfriends) *ka[p]* is applied and the change to *vāmana* is averted by *na tu kapi* (1060). But *bahu-ramakaḥ* is also possible

by *āpaḥ kapi vā* (1060). Regarding *bahu-ramaḥ,* in the case that *ka[p]* is not applied, the change to *vāmana* is done by *gor īpa āpa* (939). The *vigraha* of *dṛṣṭa-śārṅgī* and so on is *dṛṣṭaḥ śārṅgī yena* (one by whom Śārṅgī was seen).

१०८० । नाम्नो लक्ष्म्याम् ।

1080. nāmno lakṣmyām

nāmnaḥ—after a *nāma; lakṣmyām*—in the feminine gender.

The words *nāmnaḥ* and *lakṣmyām* are to be added in the subsequent *sūtras*.

mahā-vibhur ayam. lakṣmī-prakaraṇam idaṁ na prācīnās taddhite paṭhanti. vayaṁ tu nāma-maya-pratyaya-sādṛśyāt paṭhitavantaḥ.

VṚTTI—This is a *mahā-vibhu adhikāra.* In their *taddhita-prakaraṇas,* the earlier grammarians did not include this section on feminine *pratyayas.* But we have included this section in our *taddhita-prakaraṇa* because feminine *pratyayas* are similar to *nāma-maya pratyayas.*

AMṚTA—The earlier grammarians didn't include this section on feminine *pratyayas* within their *taddhita-prakaraṇas.* For example in *Aṣṭādhyāyī* 4.1.3 we find the *adhikāra-sūtra striyām* (in the feminine gender) and *pratyayas* which come after that *adhikāra* are construed to be feminine *pratyayas.* Then in *Aṣṭādhyāyī* 4.1.76 we find the *adhikāra-sūtra taddhitāḥ* (what follows are *taddhita pratyayas*). Thus it is clearly understood that the feminine *pratyayas* belong to a different category than the *taddhita pratyayas.* Likewise, Vopadeva and Rāmacandra Ācārya, the author of *Prakriyā-kaumudī,* have also placed the feminine *pratyayas* in a separate section.

Someone might argue, "Then why have you included the section on feminine *pratyayas* under the *adhikāra atha taddhitāḥ* (1062)?" In answer to this Jīva Gosvāmī says "because feminine *pratyayas* are similar to *nāma-maya pratyayas.*" In this regard the following analysis has to be made. The *pratyayas* are actually of two kinds in that some among them are applied after *nāmas* and others after *dhātus.* In that regard the *tib-ādis* and *kṛt pratyayas* are applied after *dhātus* and the *sv-ādis* and *taddhita pratyayas* are applied after *nāmas.* The *sv-ādis* express a particular *kāraka* meaning such as *kartā* and so on whereas the *taddhita pratyayas* bring out certain special meanings of the *nāmas.* In the same way the feminine *pratyayas* also bring out a special meaning of the *nāmas*, that special meaning being the meaning of femininity. Thus, since the feminine *pratyayas* are the same as the *taddhita pratyayas* in this

regard, we have included them here in the *Taddhita-prakaraṇa.* Padmanābha Datta, the author of the *Supadma-vyākaraṇa,* also does like this.

१०८१ । कृष्णादाप् ।

1081. kṛṣṇād āp

kṛṣṇāt—after a *kṛṣṇa* (a word ending in *a-rāma*); *āp*—the feminine *pratyaya ā[p].*

***Ā[p]* is applied after a *kṛṣṇa* in the feminine gender.**

ṭāp pāṇiniḥ. ramayatīti pacādy-at ramā. evaṁ rādhā paramā īśā.

VṚTTI—Pāṇini calls it *[ṭ]ā[p]*. Thus we get *ramā* (she who gives pleasure, name of Lakṣmī) from the word *rama* which means *ramayati* (she gives pleasure) and which is formed by applying the *kṛt pratyaya pacādi a[t]* (*sūtra* 821).[370] Likewise we get *rādhā* (she who worships), *paramā* (she who measures the Supreme Lord, name of Lakṣmī), *īśā* (she who controls).[371]

➢ *rama* → (1081) *rama + ā[p]* → (1053) *ramā* → (87) *ramā + s[u]* → (138) *ramā* (she who gives pleasure, name of Lakṣmī) <1.1>.

➢ *rādha* → (1081) *rādha + ā[p]* → (1053) *rādhā* → (87) *rādhā + s[u]* → (138) *rādhā* (she who worships) <1.1>.

AMṚTA—The result of making *ā[p]* with the indicatory letter *p* is seen in cases like *ā-rāma-haro yadu-sarveśvare, na tv āpaḥ* (114). Regarding *rādhā,* first we get the word *rādha* by applying *a[t]* after the *dhātu rādh[a] saṁsiddhau* (4P, to succeed, accomplish) and then we apply *ā[p].* Regarding *paramā,* first we get the word *parama* by applying *[k]a* after the *dhātu mā māne* (2P, to measure) in the sense of *paraṁ parameśvaraṁ māti* (she measures the Supreme Lord (*param = parameśvaram*)) by *karmaṇy anupendrād ā-rāmāt kaḥ* (828) and then we apply *ā[p].* Regarding *īśā,* first we get the word *īśa* by applying *[k]a* after the *dhātu īś[a] aiśvarye* (2A, to be master of, to be able) in the sense of *īṣṭe* (she controls) by *īśoddhava-kirati-prīṇāti-gṝ-jñābhyaḥ kaḥ* (825) and then we apply *ā[p].*

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370 Here *a[t]* is applied after the *ṇy-anta-dhātu rami* which is formed by applying *[ṇ]i* after the *dhātu ram[u] krīḍāyām* (1A, to play, delight in). There is no *vṛṣṇīndra* in *rami* due to the prohibition *janī-jṝṣ-ranjaḥ am-antāś ca* (*vṛtti* 570). Thus, when we have *rami + a[t], ṇer haro 'niḍ-ādau rāma-dhātuke* (449) is applied and we get the word *rama.*

371 *Rādhā paramā īśā* could also be taken as one example which means "Rādhā is the supreme goddess."

१०८२ । गिरादेराप्वा ।

1082. gir-āder āp vā

gir-ādeḥ—after the words *gir* (speech, a word / statement) and so on; *āp*—*ā[p]; vā*—optionally.

***Ā[p]* can optionally be applied after the words *gir* and so on.**

girā gīḥ, diśā dik, kṣudhā kṣut, tṛṣā tṛṭ, uṣṇihā uṣṇik, ity-ādayaḥ.

Vṛtti—Thus we get *girā* or *gīḥ* (speech), *diśā* or *dik* (direction), *kṣudhā* or *kṣut* (hunger), *tṛṣā* or *tṛṭ* (thirst), *uṣṇihā* or *uṣṇik* (name of a Vedic meter), and so on.

Saṁśodhinī—The words *gir, diś, kṣudh,* and *tṛṣ* are all formed by applying *[k]vi[p]* in *bhāve prayoga* in the feminine gender by *sampad-ādeḥ kvip-ktī bhāve lakṣmyām* (902). *Uṣṇih* is also formed by applying *[k]vi[p]* in the feminine gender by *kruñc-dadhṛṣ-sraj-uṣṇihaś ca kvib-antāḥ* (845). So this *sūtra* is unique in the sense that it optionally ordains *ā[p]* after words which are already feminine. In the case that *ā[p]* is not applied the words remain in their original *viṣṇujanānta* feminine forms.

१०८३ । ईप् ।

1083. īp

īp—the feminine *pratyaya ī[p].*

The word *īp* is to be added in the next *sūtras.*

vibhur ayam. ṇīp ṇīṣ ṇīn pāṇiniḥ.

Vṛtti—This is a *vibhu adhikāra*. Pāṇini called it *[ṇ]ī[p], [ṇ]ī[ṣ],* and *[ṇ]ī[n].*

१०८४ । ऋरामाच्चतुर्भुजानुबन्धान्नरामादञ्चतेश्च मन्मातृपञ्चादिवर्जम् ।

1084. ṛ-rāmāc caturbhujānubandhān na-rāmād añcateś ca man-mātṛ-pañcādi-varjam

ṛ-rāmāt—after a word ending in *ṛ-rāma; caturbhuja-anubandhāt*—after a word which has a *caturbhuja* as its indicatory letter; *na-rāmāt*—after a word

which ends in *na-rāma; añcateḥ*—after a word which ends in *añc[u]* (*sūtra* 174); *ca*—and; *man-mātṛ-pañca-ādi-varjam*—with the exception of (i) words which end in *man,* (ii) the words *mātṛ* and so on, and (iii) the numerals *pañcan* and so on.

In the feminine gender, *ī[p]* is applied after words ending in *ṛ-rāma,* after words which have a *caturbhuja* as their indicatory letter, after words which end in *na-rāma,* and after words which end in *añc[u]*. But *ī[p]* is not applied after words which end in *man* nor after the words *mātṛ* and so on and the numerals *pañcan* and so on.

kartrī bhagavatī bhavatī atibhagavatī viduṣī rukmiṇī prācī.

Vṛtti—Thus we get *kartrī* (a female doer), *bhagavatī* (goddess), *bhavatī* (you (feminine)), *atibhagavatī* (a lady who has surpassed Bhagavān), *viduṣī* (learned woman), *rukmiṇī* (a woman adorned with golden ornaments, name of one of Kṛṣṇa's queens), and *prācī* (eastern) (adjective of a feminine word).

➢ *kartṛ* → (1084) *kartṛ + ī[p]* → (52) *kartrī* → (87) *kartrī + s[u]* → (138) *kartrī* (a female doer) <1.1>.

➢ *bhagavat[u]* → (1084) *bhagavat[u] + ī[p]* → *bhagavatī* → (87) *bhagavatī + s[u]* → (138) *bhagavatī* (goddess) <1.1>.

➢ *bhavat[u]* → (1084) *bhavat[u] + ī[p]* → *bhavatī* → (87) *bhavatī + s[u]* → (138) *bhavatī* (you (feminine)) <1.1>.

➢ *vidvas[u]* → (1084) *vidvas[u] + ī[p]* → (209) *vidusī* → (108) *viduṣī* → (87) *viduṣī + s[u]* → (138) *viduṣī* (a learned woman) <1.1>.

➢ *rukmin* → (1084) *rukmin + ī[p]* → (111) *rukmiṇī* → (87) *rukmiṇī + s[u]* → (138) *rukmiṇī* (a woman who is adorned with golden ornaments, name of one of Kṛṣṇa's queens) <1.1>.

➢ *prāc* → (1084) *prāc + ī[p]* → *prācī* → (87) *prācī + s[u]* → (138) *prācī* (eastern (adjective of a feminine word)) <1.1>.

Vṛtti—*Atibhagavatī* is given here as an example just to show that the rule of *tad-anta* (*vṛtti* 148) also applies in the case of *ī[p]*. That is to say *ī[p]* is also applied after compounds whose final words end in *ṛ-rāma* and so on.

Amṛta—The word *man* in the *sūtra* denotes a word ending in *man. Kartrī* is formed by applying *ī[p]* after the word *kartṛ* which is formed by applying the *kṛt pratyaya tṛ[l]* after the *dhātu [ḍu]kṛ[ñ]* (8U, to do, make). *Kartrī* is an example when *ī[p]* is applied after a word ending in *ṛ-rāma. Bhagavatī* is formed by applying *ī[p]* after the word *bhagavat[u]* which is formed by

applying the *taddhita pratyaya mat[u]* in the sense of *bhago 'syāsti* (this person has opulence). *Bhavatī* is formed by applying *ī[p]* after the word *bhavat[u]* which is formed by applying the *uṇādi pratyaya avat[uc]* after the *dhātu bhū sattāyām* (1P, to be, become, exist). The *vigraha* of *ati-bhagavatī* is *atikrānto bhagavān yayā* (she by whom Bhagavān has been surpassed). *Viduṣī* is formed by applying *ī[p]* after the word *vidvas[u]* which is formed by the *sūtra vetteḥ śatur vasur vā* (736). The change to *ṣ* is then does as usual. These last four are examples of words which have a *caturbhuja* as their indicatory letter. *Rukmiṇī* is formed by applying *ī[p]* after the word *rukmin* which is formed by applying the *taddhita pratyaya mat[u]* in the sense of *rukma asyāstī* (this person has gold).

१०८५ । यूनो युवतिः ।

1085. yūno yuvatiḥ

yūnaḥ—of the word *yuvan* (a youth); *yuvatiḥ*—*yuvati* (a young woman).

***Yuvan* + *ī[p],* however, becomes *yuvati* by irregular formation.**

sādhuḥ. man-antādes tu—sīmā mātā duhitā svasā nanandā yātā tisraḥ catasraḥ. pañcādir nānta-saṅkhyā, pañca sapta nava gopyaḥ. tad-antatve 'pi na—atisīmā atimātā kācit, priya-pañcānaḥ pāṇḍava-prajāḥ. ṅi-sāhacaryāt ī-ṅyos tu vety atra viṣṇubhaktir eva gṛhyate, tato nityam evā-rāma-haraḥ. rājñī śunī. añcati-grahaṇād dhātoś catur-bhujānubandhān na—himālaya-srat gaṅgā.

VṚTTI—The word *sādhuḥ* is understood in this *sūtra.* An example of how a word which ends in *man* (see the previous *sūtra*) does not take *ī[p]* in the feminine gender is *sīmā* [372] (boundary). And examples of how the words *mātṛ* and so on do not take *ī[p]* are *mātā* (mother), *duhitā* (daughter), *svasā* (sister), *nanandā* (husband's sister), *yātā* (husband's brother's wife), *tisraḥ* (three (feminine)), and *catasraḥ* (four (feminine)). The *pañcādis* [mentioned in the previous *sūtra*] are numerals which end in *n.* Examples when they are used in the feminine gender are *pañca gopyaḥ* (five *gopīs*), *sapta gopyaḥ* (seven *gopīs*), and *nava gopyaḥ* (nine *gopīs*). The prohibition *man-mātṛ-pañcādi-varjam* (1084) applies even in the case of compound words which have words ending in *man* and so on as their last member. Thus we get *atisīmā kācit* (a certain lady who surpasses the boundary), *atimātā kācit* (a certain lady who

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372 *Sīmā* is the feminine <1.1> form of the word *sīman.* The *ā* in *sīmā* does not come from *ā[p];* it comes from applying the *sūtra: nānta-dhātu-varjita-sānta-sat-saṅga-mahad-apām uddhavasya trivikramaḥ kṛṣṇasthāne* (163). There is no *sūtra* which ordains *ā[p]* after words ending in *na-rāma.*

surpasses a mother), and *priya-pañcānaḥ pāṇḍava-prajāḥ* (The children of the Pāṇḍavas for whom the five [Pāṇḍava brothers] are dear).

The *ī* in *ī-ṅyos tu vā* (170) refers only to the *viṣṇubhakti ī* (*sūtra* 144) since the *ī* is listed along with the *viṣṇubhakti [ṅ]i.* Therefore the deletion of *a-rāma* by *sūtra* 170 is mandatory and we get *rājñī* (a queen) and *śunī* (a female dog). Due to the seperate mention of *ac* in *sūtra* 174, *ī[p]* is not applied after *dhātus* which have a *caturbhuja* as their indicatory letter. Thus we get *himālaya-srat gaṅgā* (the Gaṅgā, which flows from the Himālayas).

Amṛta—Regarding *yuvati,* the result of the *nipāta* is that *ī[p]* becomes *vāmana,* the *n* of *yuvan* changes to *t,* and the *va* of *yuvan* doesn't change to *u* even though a *bhagavat pratyaya* follows. The word *mātṛ* is formed by applying the *kṛt pratyaya tṛ[l]* after the *dhātu mā māne* (2P, to measure). Then, when *s[u]* is replaced by *ā[c]* (*sūtra* 127), we get *mātā.* Likewise we get *duhitṛ* from *duh[a] + tṛ[l].* The words *svasṛ* and *nanandṛ* are formed by *uṇādi pratyayas. Yātṛ* is made from *yā + tṛ[l],* and *tisṛ* and *catasṛ* are the replacements of *tri* and *catur* in the feminine gender by *lakṣmī-sthayos tri-caturos tisṛ-catasṛ viṣṇubhaktau* (151). All of these words would have taken *ī[p]* since they end in *ṛ-rāma* and the numerals *pañcan* and so on would have taken *ī[p]* since they end in *na-rāma,* but all that is forbidden by the phrase *man-mātṛ-pañcādi-varjam* (1084). The words *mātṛ* and so on are naturally feminine, whereas the numerals ending in *n,* such as *pañcan* and so on, are *vācya-liṅga.*

Jīva Gosvāmī states the clause *tad-antatve 'pi na* in response to the following doubt: "When *ī[p]* is prohibited in reference to a particular *nāma* is it or is it not prohibited after a compound word ending in that *nāma,* because the maxim just says *nāmnā tu kvacit* (*vṛtti* 148)?" The meaning of the phrase *tad-antatve 'pi na* is that *ī[p]* isn't applied even after compound words ending in those *nāmas* which are prohibited in *man-mātṛ-pañcādi-varjam* (1084). The *vigraha* of *atisīmā* is *atikrāntā sīmānam* (a lady who surpasses the boundary) or *atikrāntā sīmā yayā* (a lady by whom the boundary is surpassed). Likewise with *atimātā. Atimātā* denotes a woman who shows more affection than even one's mother.

Someone may wonder, "Why is *añc[u]* mentioned separately in *sūtra* 1084 even though it is already covered merely by the mention of *caturbhujānubandha*?" In response, Jīva Gosvāmī says *añcati-grahaṇād dhātoś caturbhujānubandhān na.* The separate mention of *añc[u]* here indicates that *ī[p]* is forbidden after all other *dhātus* which have a *caturbhuja* as their indicatory letter. In other words, the same conclusion that was established in relation to *n[um]* in *acaś*

caturbhujānubandhānāṁ ca (174) also applies here. Thus, when *[k]vi[p]* is applied after the *dhātu srans[u]* in the sense of *himālayāt sraṁsate* (it flows from the Himālayas), we get *himālaya-srat,* which is without *ī[p].*

१०८६ । स्वार्थे ।

1086. svārthe

sva-arthe—provided the *nāma's* own meaning is predominant (e.g. sometimes a *nāma's* meaning becomes secondary in a *samāsa*).

The word *svārthe* is to be added in the next *sūtras.*

prabhur ayam.

VṚTTI—This is a *prabhu adhikāra.*

SAṀŚODHINĪ—In effect, this *adhikāra* means that from now on *ī[p]* is only applied after a *nāma* in the feminine gender if that *nāma's* own meaning is predominant. Previously *ī[p]* was applied even when the *nāma's* own meaning was not predominant, as in *atibhagavatī* (*vṛtti* 1084).

१०८७ । अण्केशवगौरादिभ्यः ।

1087. aṇ-keśava-gaurādibhyaḥ

aṇ-keśava-gaurādibhyaḥ—after *a[ṇ],* after a *keśava pratyaya,* and after the words *gaura* and so on.

In the feminine gender, *ī[p]* is applied after words ending in *a[ṇ],* after words ending in a *keśava pratyaya* and after the words *gaura* and so on, provided the word's own meaning is predominant.

aṇ—sṛṣṭi-kārī yādavī. keśavāt—vṛndāvana-carī vainateyī. paṭhitā gītety atra tu kṛteṭaḥ ktasya keśavatvābhāvaḥ, tasyaiva tat-saṁjñatvāt. gaurādeḥ—gaurī kumārī kiśorī taruṇī barkarī kalabhī vadhūṭī ciraṇṭī. acarama-vayaskāḥ sarve gaurādayaḥ. tathā sakhī ity-ādi. aśiśvī śiśunā vinā, varṣābhvī putrī kalmāṣī śabalī piśaṅgī sāraṅgī pāṇḍarī mātā-mahī pitā-mahī tanvī hayī gavayī śunī caurī anuḍuhī. anaḍvāhīty eke. tathā nāgī sthūlāyāṁ, kālī kṛṣṇāyāṁ, nīlī vaḍavauṣadhyoḥ nīlī nīlā ca saṁjñāyāṁ, kuṇḍī pātre, sthalī akṛtrima bhumau, bhājī śrāṇāyāṁ, kuśī lauha-vikāre, kāmukī maithunecchau, goṇī āvapane, kavarī keśa-veśe ity-ādi. gaurādir ākṛti-gaṇaḥ. asvārthe tu—prāpta-vṛndāvana-carety-ādi.

Vṛtti—Examples of *ī[p]* applied after words ending in *a[ṇ]* are *sṛṣṭi-kārī* (the (female) doer of creation) and *yādavī* (a female descendant of Yadu). Examples of *ī[p]* applied after words ending in a *keśava pratyaya* are *vṛndāvana-carī* (a lady who wanders about in Vṛndāvana) and *vainateyī* (a female descendant of Vinatā). However, in cases like *paṭhitā gītā* (The *Bhagavad-gītā* was recited) *[k]ta* which has taken *i[ṭ]* isn't considered *keśava,* because only *i[ṭ]* itself is *keśava.*

Examples of *ī[p]* applied after the words *gaura* and so on are:

- ◊ ***Gaurī, kumārī, kiśorī, taruṇī, barkarī, kalabhī, vadhūṭī,* and *ciraṇṭī,* which all refer to girls whose age is not old.**
- ◊ ***Sakhī* (girlfriend) and so on.**
- ◊ ***Aśiśvī* which denotes a lady who doesn't have a child, *varṣābhvī* (a female frog or earthworm), *putrī* (a daughter), *kalmāṣī* (spotted), *śabalī* (spotted), *piśaṅgī* (yellowish, reddish), *sāraṅgī* (spotted), *pāṇḍarī* (pale, white), *mātā-mahī* (maternal grandmother), *pitā-mahī* (paternal grandmother), *tanvī* (a slender woman), *hayī* (a female horse, mare), *gavayī* (a female *gavaya*), *śunī* (a female dog), *caurī* (a female thief), and *anuḍuhī* (a cow), though some say the form should be *anaḍvāhī.***
- ◊ ***Nāgī* in the sense of "a stout female elephant," *kālī* in the sense of "blackish," *nīlī* in the sense of "a bluish mare" or "the indigo plant" and *nīlī* or *nīlā* when a name is being expressed referring to a name, *kuṇḍī* in the sense of "a bowl), *sthalī* in the sense of "a natural spot of ground," *bhājī* in the sense of "rice gruel," *kuśī* in the sense of "a small pin made of metal," *kāmukī* in the sense of "a woman desirous of sex," *goṇī* in the sense of "a sack," *kavarī* in the sense of "a braid," and so on.**

The *gaurādis* are an *ākṛti-gaṇa.*

But when the word's own meaning is not predominant, we get *prāpta-vṛndāvana-carā* (A lady who has attained someone who wanders about in Vṛndāvana).

Amṛta—With the two examples beginning with *sṛṣṭi-kārī* Jīva Gosvāmī shows that the word *aṇ* in this *sūtra* refers in a general way to both the *kṛt pratyaya a[ṇ]* and to the *taddhita pratyaya a[ṇ]. Sṛṣṭi-kārī* is formed by applying the *kṛt pratyaya a[ṇ]* in the sense of *sṛṣṭiṁ karoti* (it does creation) by *karmaṇy aṇ* (827) and then applying *ī[p]. Yādavī* is formed by applying the *taddhita pratyaya keśava [ṇ]a* (also called *a[ṇ]*) in the sense of *yador apatyaṁ strī* (a female descendant of Yadu) and then applying *ī[p].* It is clear from the examples that the name *keśava* also refers to both the *kṛt pratyayas* and the

taddhita pratyayas. Vṛndāvana-carī is formed by applying the *kṛt pratyaya [ṭ]a* after the *dhātu car[a]* by *adhikaraṇe bhikṣā-senādāyeṣu ca careṣ ṭaḥ* (837). *[Ṭ]a* is called *keśava* because it has the indicatory letter *ṭ. Vainateyī* is formed by applying the *taddhita pratyaya mādhava ḍha* in the sense of *vinatāyā apatyaṁ strī* (a female descendant of Vinatā) by *lakṣmī-śubhrādibhyāṁ mādhava-ḍho bahulam* (1111). *Ḍha* is then replaced by *eya* and *ī[p]* is applied. A *mādhava pratyaya* is also called *keśava* since it has the quality of having *ṭ* as its indicatory letter in accordance with the definition *ṭ-ṇin mādhavaḥ* (1069).

Since an *āgama* which has the indicatory letter *ṭ* is connected with the *pratyaya* that follows (*vṛtti* 105), *i[ṭ]* is connected with *[k]ta.* Thus somebody may wonder whether or not *[k]ta* is called *keśava.* To remove this doubt Jīva Gosvāmī speaks the sentence beginning *paṭhitā gītety atra tu.* The idea is that *i[ṭ]* was already called *keśava* before *[k]ta* was applied not after *[k]ta* was applied. In accordance with the precept *aṣṭa-varṣā bhaved gaurī* (an eight year old girl should be called a *gaurī*) Jīva Gosvāmī speaks a special definition of the *gaurādis* with the words *acarama-vayaskāḥ* (girls whose age is not old) which mean *yauvanāt pūrvāvasthā-bhājaḥ* (girls who are at the stage of life prior to youth). Since the *gaurādis* are an *ākṛti-gaṇa,* Jīva Gosvāmī shows that *ī[p]* is applied after the words *sakhi* (friend) and so on even though they don't fit the definition *acarama-vayaska* (those whose age is not old). Similarly, Jīva Gosvāmī shows that the words from *aśiśvī* to *anaḍuhī* end in *ī[p]* simply because they are considered *gaurādis.* Moreover, Jīva Gosvāmī shows that certain words, like the words from *nāgī* to the end, are *gaurādis* only in particular meanings. By the words *ity-ādi* we get *pṛthvī* in the sense of "the earth" which would have been optional otherwise by *u-rāmānta-guṇa-vacanāt* (1093), *samānī* in the sense of a particular meter, *revatī* in the sense of "the constellation *rohiṇī,*" and so on. The group of *gaurādis* mentioned by the earlier grammarians has to be looked up in the *Gaṇa-pāṭha.*

Saṁśodhinī—The traditional list of *gaurādis,* according to the Pāṇinian *Gaṇa-pāṭha,* is as follows: *gaura, matsya, manuṣya, śṛṅga, haya, gavaya, mukaya, ṛṣya, puṭa, druṇa, droṇa, hariṇa, kaṇa, paṭara, ukaṇa, āmalaka, kuvala, badara, bamba, tarkāra, śarkāra, puṣkara, śikhaṇḍa, suṣama, salanda, gaḍuja, ānanda, sṛpāṭa, sṛgeṭha, āḍhaka, śaṣkula, sūrma, suba, sūrya, pūṣa, mūṣa, ghātaka, sakalūka, sallaka, mālaka, mālata, sālvaka, vetasa, atasa, pṛsa, maha, maṭha, cheda, śvan, takṣan, anaḍuhī, anaḍvāhī, eṣaṇa when it is made in karaṇe prayoga, deha, kākādana, gavādana, tejana, rajana, lavaṇa, pāna, medha, gautama, āyasthūṇa, bhauri, bhauliki, bhauliṅgi, audgāhamāni, āliṅgi, āpicchika, āraṭa, ṭoṭa, naṭa, nāṭa, malāṭa, śātana, pātana, savana, āstarana, ādhikaraṇa, eta, adhikāra, āgrahāyaṇī, pratyavarohiṇī, sevana,*

sumaṅgala when it is someone's name, *sundara, maṇḍala, piṇḍa, viṭaka, kurda, gūrda, paṭa, pāṇṭa, lophāṇṭa, kandara, kandala, taruṇa, taluna, bṛhat, mahat, saudharma, rohiṇī* and *revatī* when referring to a constellation, *vikala, niṣphala, puṣkala,* and *kaṭa* when it denotes the hips. The words *pippali* and so on are also included among the *gaurādis.* Thus we get *pippalī, harītakī, kośātakī, śamī, karīrī, pṛthivī, kroṣṭrī, mātāmahī,* and *pitāmahī.*

Many of the *gaurādi* examples that Jīva Gosvāmī mentions here are actually achieved by other *sūtras* in the Pāṇinian system. But since the *gaurādis* are an all-accommodating *ākṛti-gaṇa,* Jīva Gosvāmī has included all such examples within the *gaurādi* group for the sake of simplicity. For example, in the Pāṇinian system *gaurī* is achieved by *ṣid-gaurādibhyaś ca* (*Aṣṭādhyāyī* 4.1.41) but *kumārī, kiśorī, taruṇī, barkarī, kalabhī, vadhūṭī,* and *ciraṇṭī* are achieved by *vayasi prathame* (4.1.20). Kātyāyana's *vārttikā* on this *sūtra* changes early age (*vayasi prathame*) to any age except old age (*vayasy acarame*) and gives *vadhūṭī* and *ciraṇṭī* as examples, since these words denote women who have attained their maturity. Similarly, *sakhī* and *aśiśvī* are achieved by *sakhy aśiśvīti bhāṣāyām* (*Aṣṭādhyāyī* 4.1.62) and nāgī and so on are achieved by *jānapada-kuṇḍa-goṇa-sthala-bhāja-nāga-kāla-nīla-kuśa-kāmuka-kabarād vṛtty-amatrāvapanākṛtrimā-śrāṇā-sthaulya-varṇānācchādanāyovikāra-maithunecchā-keśaveśeṣu* (*Aṣṭādhyāyī* 4.1.42).

१०८८ । सदृशादिभ्यश्च ।

1088. sadṛśādibhyaś ca

sadṛśa-ādibhyaḥ—after the words *sadṛśa* and so on; *ca*—also.

In the feminine gender *ī[p]* is also applied after the words *sadṛśa* and so on, provided the word's own meaning is predominant.

sadṛśī yādṛśī.

Vṛtti—Thus we get *sadṛśī* (similar (feminine)) and *yādṛśī* (like which (feminine)).

Amṛta—Only words made with the three pratyayas *[k]a, [k]vi[p],* and *sa[k]* mentioned in *samāne karmaṇy anya-tad-ādiṣu karmopamāneṣu dṛśaḥ ka-kvip-sakaḥ karmaṇi, samānasya ca saḥ* (843) are accepted here. Thus we also get *sadṛkṣī* and so on. The words *sadṛśa* and so on are also included among the *gaurādis.*

१०८९ । प्रायेणाल्पत्वविवक्षायाम् ।

1089. prāyeṇālpatva-vivakṣāyām

prāyeṇa—generally; *alpatva-vivakṣāyām*—when there is a desire to express smallness (*alpatva*).

Generally, in the feminine gender *ī[p]* is applied when there is a desire to express smallness, provided the word's own meaning is predominant.

alpaṁ chatraṁ chatrī. evaṁ pātrī mṛṇālī ghaṭī daṇḍīty-ādi.

VṚTTI—Thus a small *chatra* (umbrella) is called a *chatrī.* Similarly, we get *pātrī* (a small bowl), *mṛṇālī* (a small lotus-fibre), *ghaṭī* (a small water-pot), *daṇḍī* (a small stick), and so on.

१०९० । त्रिराम्याः ।

1090. trirāmyāḥ

trirāmyāḥ—after a *trirāmī* compound.

In the feminine gender *ī[p]* is applied after a *trirāmī* compound, provided the word's own meaning is predominant.

tri-rāmī pañcādhyāyī tri-phalī. dhātry-ādike tu tri-phalaiva.

VṚTTI—Thus we get *tri-rāmī* (the group of three Rāmas), *pañcādhyāyī* (the group of five chapters), and *tri-phalī* (the group of three fruits). But when the combination of *dhātrī* fruit and so on is being expressed, we only get *tri-phalā* (the group of three fruits).

AMṚTA—When we have the *vigrahas trayāṇāṁ rāmāṇāṁ samāhāraḥ* (the group of three Rāmas) and so on, *trirāmī-samāsa* is done by *saṅkhyā taddhitārthottara-pada-samāhāreṣu samasyate, sa ca trirāmī-saṁjñaḥ* (932) and the feminine gender is achieved by *a-rāmāntā trirāmī lakṣmīḥ, āb-antā vā, trirāmyā īp* (934). However, the statement *trirāmyā īp* found in that *sūtra* is made only on the basis of the current *sūtra.* With the sentence beginning *dhātry-ādike tu* Jīva Gosvāmī shows that there is no rule that *ī[p]* has to be applied after a *trirāmī* compound when there is desire to express a name. For example, it is well known that *tri-phalā* is the name of a particular medicine.

१०९१ । तस्य भार्येत्यर्थे ।

1091. tasya bhāryety arthe

tasya—of that person; *bhāryā*—the wife; *iti*—thus; *arthe*—in the sense.

In the feminine gender *ī[p]* is applied in the sense of "the wife of that person," provided the word's own meaning is predominant.

īp syāt. mādhavasya bhāryā mādhavī, kṣatriyī vaidyī gaṇakī śūdrī.

Vṛtti—The words *īp syāt* are understood in this *sūtra.* Thus the wife of *Mādhava* is called *Mādhavī.* Similarly, we get *kṣatriyī* (the wife of a warrior), *vaidyī* (the wife of a physician), *gaṇakī* (the wife of an accountant), and *śūdrī* (the wife of a *śūdra*).

Saṁśodhinī—Similarly, we get *gopī* (the wife of a cowherd), *brāhmaṇī* (the wife of a brāhmaṇa), and so on.

१०९२ । इरामादक्त्यर्थाद्वा ईप् ।

1092. i-rāmād akty-arthād vā īp

i-rāmāt—after a word ending in *i-rāma; a-kti-arthāt*—which doesn't have the meaning of *[k]ti; vā*—optionally; *īp*—*ī[p].*

In the feminine gender, *ī[p]* is optionally applied after a word ending in *i-rāma,* provided the word does not have the meaning of *[k]ti* and the word's own meaning is predominant.

rātrī rātriḥ, dhūlī dhūliḥ, bhūmī bhūmiḥ, yuvatī yuvatiḥ, paddhatī paddhatiḥ, aṅgulī aṅguliḥ, yaṣṭī yaṣṭiḥ, śaktī śaktiḥ śastre. akty-arthād iti kim? paṅktiḥ hāniḥ. lakṣmī-vihitād eva—atithir vaiṣṇavī.

Vṛtti—Thus we get *rātrī* or *rātriḥ* (night), *dhūlī* or *dhūliḥ* (dust), *bhūmī* or *bhūmiḥ* (earth, place), *yuvatī* or *yuvatiḥ* (a young woman), *paddhatī* or *paddhatiḥ* (path, method), *aṅgulī* or *aṅguliḥ* (finger), *yaṣṭī* or *yaṣṭiḥ* (a stick), and *śaktī* or *śaktiḥ* (spear) in the sense of a weapon.

Why do we say *akty-arthāt*? Consider *paṅktiḥ* (a line) and *hāniḥ* (loss). Actually *ī[p]* is only applied after those words ending in *i-rāma* which end in a *pratyaya* that is ordained in the feminine gender. Thus we only get *atithir vaiṣṇavī* (the female Vaiṣṇava guest).

Amṛta—The *vigraha* of the compound *kty-artha* is *kter artha ivārtho yasya* ([a *pratyaya*] whose meaning is like the meaning of *[k]ti*), and *akty-artha* denotes a word in which there is no *kty-artha pratyaya.* The *kty-artha pratyayas* are those *pratyayas* which are ordained in *bhāve prayoga* in the feminine gender. So the resultant meaning is that *ī[p]* can optionally be applied after any word ending in *i-rāma,* with the exception of words ending in *kty-artha pratyayas.* It should be understood here that this rule can only be applied when the word's own meaning is predominant, because there is no *adhikāra* for any other meaning.

Regarding *rātrī,* the word *rātri* is formed by applying the feminine *uṇādi-pratyaya tri* after the *dhātu rā dāne* (2P, to give). Thus, sīnce *rātri* doesn't end in a *kty-artha pratyaya,* it can optionally take *ī[p].* The word *dhūli* is formed by applying the feminine *uṇādi-pratyaya li* after the *dhātu dhū[ñ] kampane* (5U, to shake, agitate), and whe*n ī[p]* is applied we get *dhūlī.* Things should be understood in the same way with the other words. Regarding *yuvatī,* the word *yuvati* which is irregularly formed in the feminine gender by *yūno yuvatiḥ* (1085) optionally takes *ī[p]* because it doesn't end in a *kty-artha pratyaya.* Bhaṭṭojī Dīkṣita, however, says that *yuvatī* is formed by applying *ī[p]* after the word *yuvat[ṛ]* which is formed by applying the *kṛt pratyaya [ś]at[ṛ]* after the *dhātu yu miśraṇāmiśraṇayoḥ* (2P, to mix; to separate). Somebody may wonder "Why do we see such usage as *yūnī kāma-mayī dunoti ca manaḥ* (that young lustful woman agitates my mind). Even though such usage can be accomodated in accordance with the maxim *niraṅkuśā hi kavayaḥ* (the poets are unrestricted, i.e. they are free to do what they like), Jīva Gosvāmī doesn't accept it because it is against the opinion of Pāṇini. Therefore in the *sūtra* beginning *śvan yuvan maghavan* (191), which ordains the change of *v* to *u,* the change of *v* to *u* when *ī[p]* follows was ordained with the exception of *yuvati.* Therefore only in *śunī* and so on does the change to *u* take place but not in *yuvati.*

Regarding *paddhatī,* even though the normal word *hati* is formed by applying the *kṛt pratyaya [k]ti* after the *dhātu han[a] hiṁsā-gatyoḥ* (2P, to strike, kill; to go, move), still the word *paddhati* is not considered to end in a *kty-artha pratyaya* because it is doesn't have the *bhāve prayoga* meaning since it is irregularly formed by means of the *sūtra* beginning *pādasya gādiṣu* (*Bṛhat* 1959). Therefore it can optionally take *ī[p].* The words *aṅguli* and so on are formed with *uṇādi pratyayas.* The word *śakti* can optionally take *ī[p]* only when it denotes a weapon. It cannot take *ī[p]* in its usual meaning of *sāmarthya* (potency, ability).

Jīva Gosvāmī gives *paṅkti* and so on as counterexamples. In the case of *hāni*, *[k]ti* is replaced by *ni* (*sūtra* 901). Likewise with *glāni* and *mlāni* and so on. Jīva Gosvāmī also gives the counterexample *atithi* to show how *ī[p]* is only applied after those words ending in *i-rāma* which end in a *pratyaya* that is ordained in the feminine gender. *Atithi,* however, is masculine in accordance with the following statement of *Amara-koṣa: atithir nā gṛhāgate* (the word *atithi,* which denotes someone who has come to the house, is masculine).

१०९३ । उरामान्तगुणवचनात्खरुसत्सङ्गोद्धववर्जाद्वा ।

1093. u-rāmānta-guṇa-vacanāt kharu-sat-saṅgoddhava-varjād vā

u-rāma-anta-guṇa-vacanāt—after a word ending in *u-rāma* which expresses a *guṇa* (quality); *kharu-sat-saṅga-uddhava-varjāt*—except for the word *kharu* and words whose *uddhava* is a *sat-saṅga; vā*—optionally.

In the feminine gender *ī[p]* is optionally applied after a word ending in *u-rāma* which expresses a *guṇa,* provided the word's own meaning is predominant. But *ī[p]* cannot be applied after *kharu* and after words ending in *u-rāma* which have a *sat-saṅga* as their *uddhava.*

mṛdvī mṛduḥ, gurvī guruḥ, bahvī bahuḥ, laghvī laghuḥ, tanvī tanuḥ. aguṇa-vacanādes tu—ākhuḥ kharuḥ kadruḥ.

VṚTTI—Thus we get *mṛdvī* or *mṛduḥ* (soft), *gurvī* or *guruḥ* (heavy), *bahvī* or *bahuḥ* (many), *laghvī* or *laghuḥ* (light), *tanvī* or *tanuḥ* (thin), and so on. But in the case of words that don't express a guṇa and so on we just get *ākhuḥ* (a female mouse), *kharuḥ* (sharp), and *kadruḥ* (tawny).

AMṚTA—It was described in the *Samāsa-prakaraṇa* (*Bṛhat vṛtti* 1738) that *guṇam uktvā yo guṇini vartate sa guṇa-vacanaḥ* (A *guṇa-vacana* is a word which, after referring to the quality, denotes the thing that possesses the quality). So the words *mṛdu* and so on here first refer to the quality such as softness and so on and then refer to the thing that possesses that quality. Other examples are *paṭu* (sharp, clever) and so on. *Tanu* means *kṛśatva-guṇa-yuktā* (a feminine thing endowed with the quality of thinness). *Ākhu* cannot take *ī[p]* since it expresses the *dravya* "mouse," And *kharu* and *kadru* cannot take *ī[p],* even though they express a *guṇa,* because they were excluded by the clause *kharu-sat-saṅgoddhava-varjāt* (1093). Other examples of words ending in *u-rāma* which have a *sat-saṅga* as their *uddhava* are *pāṇḍu* (pale), *babhru* (tawny), and so on.

१०९४ । अरामान्तजातेर्नित्यलक्ष्मीवैश्यादिवर्जम् ।

1094. a-rāmānta-jāter nitya-lakṣmī-vaiśyādi-varjam

a-rāma-anta-jāteḥ—after a *jāti* which ends in *a-rāma; nitya-lakṣmī*—words which are always feminine; *vaiśya-ādi*—the words *vaiśya* (merchant) and so on; *varjam*—with the exception of.

In the feminine gender, *ī[p]* is applied after a *jāti* ending in *a-rāma,* with the exception of words which are always feminine and the words *vaiśya* and so on.

"ākṛti-grahaṇā jātir liṅgānāṁ ca na sarva-bhāk. sakṛd-ākhyāta-nirgrāhyā gotraṁ ca caraṇaiḥ saha." ayam artha udāharaṇāni ca. ākṛtyā ākāra-mātreṇa gṛhyate yā sā jātiḥ. yathā hariṇī mahiṣī. tathā liṅgānāṁ madhye sarvaṁ liṅgaṁ na bhajate, kintu puṁstvaṁ strītvam eva yā bhajate sā ca jātiḥ. yathā brāhmaṇī devī. tathā gotra-pratyayāntaś ca jātiḥ, yathā nāḍāyanī cārāyaṇī. tathā veda-śākhādhyāyī ca jātiḥ, yathā kaṭhī bahvṛcī. sā ca sā ca sakṛd apy ākhyātena kathanena nirgrāhyā sarvatra jñeyā bhavatīti. neha—balākā vaiśyā kṣatriyā. prāyo ya-rāmoddhavo vaiśyādiḥ.

VṚTTI—[The earlier grammarians gave this definition of the word *jāti:*]

ākṛti-grahaṇā jātir liṅgānāṁ ca na sarva-bhāk
sakṛd-ākhyāta-nirgrāhyā gotraṁ ca caraṇaiḥ saha

The meaning of this verse along with examples is as follows:
1. A *jāti* is that which is understood simply by means of the form. Examples are *hariṇī* (a female deer, i.e. a doe) and *mahiṣī* (a she-buffalo).
2. Also a *jāti* is that which does not partake of all the genders but rather only partakes of the masculine and feminine genders. Examples are *brāhmaṇī* (a *brāhmaṇa* woman) and *devī* (a goddess).
3. A word which ends in a *gotra pratyaya* (*sūtras* 1113 to 1116) is also considered a *jāti.* Examples are *nāḍāyanī* (a female descendant of Naḍa) and *cārāyaṇī* (a female descendant of Cara).
4. One who studies a branch of the Vedas (*sūtra* 1127) is also considered a *jāti.* Examples are *kaṭhī* (a lady who studies the Kaṭha branch of the Yajur-veda) and *bahv-ṛcī* (a lady who studies the *Bahv-ṛc* branch of the *Ṛg-veda*).
5. [As a further condition for the first two definitions:] A *jāti* should be recognizable in all cases simply by its being described even once.[373]

373 For example, if somebody points to a form containing a dewlap, two horns, four legs,

But *ī[p]* is not applied in *balākā* (a concubine) nor in *vaiśyā* (a merchant woman) and *kṣatriyā* (a warrior woman). Generally, words which have *ya-rāma* as their *uddhava* are counted among the *vaiśyādis.*

Amṛta—Anticipating the question "What exactly is a *jāti*?", Jīva Gosvāmī answers with a verse of the earlier grammarians. Even though the definition *nityatve sati aneka-samavetatvaṁ jātitvam* (something is a *jāti* if it inheres in many and always exists somewhere at any given time) is well known, still, thinking it too brief and difficult to understand, Jīva Gosvāmī has introduced the definition of the earlier grammarians for the sake of getting a broader understanding. In that definition, the words *ākṛti-grahaṇā jātiḥ* mean: "A *jāti* is the *gotva* (cowness) and so on that is indicated by the form of the dewlap and so on." In other words, the specialities of the various forms are the indicators of the various *jātis.*" A *jāti* is actually the property of an object. But here the word *jāti* refers to the object which is characterized by such a *jāti.* Therefore Jīva Gosvāmī gives the examples *hariṇī* (a female deer, i.e. a doe) and so on.

Someone might argue, "Well, the *jātis* such as *brāhmaṇatva* (*brāhmaṇa*-hood) and so on cannot be understood simply by means of the form, because a similar form can also be seen in *śūdras* and so on." Therefore another definition is given with the phrase *liṅgānāṁ ca na sarva-bhāk.* The meaning of this phrase is explained in the *vṛtti.* The words *brāhmaṇa* and so on are only used in the masculine and feminine genders and not in the neuter gender. Thus they do not partake of all the genders. But someone may further argue, "Well, then the names such as Viṣṇumitra and so on should also be considered *jātis* since they don't partake of all the genders." Therefore the phrase *sakṛd-ākhyātā nirgrāhyā* is given to remove that possibility. The explanation of *sakṛd-ākhyātā nirgrāhyā* is *sakṛd eka-vāram ākhyātā kathitā upadiṣṭā satī niḥśeṣeṇa grāhyā jñāna-viṣayī-bhūtā bhavati cet tadā sā jātiḥ* (it is a *jāti* only if being taught one time it can be understood in all cases). This is not a separate definition but rather just a further condition of the two definitions that were already described. Therefore Jīva Gosvāmī mentions the words *sā ca* twice in the *vṛtti.* The idea is that something is a *jāti* only if being taught one time in reference to one individual it can be recognized in many other other individuals.

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and a tail and says to us "this is a cow," then the next time we perceive another instance of such a form we should automatically understand "this is a cow." In this regard, in addition to quoting the standard definition of the earlier grammarians mentioned above, *Siddhānta-kaumudī* 518 also offers another definition of *jāti: asarva-liṅgatve saty ekasyāṁ vyaktau kathanād vyakty-antare kathanaṁ vināpi sugrahā jātir iti lakṣaṇāntaram.* (Another definition is that a *jāti* is that which, because of its being already described in reference to one individual, is easily understandable without having to describe it again in reference to another individual).

For example when the *jāti* of cowness is taught in reference to one individual cow or when the *jāti* of *brāhmaṇa*-hood is taught in reference to one individual *brāhmaṇa* then all the instances of cowness and *brāhmaṇa*-hood can be recognized. But this is not so in the case of names, since the same characteristics are not found in all the individuals named Viṣṇumitra, for example, since they have different natures.

Moreover a third definition of a *jāti* is given in accordance with conventional usage: *gotraṁ ca caraṇaiḥ saha.* This is explained in the *vṛtti* to mean "a descendant and a student of a particular branch of a Veda are also considered *jātis.*" Jīva Gosvāmī gives counterexamples with the sentence beginning *neha.* The words *balākā* and so on don't take *ī[p]* because they are always used only in the feminine gender.[374] Examples of other *nitya-lakṣmī* words are *makṣikā, pipīlikā, latā, māyā,* and so on. With the sentence beginning *prāyaḥ* Jīva Gosvāmī specifies what is inluded by the word *ādi* in *vaiśyādi.* The word *prāyaḥ* (generally) is used based on the fact that some grammarians don't include words that have *ya-rāma* as their *uddhava* among the *vaiśyādis.* The grammarian Padmanābha-datta, however, says that apart from the words *haya, gavaya, mūkaya, ṛṣya,* and *matsya,* all other words which have *ya-rāma* as their *uddhava* are to be considered *vaiśyādis.* Thus the words *kṣatriya* and so on are *vaiśyādis.*

१०९५ । नृनरयोर्नारी ।

1095. nṛ-narayor nārī

nṛ-narayoḥ—of the words *nṛ* (man) and *nara* (man); *nārī*—*nārī* (woman).

***Nṛ* + *ī[p]* and *nara* + *ī[p],* however, become *nārī* by irregular formation.**

īb-antā sādhuḥ. īp nivṛttaḥ.

VṚTTI—The words *īb-antā sādhuḥ* are understood in this *sūtra*. The *adhikāra ī[p]* (1083) ends here.

AMṚTA—In the feminine gender *nārī* is the proper form of *nṛ* + *ī[p]* and *nara* + *ī[p]* in the sense of *jāti.* In the case of the word *nṛ, ī[p]* was already achieved by *ṛ-rāmāc caturbhujānubandhān na-rāmād añcateś ca* (1084), and in the case of the word *nara, ī[p]* was already achieved by *a-rāmānta-jāteḥ* (1094). But in both cases the result of the *nipāta* is the *vṛṣṇīndra.*

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374 This means there is no masculine counterpart of the word *balākā.* By contrast, the words *brāhmaṇī* and so on have the masculine counterpart *brāhmaṇa* and so on.

१०९६ । उपमानपूर्वादूरोरूङ्, सहितसंहितवामादिपूर्वाच्च ।

1096. upamāna-pūrvād ūror ūṅ, sahita-saṁhita-vāmādi-pūrvāc ca

upamāna-pūrvāt—which comes after an *upamāna* (word expressing that to which something else is compared); *ūroḥ*—after the word *ūru* (thigh); *ūṅ*—the feminine *pratyaya ū[ṅ]; sahita-saṁhita-vāma-ādi-pūrvāt*—which comes after the words *sahita* (joined together), *saṁhita* (joined together), *vāma* (beautiful), and so on; *ca*—and.

In the feminine gender *ū[ṅ]* is applied after the word *ūru,* provided it comes after an *upamāna* or after the words *sahita, saṁhita, vāma,* and so on.

karabhorūḥ, sahitorūḥ.

Vṛtti—Thus we get *karabhorūḥ* (a lady whose thighs resemble the trunks of elephants) and *sahitorūḥ* (a lady whose thighs are joined together, e.g. a fat lady whose thighs rub together).

Amṛta—The words *sahita* and so on are mentioned separately because they are not *upamānas.* Regarding the example *karabhorūḥ,* even though *Amara-koṣa* defines *karabha* as *maṇi-bandhād ākaniṣṭhaṁ karasya karabho bahiḥ* (the outer [upper fleshy] portion of the hand from the wrist until the small finger is called the *karabha,* i.e. the metacorpus), still in order for things to make sense the word *karabha* here has to be taken as synonymous with the word *kalabha* (young elephant) since it is heard that *r* and *l* are practically one (see *Bṛhat vṛtti* 128 recounted under *sūtra* 76). Moreover, to fit the analogy, the main meaning "young elephant" has to be ignored here and by *lakṣanā vṛtti* the meaning "trunk of a young elephant" has to be accepted. Thus the *vigraha* of *karabhorūḥ* is *karabhau kari-śuṇḍāv iva ūrū yasyāḥ* (a lady whose two thighs are like two elephant trunks (*karabhau = kari-śuṇḍau*). Likewise we get *rambhorūḥ* (a lady whose thighs resemble plantain trees) and so on. The *vigraha* of *sahitorūḥ* is *sahitāv ūrū yasyāḥ* (a lady whose thighs are joined together). Likewise we get *vāmorūḥ* (a lady whose thighs are beautiful), *hrasvorūḥ* (a lady whose thighs are short), and so on.

१०९७ । अजादेराप् ।

1097. ajāder āp

aja-ādeḥ—after the words *aja* (goat) and so on; *āp*—the feminine *pratyaya ā[p].*

In the feminine gender *ā[p]* is applied after the words *aja* and so on.

pūrvasyāpavādo 'yam. tatra jātīpaḥ—ajā aśvā eḍakā kokilā kruñcā caṭakety-ādi. atha keśavepaḥ—kiṅkarā tat-karā ity-ādi. bhāryā-vaya-īpaḥ—mugdhā jyeṣṭhā kaniṣṭhā madhyā madhyamā go-pālikā śiśu-pālikā ity-ādi. vayasi—kanyā bālā hoḍā pākā vatsakā mandā vilātā ity-ādi. ajādir ākṛti-gaṇaḥ.

VṚTTI—This is an *apavāda* of certain previous *ī[p]-s.* In that regard, examples of *ā[p]* used instead of *ī[p]* for a *jāti* are *ajā* (a she-goat), *aśvā* (a she-horse), *eḍakā* (a female sheep, a ewe), *kokilā* (a female *kokila* bird), *kruñcā* (a female *kruñca* bird), *caṭakā* (a female *caṭaka* bird), and so on. Next, examples of *ā[p]* used instead of *ī[p]* when words end in a *keśava pratyaya* are *kiṅkarā* (a female servant), *tat-karā* (a female who does that), and so on. Examples of *ā[p]* used instead of *ī[p]* in the case of a wife or in the case of a certain age are *mugdhā* (the wife of a fool), *jyeṣṭhā* (the wife of the eldest brother), *kaniṣṭhā* (the wife of the youngest brother), *madhyā* (the wife of the middle brother), *madhyamā* (the wife of the middle brother), *go-pālikā* (the wife of a cowherd), *śiśu-pālikā* (the wife of a child-protector), and so on [in the sense of wife] and *kanyā*, *bālā, hoḍā, pākā, vatsakā, mandā, vilātā,* and so on in the sense of age.

The *ajādis* are an *ākṛti-gaṇa.*

AMṚTA—With the phrases *tatra jātīpaḥ* and so on, Jīva Gosvāmī specifies which previous *ī[p]-s* this rule is an *apavāda* of. For example, in the case of *ajā* and so on *ā[p]* is an *apavāda* of the *ī[p]* that would have been applied by *a-rāmānta-jāteḥ* (1094). Regarding the phrase *keśavepaḥ,* the words *kiṅkarā* and so on are formed with the *kṛt pratyaya a[t]* that is an *apavāda* of the *kṛt pratyaya [ṭ]a* by *kiṁ-yat-tad-bahuṣv at* (*Bṛhat* 1441). Thus this is an *apavāda* of the *ī[p]* that would have been applied by *aṇ-keśava-gaurādibhyaḥ* (1087) since *[ṭ]a* is *keśava.* Regarding the phrase beginning *bhāryā,* in the case of *mugdhā* and so on the *ī[p]* that was ordained in the sense of *tasya bhāryā* (1091) is overruled and in the case of *kanyā* and so on the *ī[p]* that would have been applied by *aṇ-keśava-gaurādibhyaḥ* (1087) in accordance with the statement *acarama-vayaskāḥ sarve gaurādayaḥ* (*vṛtti* 1087) is overruled.

१०९८ । इतः प्रत्ययविभाषा ।
1098. itaḥ pratyaya-vibhāṣā

itaḥ—from now on; *pratyaya-vibhāṣā*—optionality of the *pratyayas.*

From now on the *pratyayas* are only optionally applied.

paribhāṣeyam ā-parisamāpteḥ. kiṁ ca—

VṚTTI—This *paribhāṣā* lasts up until the end of this *prakaraṇa.* Moreover, the *pratyayas* undergo various changes as follows:

AMṚTA—This *sūtra* means *itaḥ prabhṛti ye pratyayā ucyante te tu vibhāṣayā pravartante* (from now on the *pratyayas* which are going to be described are only optionally applied). This means that the sentences which express the meanings of the *pratyayas* are also allowed and so are the equivalent compounds.

SAṀŚODHINĪ—The *samāsānta pratyayas* and the feminine *pratyayas* described previously were absolutely mandatory, but the *taddhita pratyayas* which are going to be described now are optional in that one can either express what they want to say by using the *pratyaya* or by using the equivalent *vākya* or *samāsa.* For example, if someone wants to say "son of Kṛṣṇa," they can either use the *taddhita pratyaya i[ṇ]* (*sūtra* 1107) and say *kārṣṇiḥ* (son of Kṛṣṇa) or they can speak the *vākya kṛṣṇasyāpatyam* (son of Kṛṣṇa) or they can use the *samāsa kṛṣṇāpatyam* (son of Kṛṣṇa). In all cases the meaning is the same, but there are different ways how to express the meaning. Using the *pratyaya* is not the only way. Another difference between the *taddhita pratyayas* which are going to be described now and the *samāsānta* and feminine *pratyayas* which were described previously is that previously the *pratyayas* were applied after a *nāma* (*sūtras* 1063 and 1080), but now the *pratyayas* will be applied after *viṣṇupadas* (*vṛtti* 1100 and *sūtra* 1105).

१०९९ । प्रत्यये ख ईनः , घ इयः , छ ईयः , ठ इकः , ढ एयः , फ आयनः , वुरकः।

1099. pratyaye kha īnaḥ, gha iyaḥ, cha īyaḥ, ṭha ikaḥ, ḍha eyaḥ, pha āyanaḥ, vur akaḥ

pratyaye—when a *pratyaya* is to be applied; *khaḥ*—the *pratyaya kha; īnaḥ*—the replacement *īna; ghaḥ*—the *pratyaya gha; iyaḥ*—the replacement *iya; chaḥ*—the *pratyaya cha; īyaḥ*—the replacement *īya; ṭhaḥ*—the *pratyaya ṭha; ikaḥ*—the replacement *ika; ḍhaḥ*—the *pratyaya ḍha; eyaḥ*—the replacement *eya; phaḥ*—the *pratyaya pha; āyanaḥ*—the replacement *āyana; vuḥ*—the *pratyaya vu; akaḥ*—the replacement *aka.*

When it comes to applying a *taddhita pratyaya, kha* is replaced by *īna, gha* by *iya, cha* by *īya, ṭha* by *ika, ḍha* by *eya, pha* by *āyana,* and *vu* by *aka.*

pratyaye kartavye īnādīnāṁ pāṇinīya-vat khādi-sthānīyatā jñeyāḥ. tatra varṇa-svarūpe rāmaḥ, yathā kha-rāma īna ity-ādi.

VṚTTI—It should be understood that when a *pratyaya* is to be applied, *īna* and others are the replacements of *kha* and so on. This is similar to what is done in Pāṇini's system. In this regard, the word *rāma* is used to denote a single *varṇa* (*sūtra* 35). So, for example, *kha-rāma* becomes *īna* and so on.

AMṚTA—The meaning of the phrase *pāṇinīya-vat* is this: "Just as the Pāṇinians ordain that *vu* become *aka* and *yu* become *ana* (*Aṣṭādhyāyī* 7.1.1) and thus consider *aka* and so on to be replacements of *vu* and so on, so in the same way *īna* and so on should be understood to be replacements of *kha* and so on."

SAṀŚODHINĪ—Someone might argue, "Why not just make the *pratyaya* as *īna* and so on in the first place? What is the point of first calling it *kha* and so on and then making this *sūtra* to change it into *īna* and so on?" The answer is that *kha* and so on are comprised of but one syllable whereas *īna* and so on are comprised of two or more syllables. In the *Taddhita-prakaraṇa* the *pratyayas* will be mentioned again and again in different *sūtras* in different meanings. So it actually saves recitation time to give a monosyllabic name like *cha* and then give a *sūtra* to change it to *īya* rather than to mention a polysyllabic name like *īya* again and again every time. For example, in the *Bṛhat* the *pratyaya cha* appears at least 22 times in the *sūtras* of the *Taddhita-prakaraṇa.* It only takes 25 syllables to say "*cha*" 22 times and to say the phrase "*cha īyaḥ*" whereas it takes 48 syllables to say "*īya*" 22 times. Thus on the whole, taking into account all the *pratyayas* mentioned here, this method saves at least 5 minutes of recitation time, which is a lot of time in the world of *sūtra* recitation where folks dare not utter even a *mātrā* more than necessary (*vṛtti* 2).

११०० । तस्य विकार इति पर्यन्तं केशवणः ।

1100. (tasya vikāra iti paryantaṁ) keśava-ṇaḥ

tasya vikāraḥ iti—the meaning "*tasya vikāraḥ*" (*sūtra* 1165); *paryantam*—up to and including; *keśava-ṇaḥ*—the *pratyaya keśava [ṇ]a.*

***Keśava [ṇ]a* is applied in all the meanings up to and including the meaning "*tasya vikāraḥ*" (1165).**

ayam evāṇ ity uktaḥ. tatra tasyāpatyam ity-ādi sūtrair arthā darśayiṣyante. tataś ca, madhor apatyam ity-ādy arthe madhu-śabdāt ṣaṣṭhy-antāt keśava-ṇe kṛte,

uktārthasyāpatyādi-padasyāprayogaḥ. tato 'ntaraṅga sv-āder mahāharaḥ. ādi-sarveśvarasya vṛṣṇīndraḥ u-dvayasya govindaḥ—mādhavaḥ. pakṣe vākyaṁ samāsaṁ ca sarvatra, madhor apatyaṁ madhv-apatyam ity-ādi.

VṚTTI—This *pratyaya* was previously called *a[ṇ]* (*vṛttis* 1042 and 1043 and *sūtras* 1049, 1052, 1057, and 1087). In this regard, the meanings referred to here will be shown in the *sūtras tasyāpatyam* (1106) and so on. So, when *keśava [ṇ]a* is applied after the word *madhu* which ends in a *ṣaṣṭhī viṣṇubhakti* in the meanings *madhor apatyam* (descendant of Madhu) and so on, the word *apatyam* and so on, whose meaning has already been expressed [by the *taddhita pratyaya*], is left out and *antaraṅga svāder mahāhara eka-padatvārambhe* (601) is applied. Then *ādi-sarveśvarasya vṛṣṇīndro nṛsiṁhe* (1042) and *u-dvayasya govindaḥ* (1055) are applied and we get *mādhavaḥ* (descendant of Madhu, name of Kṛṣṇa).

➢ *madhor apatyam* (a male descendant of Madhu, name of Kṛṣṇa) → (*a[ṇ]* is applied in the sense of *tasyāpatyam* (a son/descendant of that person) by *sūtra* 1106, and thus the word *apatyam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *madhoḥ + a[ṇ]* → (601) *madhu + a[ṇ]* → (1042) *mādhu + a[ṇ]* → (1055) *mādho + a[ṇ]* → (55) *mādhava* → (87) *mādhava + s[u]* → (93) *mādhavaḥ* <1.1>.

In the other option, we get the equivalent phrase *madhor apatyam* and so on or the equivalent compound *madhv-apatyam* and so on (*sūtra* 1098).

SAṀŚODHINĪ—*Keśava [ṇ]a* is the default *pratyaya* in all the meanings from *tasyāpatyam* (son / descendant of that person)((1106) up to and including *tasya vikāraḥ* (product of that thing) (1165). It will not be repeated again and again in those *sūtras* because its application is understood by the force of this *sūtra.* So the *sūtras tasyāpatyam* (1106) and so on are generally understood to mean *tasyāpatyam ity arthe ... keśava-ṇaḥ syāt* (*Keśava [ṇ]a* is applied [after ...] in the meaning *tasyāpatyam*). However, there are exceptional cases where other *pratyayas* are applied instead.

११०१ । दित्यदित्यादित्ययमेभ्यो ण्यरामः , पत्युत्तरपदाच्चागणपत्यादेः ।

1101. dity-adity-āditya-yamebhyo ṇya-rāmaḥ, paty-uttara-padāc cāgaṇapaty-ādeḥ

diti-aditi-āditya-yamebhyaḥ—after the words *diti* (Diti, the mother of the demigods), *aditi* (Aditi, the mother of the demons), *āditya* (son of Aditi), and *yama* (Yamarāja, the Lord of death); *ṇya-rāmaḥ*—the *pratyaya [ṇ]ya-rāma;*

pati-uttara-padāt—after a compound in which the last the word is *pati* (Lord); ca—also; *a-gaṇapaty-ādeḥ*—with the exception of *gaṇa-pati* (Lord of the various classes of beings who are attendants of Lord Śiva, name of Gaṇeśa) and so on.

But after *diti, aditi, āditya,* and *yama [ṇ]ya* is applied instead of *keśava [ṇ]a.* The same is true after compounds which end in *pati,* with the exception of *gaṇapati* and so on.

diter apatyādir daityaḥ, aditer ādityaḥ, evaṁ yādu-patyaḥ bārhas-patyaḥ. gaṇapaty-ādes tu gāṇapataṁ āśvapataṁ pāśupatam ity-ādi.

VṚTTI—Thus when the meaning is son/descendant and so on[375] of Diti, we get *daityaḥ.* Likewise when the meaning is son/descendant and so on of Aditi, we get *ādityaḥ.*

➢ *diter apatyam* (a son/descendant of Diti) → (*[ṇ]ya* is applied in the sense of *tasyāpatyam* (a son/descendant of that person) by *sūtras* 1101 and 1106, and thus the word *apatyam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *diteḥ + [ṇ]ya* → (601) *diti + [ṇ]ya* → (1042) *daiti + [ṇ]ya* → (1053) *daitya* → (87) *daitya + s[u]* → (93) *daityaḥ* <1.1>.

In the same way, we get *yādu-patyaḥ* (son/descendant of Yadu-pati) and *bārhas-patyaḥ* (son/descendant of Bṛhas-pati).

➢ *yadu-pater apatyam* (a son/descendant of Yadu-pati) → (*[ṇ]ya* is applied in the sense of *tasyāpatyam* (a son/descendant of that person) by *sūtras* 1101 and 1106, and thus the word *apatyam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *yadu-pateḥ + [ṇ]ya* → (601) *yadu-pati + [ṇ]ya* → (1042) *yādu-pati + [ṇ]ya* → (1053) *yādu-patya* → (87) *yādu-patya + s[u]* → (93) *yādu-patyaḥ* <1.1>.

But when we have *gaṇa-pati* and so on, we get *gāṇa-patam* (that which belongs to Gaṇa-pati), *āśva-patam* (that which belongs to Aśva-pati), *pāśu-patam* (that which belongs to Paśu-pati), and so on.[376]

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375 The word *ādi* "and so on" is used here in *apatyādiḥ* because *[ṇ]ya* is used instead of *keśava [ṇ]a* in all the meanings from *tasyāpatyam* to *tasya vikāraḥ.* So the *ādi* here represents the second word in all these meanings e.g. *devatā, samūhaḥ, idam, vikāraḥ,* and so on.

376 Because the neuter gender is used here, the meaning of son/descendant doesn't fit

➢ *gaṇa-pater idam* (that which belongs to Gaṇa-pati) → (*a[ṇ]* is applied in the sense of *tasyedam* (this belongs to that / this is related to that) by *sūtra* 1164, and thus the word *idam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *gaṇa-pateḥ + a[ṇ]* → (601) *gaṇa-pati + a[ṇ]* → (1042) *gāṇa-pati + a[ṇ]* → (1053) *gāṇa-pata* → (87) *gāṇa-pata + s[u]* → (157) *gāṇa-pata + am* → (94) *gāṇa-patam* <1.1>.

Amṛta—When *[ṇ]ya* is applied after the word *āditya* in the sense of *ādityasyāpatyam* (son/descendant of Āditya), the *ya-rāma* of *āditya* is deleted by *viṣṇujanāt taddhita-yasya haro bhagavati* (1056) and we get *ādityaḥ.*

११०२ तस्य भाव इति पर्यन्तमग्निकलिभ्यां माधवढः ।

1102. (tasya bhāva iti paryantam) agni-kalibhyāṁ mādhava-ḍhaḥ

tasya bhāvaḥ iti—the meaning "*tasya bhāvaḥ*" (*sūtra* 1199); *paryantam*—up to and including; *agni-kalibhyām*—after the words *agni* (the demigod of fire) and *kali* (the personification of quarrel); *mādhava-ḍhaḥ*—the *pratyaya mādhava ḍha.*

***Mādhava ḍha* is applied after *agni* and *kali* in all the meanings up to and including the meaning "*tasya bhāvaḥ*" (1199).**

agner apatyam ity-ādy artheṣu āgneyaḥ, kāleyaḥ. āgneyī.

Vṛtti—When we have the meanings *agner apatyam* (son / male descendant of Agni) and so on, we get *āgneyaḥ.* In like manner, we get *kāleyaḥ.*

➢ *agner apatyam* (son/male descendant of Agni) → (*mādhava ḍha* is applied in the sense of *tasyāpatyam* (a son/descendant of that person) by *sūtras* 1102 and 1106, and thus the word *apatyam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *agneḥ + mādhava ḍha* → (601) *agni + mādhava ḍha* → (1099) *agni + eya* → (1042) *āgni + eya* → (1053) *āgneya* → (87) *āgneya + s[u]* → (93) *āgneyaḥ* <1.1>.

In the feminine, we get *āgneyī* "daughter / female descendant of Agni" (*sūtra* 1087).[377]

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here. Most likely the intended meaning here is *tasyedam* "this belongs to that person" (1164).

377 If a *pratyaya* is *mādhava,* it is automatically *keśava* since *mādhava* includes the indicatory letter *ṭ.*

Saṁśodhinī—This is an *apavāda* of *keśava [ṇ]a.* But it also surpasses the limits of *keśava [ṇ]a. Keśava [ṇ]a* is only applied in the meanings up to and including "*tasya vikāraḥ*" (1165), but *mādhava ḍha* is applied in all the meanings up to and including "*tasya bhāvaḥ*" (1199). Likewise with *nṛsiṁha na* and *nṛsiṁha sna* in the next *sūtra.*

११०३ । स्त्रीपुंसाभ्यां नृसिंहनस्नौ, भावे च वा ।

1103. strī-puṁsābhyāṁ nṛsiṁha-na-snau, bhāve ca vā

strī-puṁsābhyām[378]—after the words *strī* (woman) and *puṁs* (man); *nṛsiṁha-na-snau*—the *pratyayas nṛsiṁha na* and *nṛsiṁha sna; bhāve*—in the meaning *tasya bhāvaḥ* (1199); *ca*—also; *vā*—optionally.

***Nṛsiṁha na* and *nṛsiṁha sna* are applied after *strī* and *puṁs* respectively in all the meanings up to and including the meaning "*tasya bhāvaḥ*" (1199). But in the case of "*tasya bhāvaḥ*" (1199) they are are only optionally applied.**

straiṇaṁ pauṁsnam. bhāve straiṇaṁ strītvaṁ pauṁsnaṁ puṁstvam. tvo vakṣyate.

Vṛtti—Thus we get *straiṇam* (that which belongs to a woman) and *pauṁsnam* (that which belongs to a man).

➢ *striyā idam* (that which belongs to a woman) → (*nṛsiṁha na* is applied in the sense of *tasyedam* (this belongs to that / this is related to that) by *sūtras* 1103 and 1164, and thus the word *idam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *striyāḥ* + *nṛsiṁha na* → (601) *strī* + *nṛsiṁha na* → (1042) *straina* → (111) *straiṇa* → (87) *straiṇa* + *s[u]* → (157) *straiṇa* + *am* → (94) *straiṇam* <1.1>.

➢ *puṁsa idam* (that which belongs to a man) → (*nṛsiṁha sna* is applied in the sense of *tasyedam* (this belongs to that / this is related to that) by *sūtras* 1103 and 1164, and thus the word *idam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *puṁsaḥ* + *nṛsiṁha sna* → (601) *puṁs* + *nṛsiṁha sna* → (1042) *pauṁssna* → (176) *pauṁsna* → (87) *pauṁsna* + *s[u]* → (157) *pauṁsna* + *am* → (94) *pauṁsnam* <1.1>.

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378 *Strī-puṁsābhyām* is the <5.2> of the irregular *rāmakṛṣṇa* compound *strī-puṁsa* which is formed with the *samāsānta pratyaya keśava a-rāma* by *rāmakṛṣṇe dhenv-anaḍuhau strī-puṁsādayaś ca* (1072).

But when the meaning is "*tasya bhāvaḥ*" (1199), we get *straiṇam* or *strītvam* (womanhood), and *pauṁsnam* or *puṁstvam* (manhood, virility).

Amṛta—In *pauṁsnam* the *s* of *puṁs,* which is preceded by a *viṣṇucakra,* is deleted by *sat-saṅgāntasya haro viṣṇupadānte* (176) by considering the *viṣṇucakra* to be a *viṣṇujana* (*vṛtti* 207). But in *puṁstvam,* when the *s* of *puṁs* undergoes *sat-saṅgānta-hara* by the same process, the *m* of *pum* becomes *ṁs* by *pumaḥ sa-rāmo harikamala-harikhaḍgayor yādavetara-parayoḥ, sa ca viṣṇucakra-pūrvo viṣṇucāpa-pūrvo vā* (*Bṛhat* 1994).

११०४ । गोः सर्वेश्वरादिप्रत्ययप्रसङ्गे यरामः ।

1104. goḥ sarveśvarādi-pratyaya-prasaṅge ya-rāmaḥ

goḥ—after the word *go* (cow); *sarveśvara-ādi-pratyaya-prasaṅge*—in the event of a *pratyaya* beginning with a *sarveśvara; ya-rāmaḥ*—the *pratyaya ya-rāma.*

Whenever a *pratyaya* beginning with a *sarveśvara* would normally be applied after *go, ya-rāma* is applied instead.

o-dvayasyāv-āvau pratyaya-ye—gavyam. itaḥ param arthā darśyante.

Vṛtti—*O-dvayasyāv-āvau pratyaya-ye* (603) is applied and we get *gavyam* (that which belongs to a cow).

➢ *gor idam* (that which belongs to a cow) → (*ya* is applied in the sense of *tasyedam* (this belongs to that / this is related to that) by *sūtras* 1104 and 1164, and thus the word *idam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *goḥ + ya* → (601) *go + ya* → (603) *gavya* → (87) *gavya + s[u]* → (157) *gavya + am* → (94) *gavyam* <1.1>.

Now the meanings will be shown:

Amṛta—Regarding *gavyam, ya-rāma* is a replacement of the *pratyaya keśava [ṇ]a* which will be ordained in the sense of *tasyedam* (1164).

Saṁśodhinī—In *sūtras* 1100 to 1104 the *pratyayas* were enumerated, but now the meanings in which the *pratyayas* are applied will be shown. But first we have a *paribhāṣā* (a key statement that teaches how to properly interpret all the other statements):

११०५ । अधिकारसूत्रे प्रथमनिर्दिष्टविष्णुभक्त्यन्तात्प्रत्ययः ।

1105. adhikāra-sūtre prathama-nirdiṣṭa-viṣṇubhakty-antāt pratyayaḥ

adhikāra-sūtre—in the *adhikāra sūtra; prathama-nirdiṣṭa*—which is mentioned first; *viṣṇubhakti-antāt*—after the word ending in a *viṣṇubhakti; pratyayaḥ*—the *pratyaya.*

The *pratyaya* is applied after that word ending in a *viṣṇubhakti* which is mentioned first in the *adhikāra-sūtra.*

paribhāṣeyam.

Vṛtti—This is a *paribhāṣā* (40).

११०६ । तस्यापत्यम् ।

1106. tasyāpatyam

tasya—of that person; *apatyam*—son/descendant.

According to how they were previously ordained, the *pratyayas* are applied after the word ending in a *ṣaṣṭhī viṣṇubhakti* in the meaning "son / descendant of that person."

vibhuś cāyam. atrārthe ṣaṣṭhy-antān nāmno yathā-vihitaṁ syuḥ. madhor apatyaṁ mādhavaḥ. evaṁ daityaḥ ādityaḥ straiṇa ity-ādi.

Vṛtti—This is also a *vibhu adhikāra.* The *pratyayas* are applied, as ordained previously, in this meaning after the *nāma* ending in a *ṣaṣṭhī viṣṇubhakti.* Thus, when we have the meaning *madhor apatyam* (descendant of Madhu), we get *mādhavaḥ.*

➢ *madhor apatyam* (a male descendant of Madhu, name of Kṛṣṇa) → (*a[ṇ]* is applied in the sense of *tasyāpatyam* (a son/descendant of that person) by *sūtra* 1106, and thus the word *apatyam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *madhoḥ + a[ṇ]* → (601) *madhu + a[ṇ]* → (1042) *mādhu + a[ṇ]* → (1055) *mādho + a[ṇ]* → (55) *mādhava* → (87) *mādhava + s[u]* → (93) *mādhavaḥ* <1.1>.

Likewise we get *daityaḥ* (son / descendant of Diti), *ādityaḥ* (son/descendant of Aditi), *straiṇaḥ* (son / descendant of a lady), and so on.

➢ *diter apatyam* (a son/descendant of Diti) → (*[ṇ]ya* is applied in the sense of *tasyāpatyam* (a son/descendant of that person) by *sūtras* 1101 and 1106, and thus the word *apatyam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *diteḥ* + *[ṇ]ya* → (601) *diti* + *[ṇ]ya* → (1042) *daiti* + *[ṇ]ya* → (1053) *daitya* → (87) *daitya* + *s[u]* → (93) *daityaḥ* <1.1>.

➢ *aditer apatyam* (a son/descendant of Aditi) → (*[ṇ]ya* is applied in the sense of *tasyāpatyam* (a son/descendant of that person) by *sūtras* 1101 and 1106, and thus the word *apatyam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *aditeḥ* + *[ṇ]ya* → (601) *aditi* + *[ṇ]ya* → (1042) *āditi* + *[ṇ]ya* → (1053) *āditya* → (87) *āditya* + *s[u]* → (93) *ādityaḥ* <1.1>.

➢ *striyā apatyam* (that which belongs to a woman) → (*nṛsiṁha na* is applied in the sense of *tasyāpatyam* (a son/descendant of that person) by *sūtras* 1103 and 1164, and thus the word *apatyam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *striyāḥ* + *nṛsiṁha na* → (601) *strī* + *nṛsiṁha na* → (1042) *straina* → (111) *straiṇa* → (87) *straiṇa* + *s[u]* → (93) *straiṇaḥ* <1.1>.

Saṁśodhinī—As well as being a *vidhi sūtra,* this is also an *adhikāra sūtra.* Moreover, since it is a *vibhu adhikāra,* it includes the two *prabhu adhikāras* (*sūtras* 1113 and 1117) and thus extends up to *sūtra* 1124. The effect of this *adhikāra* is that any *pratyayas* ordained from now until *sūtra* 1124 will be applicable only in the meaning "*tasyāpatyam.*" The word *tasya* in *tasyāpatyam* is a variable word. That is to say it stands for whichever person one wants to talk about. So if one wants to talk about Madhu's son/descendant one will substitute *madhoḥ* for *tasya* and say *madhor apatyam.* Similarly, if one wants to talk about Diti's son/descendant one will substitute *diteḥ* for *tasya* and say *diter apatyam,* and so on. When we thus have *madhor apatyam* and so on, one may then wonder which word to apply the *pratyaya* after. To answer that, we have the *paribhāṣā: adhikāra-sūtre prathama-nirdiṣṭa-viṣṇubhakty-antāt pratyayaḥ* (1105). Since the word *tasya* is the first word ending in a *viṣṇubhakti* in this *adhikāra sūtra "tasyāpatyam,"* we apply the *pratyaya* after the variable word which ends in a *ṣaṣṭhī viṣṇubhakti* as Jīva Gosvāmī himself points out in this *vṛtti* with the phrase *ṣaṣṭhy-antān nāmnaḥ.* Thus we apply the *pratyayas keśava [ṇ]a* and so on after the words *madhoḥ* and so on, and the word *apatyam* is left out in accordance with the maxim *uktārthānām aprayogaḥ* (*vṛtti* 600).

११०७ । अरामबाह्वादिभ्यामिर्नृसिंहः , दशरथादेर्वा ।

1107. a-rāma-bāhv-ādibhyām ir nṛsiṁhaḥ, daśarathāder vā

a-rāma-bāhu-ādibhyām—after words ending in *a-rāma* and after the words *bāhu* (name of a certain person) and so on; *iḥ*—the *pratyaya i-rāma; nṛsiṁhaḥ—nṛsiṁha; daśaratha-ādeḥ*—after the words *daśaratha* (name of Rāma's father) and so on; *vā*—optionally.

But *i[ṇ]* is applied after words ending in *a-rāma* and after the words *bāhu* and so on. And *i[ṇ]* is optionally applied after the words *daśaratha* and so on.

ayam eva iṇ ity uktaḥ. gargasyāpatyaṁ gārgiḥ, bāhaviḥ, dāśarathiḥ. pradīyatāṁ dāśarathāya maithilī. saumitriḥ saumitraś ca.

VṚTTI—This same *pratyaya* was previously called *i[ṇ]* (*vṛttis* 1042 and 1043). Thus, when we have the meaning *gargasyāpatyam* (son of Garga), we get *gārgiḥ*.

➢ *gargasyāpatyam* (son of Garga) → (*i[ṇ]* is applied in the sense of *tasyāpatyam* (son / descendant) by *sūtra* 1107, and thus the word *apatyam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *gargasya + i[ṇ]* → (601) *garga + i[ṇ]* → (1042) *gārga + i[ṇ]* → (1053) *gārgi* → (87) *gārgi + s[u]* → (93) *gārgiḥ* <1.1>.

An example of the *bāhv-ādis* is *bāhaviḥ* (descendant of Bāhu).

➢ *bāhor apatyam* (descendant of Bāhu) → (*i[ṇ]* is applied in the sense of *tasyāpatyam* (a son/descendant of that person) by *sūtra* 1107, and thus the word *apatyam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *bāhoḥ + i[ṇ]* → (601) *bāhu + i[ṇ]* → (1042, 1055) *bāho + i[ṇ]* → (55) *bāhavi* → (87) *bāhavi + s[u]* → (93) *bāhaviḥ* <1.1>.

An example of the *daśarathādis* is *dāśarathiḥ* or *dāśarathaḥ* (son of Daśaratha), since we see the usage *pradīyatāṁ dāśarathāya maithilī* (the princess of Mithilā should be given to the son of Daśaratha). Another example is *saumitriḥ* or *saumitraḥ* (the son of Sumitrā, name of Lakṣmaṇa).

SAṀŚODHINĪ—Here *i[ṇ]* is an *apavāda* of the default *pratyaya keśava [ṇ] a.* But since this *sūtra* comes under the *adhikāra sūtra tasyāpatyam* (1106), *i[ṇ]* is only applied after the words mentioned here when the meaning is *tasyāpatyam.* Likewise with the other *pratyayas* which will be ordained in the

upcoming *sūtras.* According to the Pāṇinian *Gaṇa-pāṭha,* the *bāhv-ādis* are *bāhu, upabāhu, upavāku, nivāku, śivāku, vaṭāku, upanindu, upabindu, vṛṣalī, vṛkalā, cūḍā, balākā, mūṣikā, kuśalā, bhagalā, chagalā, dhruvakā, dhuvakā, sumitrā, durmitrā, puṣkara-sat, anuharat, deva-śarman, agni-śarman, bhadra-śarman, suśarman, kunāman, sunāman, pañcan, saptan, aṣṭan, amitaujas* with deletion of its final *s,*[379] *udañcu, śiras, māṣa, śarāvin, marīcī, kṣema-vṛddhin, śṛṅkhalātodin, kharanādin, nagara-mardin, prākāra-mardin, loman, ajīgarta, kṛṣṇa, yudhiṣṭhira, arjuna. sāmba, gada, pradyumna, rāma, udaṅkas, and sambhūyas* and *ambhas* with deletion of their final *s.*[380]

The *bāhv-ādis* are an *ākṛti-gaṇa.* Thus we also get *sātyakiḥ* (descendant of Satyaka) and so on. One may wonder why some words ending in *a-rāma* were again included among the *bāhv-ādis* since this *sūtra* already said that words ending in *a-rāma* take *i[ṇ].* The answer is that these words are included among the *bāhv-ādis* so that they will not take any of the other *pratyayas* ordained by future *sūtras*. For example, the word *kṛṣṇa* is included among the *bāhv-ādis* so that it will take *i[ṇ]* rather than taking *keśava [ṇ]a* by the more specific future *sūtra śivādeḥ keśava-ṇaḥ, ṛṣy-andhaka-vṛṣṇi-kurubhyaś ca* (1109). Thus we get *kārṣṇiḥ* (son/descendant of Kṛṣṇa).

११०८ । व्यासादेरकिण्, स च चित् ।

1108. vyāsāder akiṇ, sa ca cit

vyāsa-ādeḥ—after the words *vyāsa* (name of the famous sage who arranges and edits the Vedic literature) and so on; *akiṇ*—the *pratyaya aki[ṇ]; saḥ*—it; ca—and; *c-it*—has the indicatory letter *c.*

Aki[ṇ]* is applied after the words *vyāsa* and so on, and it is considered as having the indicatory letter *c.

vṛṣṇīndra-sthāna-catuḥ-sanādeśāsyety-ādi, vyāsasyāpatyaṁ vaiyāsakiḥ, sudhātuḥ saudhātakiḥ. varuḍa-caṇḍāla-niṣāda-bimbādayaś ca vyāsādayaḥ.

Vṛtti—When we have the meaning *vyāsasyāpatyam* (son of Vyāsa), the *sūtra* beginning *vṛṣṇīndra-sthāna-catuḥsanādeśa* (*sūtra* 1043) is applied and we get *vaiyāsakiḥ*:

379 Thus the final form will be *amitaujiḥ* (descendant of Amitaujas).
380 Thus the final forms will be *sambhūyiḥ* (descendant of Sambhūyas) and *ambhiḥ* (descendant of Ambhas).

➢ *vyāsasyāpatyam* (son of Vyāsa) → (*aki[ṇ]* is applied in the sense of *tasyāpatyam* (son / descendant) by *sūtra* 1108, and thus the word *apatyam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *vyāsasya* + *aki[ṇ]* → (601) *vyāsa* + *aki[ṇ]* → (1043) *vaiyāsa* + *aki[ṇ]* → (1053) *vaiyāsaki* → (87) *vaiyāsaki* + *s[u]* → (93) *vaiyāsakiḥ* <1.1>.

Similarly, when we have the meaning *sudhātur apatyam* (son / descendant of Sudhāṭṛ), we get *saudhātakiḥ.*

➢ *sudhātur apatyam* (son/descendant of Sudhātṛ) → (*aki[ṇ]* is applied in the sense of *tasyāpatyam* (son / descendant) by *sūtra* 1108, and thus the word *apatyam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *sudhātuḥ* + *aki[ṇ]* → (601) *sudhātṛ* + *aki[ṇ]* → (1042) *saudhātṛ* + *aki[ṇ]* → (124) *saudhātaki* → (87) *saudhātaki* + *s[u]* → (93) *saudhātakiḥ* <1.1>.

The words *varuḍa, caṇḍāla, niṣāda, bimba,* and so on are also included among the *vyāsādis.*

SAṀŚODHINĪ—The indicatory letter *c* only exists to delete the *ṛ* of *sudhātṛ*. The *a-rāma* of all the other words can be deleted simply by *a-i-dvayasya haro bhagavati* (1053).

११०९ । शिवादेः केशवणः , ऋष्यन्धकवृष्णिकुरुभ्यश्च , अनादिवृष्णीन्द्रेभ्यो नदीमानुषीनामभ्यश्च ।

1109. śivādeḥ keśava-ṇaḥ, ṛṣy-andhaka-vṛṣṇi-kurubhyaś ca, anādi-vṛṣṇīndrebhyo nadī-mānuṣī-nāmabhyaś ca

śiva-ādeḥ—after the words *śiva* and so on; *keśava-ṇaḥ*—the *pratyaya keśava [ṇ]a; ṛṣi-andhaka-vṛṣṇi-kurubhyaḥ*—after names of sages and after names of those who belong to the *andhaka, vṛṣṇi,* and *kuru* dynasties; *ca*—and; *an-ādi-vṛṣṇīndrebhyaḥ*—which aren't *ādi-vṛṣṇīndra* (see the next *sūtra*); *nadī-mānuṣī-nāmabhyaḥ*—after names of rivers and women; *ca*—also.

Keśava [ṇ]a* is applied after the words *śiva* and so on and after names of sages and those who belong to the *andhaka, vṛṣṇi,* and *kuru* dynasties. *Keśava [ṇ]a* is also applied after names of rivers and women which are not *ādi-vṛṣṇīndra.

SAṀŚODHINĪ—*Keśava [ṇ]a* is reordained here as an *apavāda* of *i[ṇ]* in the case of those words ending in *a-rāma* and as an *apavāda* of *mādhava ḍha* in the case of names of rivers and women, which are naturally feminine and

hence liable to follow *sūtra* 1111. According to the Pāṇinian *Gaṇa-pāṭha,* the *śivādis* are *śiva, proṣṭha, proṣṭhika, caṇḍa, jambha, bhūri, daṇḍa, kuṭhāra, kakubh, kakubhā, anabhimlāna, kohita, sukha, saṁdhi, muni, kakutstha, kahoḍa, kohaḍa, kahūya, kahaya, lekha, rodha, kapiñjala, kupiñjala, khañjana, vaṭanda, tṛṇa-karṇa, kṣīra-hrada, jala-hrada, parila, paṣika, piṣṭa, haihaya, pārṣikā, gopikā, kapilikā, jaṭilikā, badhirikā, mañjīraka, majirika, vṛṣṇika, khañjāra, khañjāla, karmāraṁ, rekha, lekha, ālekhana, viśravaṇa, ravaṇa, vartanākṣa, grīvākṣa, viṭapa, piṭaka, piṭāka, tṛkṣāka, nabhāka, ūrṇa-nābha, jaratkāru, pṛthā, utkṣepa, purohitikā, surohitikā, surohikā, āryaśveta, aryaśveta, supiṣṭa, masura-karṇa, mayūra-karṇa, kharjūra-karṇa, khadūraka, takṣan, ṛṣṭi-ṣeṇa, gaṅgā, vipāśa, yaska, lahya, druhya, ayaḥsthūṇa, tṛṇa-karṇa, tṛṇa, karṇa, parṇa, bhalandana, virūpākṣa, bhūmi, ilā, sapatnī,* names of rivers which have two *sarveśvaras,* and finally the words *tri-veṇī* and *tri-vaṇa.* The *śivādis* are an *ākṛti-gaṇa.*

१११० । आऐऔरामा यस्यादिसर्वेश्वराः स आदिवृष्णीन्द्रसंज्ञः , तद्यदादयश्च ।

1110. ā-ai-au-rāmā yasyādi-sarveśvarāḥ sa ādi-vṛṣṇīndra-saṁjñaḥ. tad-yad-ādayaś ca

ā-ai-au-rāmāḥ—*ā-rāma, ai-rāma,* or *au-rāma; yasya*—whose; *ādi-sarveśvarāḥ*—initial *sarveśvaras; saḥ*—that; *ādi-vṛṣṇīndra-saṁjñaḥ*—called *ādi-vṛṣṇīndra* (that which has a *vṛṣṇīndra* at the beginning); *tad-yad-ādayaḥ*—the words *tad, yad,* and so on; *ca*—also.

A word whose initial *sarveśvara* is *ā, ai,* or *au* is called *ādi-vṛṣṇīndra.* The words *tad, yad,* and so on are also called *ādi-vṛṣṇīndra.*

vṛddha-saṁjñā ity anye. śaivaḥ yāskaḥ pautraḥ dauhitraḥ nanandraḥ. ṛṣibhyaḥ—vāsiṣṭhaḥ. andhakebhyaḥ—śvāphalkaḥ. vṛṣṇibhyaḥ—vāsudevaḥ. kurubhyaḥ—nākulaḥ. kathaṁ kārṣṇiḥ prādyumniḥ ārjuniḥ? bāhv-ādi pāṭhāt. anādīti—yāmunaḥ airāvataḥ. mānuṣītaḥ—gautamaḥ rauhiṇaḥ. anādi-vṛṣṇīndreti kim? kauśikeyaḥ kausalyeyaḥ.

Vṛtti—Others call such a word *vṛddha.* Examples when *keśava [ṇ]a* is applied after the words *śiva* and so on are *śaivaḥ* (son/descendant of Śiva), *yāskaḥ* (son/descendant of Yaska), *pautraḥ* (son of the son, i.e. grandson), *dauhitraḥ* (son of the daughter, i.e. grandson), and *nanandraḥ* (son of the husband's sister).[381]

381 The Pāṇinians list the words *putra, duhitṛ,* and *nanandṛ* in the *bidādi* group (see *sūtra* 1114) rather than the *śivādi* group and they explain that, although the *bidādis* usually

An example when *keśava [ṇ]a* is applied after names of sages is *vāsiṣṭhaḥ* (son/descendant of the sage Vasiṣṭha). An example when *keśava [ṇ]a* is applied after names of those belonging to the *andhaka* dynasty is *śvāphalkaḥ* (son of Śva-phalka), an example when *keśava [ṇ]a* is applied after names of those belonging to the *vṛṣṇi* dynasty is *vāsudevaḥ* (son of Vasudeva, name of Kṛṣṇa), and an example when *keśava [ṇ]a* is applied after names of those belonging to the *kuru* dynasty is *nākulaḥ* (son of Nakula).

Why do we see *kārṣṇiḥ*, *prādyumniḥ*, and *ārjuniḥ*? Because the words *kṛṣṇa* and so on are listed among the *bāhv-ādis* (*sūtra* 1107). Examples of *keśava [ṇ]a* applied after names of rivers which aren't *ādi-vṛṣṇīndra* are *yāmunaḥ* (son/descendant of the river Yamunā) and *airāvataḥ* (son/descendant of the river Irāvatī), and examples of *keśava [ṇ]a* applied after names of women which aren't *ādi-vṛṣṇīndra* are *gautamaḥ* (son/descendant of Gotamī) and *rauhiṇaḥ* (son of Rohiṇī, name of Balarāma). Why do we say "which aren't *ādi-vṛṣṇīndra*"? Consider *kauśikeyaḥ* (son/descendant of the river Kauśikī) and *kausalyeyaḥ* (son of Kausalyā, name of Rāma).[382]

१११ । लक्ष्मीशुभ्रादिभ्यां माधवढो बहुलम्, दित्यदिती वा ।

1111. lakṣmī-śubhrādibhyāṁ mādhava-ḍho bahulam, dity-aditī vā

lakṣmī-śubhrādibhyām—after feminine words and after the words *śubhra* (name of a certain person) and so on; *mādhava-ḍhaḥ*—the *pratyaya mādhava ḍha; bahulam*—variously applied; *diti-aditī*—the words *diti* and *aditi; vā*—optionally *śubhrādis; bhruvaḥ*—of the word *bhrū* (eyebrow); *bhruv*—the replacement *bhruv; ca*—also.

Mādhava ḍha* is applied after feminine words and after the words *śubhra* and so on. But this rule is *bahula.* Moreover, *diti* and *aditi* are optionally considered *śubhrādis.

rauhiṇeyaḥ sauparṇeyaḥ. bāhulyāt kvacit nāmnītaś ca. rauhiṇeyo rāmaḥ. krauñcaḥ kaukilaḥ. śubhrādeḥ khalv api—śubhrasyāpatyaṁ śaubhreyaḥ ātreyaḥ kaunteyaḥ vārṣṇeyaḥ, u-dvayasya haro mārkaṇḍeyaḥ. daiteyo daityaḥ, āditeyaḥ ādityaḥ. gaṅgāyā gāṅgeyo gāṅgo gāṅgāyaniḥ. śubhrādi-pāṭhena mādhavatvād gāṅgeyī.

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take *keśava [ṇ]a* in the sense of *gotra* (descendant), these three words take *keśava [ṇ]a* in the sense of "immediate descendant [i.e. son]." For further details, see *anṛṣy-ānantarye bidādibhyo 'ñ* (*Aṣṭādhyāyī* 4.1.104).

382 In both cases here *mādhava ḍha* is applied by *lakṣmī-śubhrādibhyāṁ mādhava-ḍho bahulam* (1111).

VṚTTI—Thus we get *rauhiṇeyaḥ* (son of the constellation *rohiṇī,* name of the planet Mercury (*budha*)) and *sauparṇeyaḥ* (son of Suparṇā, name of Garuḍa).[383] But, because this rule is *bahula, mādhava ḍha* is sometimes also applied after names (*sūtra* 1109). Thus we get *rauhiṇeyaḥ* (the son of Rohiṇī) which denotes Balarāma. Similarly, because this rule is *bahula,* we get *krauñcaḥ* (the male offspring of a female snipe) and *kaukilaḥ* (the male offspring of a female cuckoo).

➢ *rohiṇyā apatyam* (son of Rohiṇī) → (*mādhava ḍha* is applied in the sense of *tasyāpatyam* (a son/descendant of that person) by *sūtra* 1111, and thus the word *apatyam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *rohiṇyāḥ + mādhava ḍha* → (601) *rohiṇī + mādhava ḍha* → (1099) *rohiṇī + eya* → (1042) *rauhiṇī + eya* → (1053) *rauhiṇeya* → (87) *rauhiṇeya + s[u]* → (93) *rauhiṇeyaḥ* <1.1>.

But this rule is not *bahula* in relation to the *śubhrādis*. Thus, when we have the meaning *śubhrasyāpatyam* (son/descendant of Śubhra), we only get *śaubhreyaḥ.* Likewise we only get *ātreyaḥ* (son/descendant of Atri), *kaunteyaḥ* (son/descendant of Kunti), and *vārṣṇeyaḥ* (son/descendant of Vṛṣṇi).[384] By applying *u-dvayasya haro ḍha-rāme, na tu kadru-pāṇḍvoḥ* (*Bṛhat* 2096), we get *mārkaṇḍeyaḥ* (son/descendant of Mṛkaṇḍu, name of a famous sage). Since *diti* and *aditi* are optionally *śubhrādis*, we get *daiteyaḥ* or *daityaḥ* (son/descendant of Diti) and *āditeyaḥ* or *ādityaḥ* (son/descendant of Aditi).

When we have the meaning *gaṅgāyā apatyam* (son of Gaṅgā, i.e. Bhīṣma), we get *gāṅgeyaḥ, gāṅgaḥ,* or *gāṅgāyaniḥ*. And because the word *gāṅgeya* is considered *mādhava* since the word *gaṅgā* is listed among the *śubhrādis* and thus takes *mādhava ḍha,* in the feminine we get *gāṅgeyī* (daughter of Gaṅgā).

AMṚTA—Other examples of feminine words are *vainateyaḥ* (son/descendant of Vinatā, name of Garuḍa) and so on. Jīva Gosvāmī shows the purpose of the word *bahula* by saying *kvacit* (sometimes). Even though *keśava*

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383 The words *rohiṇī* and *su-parṇā* here are both feminine but they are not names of women. Although Su-parṇā is the mother of Garuḍa she is clearly more bird-like than human as her name *su-parṇā* (one who has nice wings) indicates. Thus these words don't take *keśava [ṇ]a* by *māṇuṣī-nāmabhyaś ca* (1109).

384 Another example is *pāṇḍaveyaḥ* (son/descendant of Pāṇḍu). The examples *ātreyaḥ, kaunteyaḥ,* and *vārṣṇeyaḥ* as well as this example, *pāṇḍaveyaḥ,* are all given on the basis of the *śubhrādis* being an *ākṛti-gaṇa.* The words *atri, kunti, vṛṣṇi,* and *pāṇḍu* are not actually found in the standard list of *śubhrādis.*

[ṇ]a is ordained after names of women by *anādi-vṛṣṇīndrebhyo nadī-mānuṣī-nāmabhyaś ca* (1109), still, because the current *sūtra* is *bahula, mādhava ḍha* is sometimes also applied after the names of women. Otherwise we also get *rauhiṇaḥ* (son of Rohiṇī, name of Balarāma) as shown previously in *vṛtti* 1109. Similarly, because the current *sūtra* is *bahula,* sometimes *mādhava ḍha* is not applied after a word even though it is feminine, rather the default *pratyaya keśava [ṇ]a* is applied instead. Indeed Jīva Gosvāmī elucidates this same point with the two examples *krauñcaḥ* and *kaukilaḥ. Kruñcā* means *vakī* (a kind of female crane). So *krauñcaḥ* means *kruñcāyā apatyam* and *kaukilaḥ* means *kokilāyā apatyam.*

With the phrase *śubhrādeḥ khalv api,* Jīva Gosvāmī specifies that the *śubhrādis,* on the other hand, don't have the *bahula* tendency. *Diti* and *aditi* are optionally *śubhrādis,* and therefore they optionally take *mādhava ḍha.* In the case that they don't take *mādhava ḍha* they take *[ṇ]ya* by *dity-adity-āditya-yamebhyo ṇya-rāmaḥ* (1101). The word *gaṅgā* is listed in three different *gaṇas.* Jīva Gosvāmī shows this with the three examples beginning with *gāṅgeyaḥ.* Because it is listed among the *śubhrādis* it takes *mādhava ḍha,* and we get *gāṅgeyaḥ.* Because it is listed among the *śivādis* it takes *keśava [ṇ]a,* and we get *gāṅgaḥ.* And because it is listed among the *tikādis* it takes *nṛsiṁha phi,* and we get *gāṅgāyaniḥ.*[385] Regarding *gāṅgeyī,* because *gāṅgeya* is *keśava* since it is *mādhava* it takes *ī[p]* by *aṇ-keśava-gaurādibhyaḥ* (1087).

Saṁśodhinī—In the case of the *śubhrādis mādhava ḍha* is mostly an *apavāda* of *i[ṇ]* (*sūtra* 1107). According to the Pāṇinian *Gaṇa-pāṭha,* the *śubhrādis* are *śubhra, viṣṭa, pura, viṣṭapura, brahmakṛta, śatadvāra, śalāthala, śalācala, śalākā-bhrū, lekhā-bhrū, lekha-bhra, vikaṁsā, vikāsa, rohiṇī, rukmiṇī, dharmiṇī, diśu, śālūka, ajabasti, śakandhi, vimātṛ, vidhavā, śuka, viśa, devatara, śakuni, śukra, ugra, jñātala, śatala, bandhakī, mṛkaṇdu, visri, atithi, godanta, kuśāmba, makaṣṭu, śatāhāra, pavaṣṭurika, sunāman, lakṣmaṇa* and *śyāma* when referring to a descendant of the sage Vasiṣṭha, *godhā, kṛkalāsa, aṇīva, pravāhaṇa, bharata, bhārata, bharama, mṛkaṇḍu, maghaṣṭu, karpūra, itara, anyatara, ālīḍha, sudanta, suvakṣa, suvakṣas, sudāman, kadrū, tuda, ākaśāpa, kumārikā, kuṭhārikā, kiśorikā, ambikā, jihmāśin, paridhi, vāyudatta, śakala, śalākā, khaḍūra, kuverikā, aśokā, gandhapiṅgalā, khaḍonmattā, anudṛṣṭin, anudṛṣṭi, jaratin, balivardin, vigna, vīja, jīva, śvan, aśman, aśva, ajira, śatāvara, śalākā, kṛkasā, bharata, maghaṣṭu, kakala, sthūla, makathu, yamaṣṭu, kaṣṭu, guda, ruda, kuśerikā, śavala,* and *ajina.* The *śubhrādis* are an *ākṛti-gaṇa.*

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385 The *tikādis* are a groups of words mentioned in *tikāder nṛsiṁha-phiḥ* (*Bṛhat* 2332), and *phi* becomes *āyani* by *phis tv āyaniḥ* (*Bṛhat* 2292).

१११२ । राजक्षत्राभ्यां यघरामौ जात्यां, मनोः ष्यषणौ ।

1112. rāja-kṣatrābhyāṁ ya-gha-rāmau jātyāṁ, manoḥ ṣya-ṣaṇau

rāja-kṣatrābhyām—after the words *rājan* (king) and *kṣatra* (warrior); *ya-gha-rāmau*—the *pratyayas ya-rāma* and *gha-rāma; jātyām*—when a *jāti* (group, species, common quality) is being expressed; *manoḥ*—after the word *manu* (name of the father of the human race); *ṣya-ṣaṇau*—the *pratyayas ṣya* and *ṣa[ṇ].*

Ya-rāma* and *gha-rāma* are applied after *rājan* and *kṣatra* respectively, provided a *jāti* is being expressed, and *ṣya* or *ṣa[ṇ]* is applied after *manu.

rājanyaḥ kṣatriyaḥ manuṣyaḥ mānuṣaḥ. jātau kim? rājanaḥ kṣātriḥ. mānavas tu putre jātau ca sādhuḥ.

Vṛtti—Thus we get *rājanyaḥ* (a member of the kingly class, i.e. a king), *kṣatriyaḥ* (a member of the warrior class, i.e. a warrior), *manuṣyaḥ* (a member of the human race, i.e. a man), and *mānuṣaḥ* (a member of the human race, i.e. a man).

Why do we say "provided a *jāti* is being expressed"? Consider *rājanaḥ* (son of Rājan) and *kṣātriḥ* (son of Kṣatra). *Mānavaḥ* (son of Manu, or a member of the human race, i.e. a man), however, is valid both in the sense of son and *jāti.*

Amṛta—A *jāti* is expressed by the combination of the *prakṛti* and *pratyaya,* whereas a son/descendant is expressed merely by the *pratyaya.* And therefore this is *yoga-rūḍhi* like the words *paṅkaja* and so on (*Amṛta* 217). Therefore *rājanyaḥ* means *rājño jāty-apatyam* (son of the class of kings) and *kṣatriyaḥ* means *kṣatrasya jāty-apatyam* (son of the class of warriors). In *rājanyaḥ* the *saṁsāra* of *rājan* doesn't get deleted due to the rule *ano ye tu bhāva-karmaṇor eva* (1051). Similarly, *manuṣyaḥ* and *mānuṣaḥ* mean *manor jāty-apatyam* (son of the race of men).

१११३ । गोत्रे ।

1113. gotre

gotre—in the sense of *gotra* (see the definition below).

The word *gotre* is to be added in the next *sūtras.*

prabhur ayam. pautra-prabhṛty-apatyaṁ gotram.

VṚTTI—This is a *prabhu adhikāra.* Any descendant from the grandson onward is called *gotra.*

SAṀŚODHINĪ—This meaning and the next meaning (*sūtra* 1117) are just specific varieties of the broader meaning *tasyāpatyam* (a son/descendant of that person). Therefore, Jīva Gosvāmī doesn't say *prabhuś cāyam* ([as well as being a *vidhi-sūtra,*] this is also a *prabhu adhikāra*) as he does for all the other meanings. Since *gotra* basically has the same meaning as *apatya,* with the exception that it cannot refer to a son, we will simply translate *gotra* as "descendant" from now on. In this way students should be aware that the word *gotra* has a different meaning in the grammatical context than in the *laukika* context where it denotes particular clans that have arisen from and are named after certain sages, i.e. *kaśyapa-gotra, gautama-gotra* etc.

१११४ । बिदादेः केशवणः ।

1114. bidādeḥ keśava-ṇaḥ

bida-ādeḥ—after the words *bida* (name of a certain person) and so on; *keśava-ṇaḥ*—the *pratyaya keśava [ṇ]a.*

Keśava [ṇ]a* is applied after the words *bida* and so on in the sense of *gotra.

baidaḥ aurvaḥ. evaṁ kaśyapa-kuśika-bharadvājādibhyaḥ. anantarāpatye tu baidiḥ.

VṚTTI—Thus we get *baidaḥ* (descendant of Bida) and *aurvaḥ* (descendant of Urva).

➢ *bider gotram* (a descendant of Bida) → (*a[ṇ]* is applied in the sense of *tasya gotram* (a descendant of that person) by *sūtra* 1114, and thus the word *apatyam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *bideḥ + a[ṇ]* → (601) *bida + a[ṇ]* → (1042) *baida + a[ṇ]* → (1053) *baida* → (87) *baida + s[u]* → (93) *baidaḥ* <1.1>.

***Keśava [ṇ]a* is similarly applied after the words *kaśyapa, kuśika, bharadvāja,* and so on. But when we want to express an immediate descendant (a son), we get *baidiḥ* (son of Bida) by *sūtra* 1107.**

Saṁśodhinī—According to the Pāṇinian *Gaṇa-pāṭha,* the *bidādis* are *bida, urva, kaśyapa, kuśika, bharadvāja, upamanyu, kilāta, kandarpa, kiṁdarbha, viśvānara, ṛṣiṣena, ṛṣṭiṣeṇa, ṛtabhāga, haryaśva, priyaka, āpastamba, kūcavāra, śaradvat, śunaka, dhenu, gopavana, śigru, bindu, bhogaka, bhājana, śamika, aśvāvatāna, śyāmāka, śyāmaka, śyāvali, śyāparṇa, harita, kiṁdāsa, vahyaska, arkajūṣa, arkalūṣa, badhyoga, viṣṇuvṛddha, pratibodha, racita, rathītara, rathantara, gaviṣṭhira, niṣāda, śabara, alasa, maṭhara, mṛdu, punarbhū, putra, duhitṛ, nanāndṛ, parastrī,* and *paraśu.* The *bidādis* are an *ākṛti-gaṇa.*

Prominent examples of the *bidādis* are *śaunakaḥ* (descendant of Śunaka, name of the sage who inquired from Sūta Gosvāmī in *Bhāgavatam*), and *kauśikaḥ* (descendant of Kuśika, name of the sage Viśvāmitra). Moreover, in the case of those *bidādis* which are names of sages the son will also be expressed with *keśava [ṇ]a* rather than *nṛsiṁha i* in accordance with *sūtra* 1109. Thus we see that both Vāmana and Hiraṇyakaśipu, who are sons of the sage Kaśyapa, are called *kāśyapa,* rather than *kāśyapi,* in *Śrīmad-Bhāgavatam* 6.18.9 and 7.3.17.

१११५ । गर्गादेर्माधवयरामः ।

1115. gargāder mādhava-ya-rāmaḥ

garga-ādeḥ—after the words *garga* (name of the famous astrologer sage who did Kṛṣṇa's horoscope) and so on; *mādhava-ya-rāmaḥ*—the *pratyaya mādhava ya-rāma.*

Mādhava ya-rāma* is applied after the words *garga* and so on in the sense of *gotra.

gārgyaḥ vātsyaḥ. evaṁ vyāghrapād-agastya-mudgala-parāśara-jamadagny-ādibhyaḥ. kathaṁ rāmo jāmadagnyaḥ, vyāsaḥ pārāśaryaḥ? gotra-rakṣakatvenopacārāt. anyathā jāmadagnaḥ pārāśara ity eva.

Vṛtti—Examples are *gārgyaḥ* (descendant of Garga) and *vātsyaḥ* (descendant of Vatsa).

➢ *gargasya gotram* (a male descendant of Garga) → (*ya[ṇ]* is applied in the sense of *tasya gotram* (a descendant of that person) by *sūtra* 1115, and thus the word *gotram* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *gargasya + ya[ṇ]* → (601) *garga + ya[ṇ]* → (1042) *gārga + ya[ṇ]* → (1053) *gārgya* → (87) *gārgya + s[u]* → (93) *gārgyaḥ* <1.1>.

***Mādhava ya-rāma* is similarly applied after the words *vyāghrapād, agastya, mudgala, parāśara, jamadagni,* and so on. Someone may ask, "Why do we get *rāmo jāmadagnyaḥ* (Paraśurāma, the descendant of Jamadagni) and *vyāsaḥ pārāśaryaḥ* (Vyāsa, the descendant of Parāśara)?" The answer is that Paraśurāma and Vyāsa are figuratively called descendants [even though they are direct sons of Jamadagni and Parāśara] because they are protectors of the descendants. Otherwise [if the desire is to describe them as sons] we just get *jāmadagnaḥ* (son of the sage Jamadagni) and *pārāśaraḥ* (son of the sage Parāśara) by *sūtra* 1109.**

Saṁśodhinī—According to the Pāṇinian *Gaṇa-pāṭha,* the *gargādis* are *garga, vatsa, vājāse, saṁkṛti, aja, vyāghrapād, vidabhṛt, prācīna-yoga, agasti, pulasti, camasa, rebha, agniveśa, śaṅkha, śaka, eka, dhūma, avaṭa, manas, dhanañjaya, vṛkṣa, viśvāvasu, jaramāṇa, lohita, śaṁsita, babhru, valgu, maṇḍu, gaṇḍu, śaṅku, ligu, guhalu, mantu, maṅkṣu, aligu, jigīṣu, manu, tantu, manāyī, sūnu, kathaka, kanthaka, ṛkṣa, tṛkṣa, vṛkṣa, tanu, sarukṣa, talukṣa, taṇḍa, vataṇḍa, kapikata, kapi, kata, kurukata, anaḍuh, kaṇva, śakala, gokakṣa, agastya, kuṇḍinī, yajñavalka, parṇavalka, abhayajāta, virohita, vṛṣagaṇa, rahūgaṇa, śaṇḍila, varṇaka, caṇaka, culuka, mudgala, musala, jamadagni, parāśara, jatūkarṇa, jātūkarṇa, mahita, māntrita, aśmaratha, śarkarākṣa, pūtimāṣa, sthūrā, adaraka, araraka, elāka, piṅgala, kṛṣṇa, golunda, ulūka, titikṣa, bhiṣaja, bhiṣaj, bhiṣṇaja, bhaḍita, bhaṇḍita, dalbha, cekita, cikitsita, devahū, indrahū, ekalū, pippalū, bṛhadagni, sulohin, sulābhin, uktha, kuṭhīgu, saṁhita, patha, kanthu, śruva, karkaṭaka, rukṣa, pracula, vilamba,* and *viṣṇuja.*

१११६ । नडादेर्माधवफः ।

1116. naḍāder mādhava-phaḥ

naḍa-ādeḥ—after the words *naḍa* and so on; *mādhava-phaḥ*—the *pratyaya mādhava pha.*

Mādhava pha* is applied after the words *naḍa* and so on in the sense of *gotra.

nāḍāyanaḥ dvaipāyanaḥ brāhmaṇāyanaḥ. uktaṁ gotram.

Vṛtti—Thus we get *nāḍāyanaḥ* (descendant of Naḍa), *dvaipāyanaḥ* (descendant of Dvīpa), and *brāhmaṇāyanaḥ* (descendant of a *brāhmaṇa*). The *adhikāra gotre* (1111) ends here.

Saṁśodhinī—According to the Pāṇinian *Gaṇa-pāṭha,* the *naḍādis* are *naḍa, cara, vara, baka, muñja, itika, itiśa, upaka, eka, lamaka, śalaṅku, śalaṅkaṁ,*

saptala, vājapya, tika, agni-śarman when referring to *vṛṣa-gaṇa, prāṇa, nara, sāyaka, dāsa, mitra, dvīpa, piṅgara, piṅgala, kiṅkara, kiṅkala, kātara, kātala, kāśyapa, kuśyapa, kāśya, kālya, kāvya, aja, amuṣya, amuṣma, kṛṣṇa* and *raṇa* when referring to a *brāhmaṇa* or the sage *vāsiṣṭha* respectively, *amitra, ligu, citra, kumāra, kroṣṭu, kroṣṭaṁ, loha, durga, stambha, śiṁśapā, agra, tṛṇa, śakaṭa, sumanas, sumata, mimata, ṛc, jalaṁdhara, adhvara, yugaṁdhara, haṁsaka, daṇḍin, hastin, piṇḍa, pañcāla, camasin, sukṛtya, sthiraka, brāhmaṇa, caṭaka, badara, aśvala, kharapa, laṅka, indha, asra, kāmuka, brahmadatta, udumbara, śoṇa, aloha,* and *daṇḍapa.*

Although by this *sūtra dvaipāyanaḥ* means "descendant of Dvīpa," that is a mere grammatical derivation which is not taken as the common meaning of the word, especially since Dvīpa is just the name of some unknown person. The conventional meaning of *dvaipāyanaḥ* as found in the *Ādi-parva* of *Mahābhārata* is "island-born," a name referring to Vyāsa, who was born and left on an island (*dvīpa*) in the river Yamunā by his mother Satyavatī who was still a virgin and thus could not reveal to her parents her union with the sage Parāśara. Similarly, we have *bādarāyaṇaḥ,* which is another name of Vyāsa. *Badara* is one of the *naḍādis,* and thus by this *sūtra bādarāyaṇaḥ* means "descendant of Badara." But again this is a mere grammatical derivation, especially since Badara also is just the name of some unknown person. The standard meanings of *bādarāyaṇaḥ* are explained by Vaṁśīdhara in his commentary to *Bhāgavatam* 1.1.7 where he says: *badarīṇāṁ samūho bādaraṁ tad-upalakṣitam ayanaṁ nivāsa-sthānaṁ "tasmin sva āśrame badarī-khaṇḍa-maṇḍite" iti vakṣyamāṇatvāt. yad vā vādān anīśvara-vādādīn riṇāti hinastīti bāda-rāyaṇaḥ. rī gati-reṣaṇayoḥ reṣaṇaṁ hiṁsā kārye yuṇ vṛddhy-āyau.* In other words, he explains that *bādarāyaṇaḥ* means "he whose place of residence (*ayana*) is characterized by clusters of jujube berries (*bādara*)." *Badarī* means "a jujube berry," and a large amount of *badarīs* is called a *bādara.* The word *bādara* is made by applying *keśava [ṇ]a* after the word *badarī* in the sense of *tasya samūhaḥ* (1125). He also offers an alternate explanation that *bādarāyaṇaḥ* means "he who destroys (*rāyaṇa*) doctrines (*vāda*), i.e. he who destroys atheistic doctrines and other false doctrines." This explanation is possible taking into consideration the nondifference of *b* and *v* in Sanskrit. He says that the *dhātu* here is *rī gati-reṣaṇayoḥ* (9P) and that *reṣaṇa* here means *hiṁsā* (violence, killing). He further specifies that *rāyaṇa* is made from *rī + yu[ṇ]* in the sense of *kārya* (i.e. *bhāve prayoga*). *Yu* changes to *ana* (*Aṣṭādhyāyī* 7.1.1), *vṛddhi* is done, and the change to *āy* is done e.g. *rī + yu[ṇ] → rī + ana[ṇ] → rai + ana → rāyana → rāyaṇa.* Once we have *bādarāyaṇaḥ,* which can be made in any of these three ways, we can then apply *nṛsiṁha i* and get *bādarāyaṇiḥ* (the son of Bādarāyaṇa, name of Śukadeva Gosvāmī).

१११७ । जनपदसनामभ्यः क्षत्रियेभ्योऽपत्ये तज्जनपदनामभ्यस्तु राजनि ।
1117. janapada-sa-nāmabhyaḥ kṣatriyebhyo ’patye taj-janapada-nāmabhyas tu rājani

janapada-sa-nāmabhyaḥ—who have the same name as their province; *kṣatriyebhyaḥ*—after warriors; *apatye*—in the sense of “son/descendant”; *tat-janapada-nāmabhyaḥ*—after names of those provinces; *tu*—but; *rājani*—in the sense of “king.”

The words *janapada-sa-nāmabhyaḥ kṣatriyebhyo ’patye taj-janapada-nāmabhyas tu rājani* are to be added in the subsequent *sūtras.*

prabhur ayam.

VṚTTI—This is a *prabhu adhikāra.*

१११८ । कुर्वादेर्ण्यरामः , नरामादेश्च , पाण्डोश्च तथा ।
1118. kurv-āder ṇya-rāmaḥ, na-rāmādeś ca, pāṇḍoś ca tathā

kuru-ādeḥ—after the words *kuru* (name of a particular province in north India) and so on; *ṇya-rāmaḥ*—the *pratyaya [ṇ]ya; na-rāma-ādeḥ*—after words beginning with *na-rāma; ca*—also; *pāṇḍoḥ*—after the word *pāṇḍu* (name of a particular province in central India); *ca*—also; *tathā*—likewise.

***[Ṇ]ya* is applied after the words *kuru* and so on and after the word *pāṇḍu* and words beginning in *na-rāma* in the meaning “son / descendant of that warrior” or “king of that province.”**

kuror apatyaṁ kauravyaḥ, kuru-deśasya rājā ca. evaṁ naiṣadhyaḥ pāṇḍyaḥ. bhārata-pāṇḍus tu na jana-pada-sanāmā, tasyāpatyaṁ tu pāṇḍavaḥ. kathaṁ māghe: parirebhire kukura-kaurava-striyaḥ? tathā saṁrakṣantāṁ kauravā iti? tasyedam iti vivakṣāyām. i-rāmānta-kuru-kośalādi-vṛṣṇīndrāḥ kurv-ādayaḥ.

VṚTTI—Thus, when we have the meaning *kuror apatyam* (descendant of the warrior Kuru), we get *kauravyaḥ,* and when we have the meaning *kuru-deśasya rājā* (king of the Kuru province) we also get *kauravyaḥ.*

➢ *kuror apatyam* (descendant of the warrior Kuru) or *kuru-deśasya rājā* (king of the Kuru province) → (*[ṇ]ya* is applied in the sense of *tasyāpatyam* (descendant of that warrior) or *tasya rājā* (king of that province) by *sūtras* 1117 and 1118, and thus the word *apatyam* or *rājā* is left

out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *kuroḥ + [ṇ]ya* → (601) *kuru + [ṇ]ya* → (1042) *kauru + [ṇ]ya* → (1055) *kauro + [ṇ]ya* → (603) *kauravya* → (87) *kauravya + s[u]* → (93) *kauravyaḥ* <1.1>.

An example of a word beginning in *na-rāma* is *naiṣadhyaḥ* (descendant of the warrior Niṣadha / king of the Niṣadha province). Similarly, from *pāṇḍu* we get *pāṇḍyaḥ* (descendant of the warrior Pāṇḍu / king of the Pāṇḍu province).[386] The warrior Pāṇḍu who is a descendant of Bharata, however, is not a warrior who has the same name as his province. The son/descendant of that Pāṇḍu is called a *pāṇḍava* rather than a *pāṇḍya.*[387]

Someone might argue, "Well, what about *parirebhire kukura-kaurava-striyaḥ* (the Kukura and Kuru women embraced...) in *Māgha-kāvya* 13.16? And what about *saṁrakṣantāṁ kauravāḥ* (the Kuru people should protect...)?" The answer is that, when there is a desire to express the meaning *tasyedam* (1164), we get *kaurava* instead of *kauravya.* The *kurv-ādis* are *kuru, kośala,* and so on[388] as well as *ādi-vṛṣṇīndra* words and words ending in *i-rāma.*

Amṛta—Jīva Gosvāmī raises a doubt and then resolves it with the sentence beginning *tasyedam.* Basically *kauravāḥ* means *kuru-sambandhīyā janāḥ* (the people connected with the Kuru province). With the sentence beginning *i-rāmānta* Jīva Gosvāmī specifies that the *kurv-ādis* mentioned in the current *sūtra* are different than the *kurv-ādis* mentioned in the *sūtra ṛṣy-andhaka-vṛṣṇi-kurubhyaś ca* (1109). Among the *kurv-ādis, kauśalyaḥ* (descendant of the warrior Kośala / king of the Kośala province) is an example of *kośala, āmbaṣṭhyaḥ* (descendant of the warrior Āmbaṣṭha / king of the Āmbaṣṭha province) and *sauvīryaḥ* are examples of the *ādi-vṛṣṇīndra* words *āmbaṣṭha* and *sauvīra,* and *āvantyaḥ* (descendant of the warrior Avanti / king of the Avanti province) and *kauntyaḥ* (descendant of the warrior Kunti / king of the Kunti province) are examples of the words *avanti* and *kunti* which end in *i-rāma.*

१११९ । पञ्चालादेः केशवणः ।

1119. pañcālādeḥ keśava-ṇaḥ

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386 The *u* of *pāṇḍu* gets deleted by *janapada-pāṇḍor nṛsiṁha ye* (*Bṛhat* 2097).

387 The famous Pāṇḍu, who was a descendant of Bharata and the father of the five Pāṇḍavas, was the king of the Kuru province and not of the Pāṇḍu province. Therefore his name is not the same as that of his province, and thus only the default *pratyaya keśava [ṇ] a* is used to express his son/descendants.

388 The word *ādi* here just refers to the word *ajāda.*

pañcāla-ādeḥ—after the words *pañcāla* (name of a particular province in north India) and so on; *keśava-ṇaḥ*—the *pratyaya keśava [ṇ]a.*

***Keśava [ṇ]a* is applied after the words *pañcāla* and so on in the meaning "son/descendant of that warrior" or "king of that province."**

pāñcālaḥ putro rājā ca. pañcāla-ikṣvāku-videha-śūrasena-śālveya-gāndhāri-kaliṅga-magadha-sūramasādir dvi-sarveśvaraś ca pañcālādiḥ.

VṚTTI—Thus, when we have the meaning *pañcālasyāpatyam* (descendant of the warrior Pañcāla), we get *pāñcālaḥ,* and when we have the meaning *pañcāla-deśasya rājā* (king of the Pañcāla province) we also get *pāñcālaḥ.* The *pañcālādis* are *pañcāla, ikṣvāku, videha, śūrasena, śālveya, gāndhāri, kaliṅga, magadha, sūramasa,* and so on as well as provinces that have two *sarveśvaras* in their name.

AMṚTA—Among the *pañcālādis,* names of provinces that have two *sarveśvaras* include *aṅga, vaṅga, madra,* and so on.

११२० । महाहरः ।
1120. mahāharaḥ

mahāharaḥ—*mahāhara.*

The word *mahāharaḥ* is to be added in the subsequent *sūtras.*

prabhur ayam.

VṚTTI—This is a *prabhu adhikāra.*

११२१ । कम्बोजादे राजापत्ययोः ।
1121. kambojāde rājāpatyayoḥ

kamboja-ādeḥ—after the words *kamboja* (name of a particular province) and so on; *rāja-apatyayoḥ*—when the meaning is *tasya rājā* or *tasyāpatyam.*

The *pratyaya* undergoes *mahāhara* after the words *kamboja* and so on when the meaning is *tasyāpatyam* or *tasya rājā.*

kambojaḥ putro rājā ca. colaḥ śakaḥ keralaḥ.

VṚTTI—Thus, when we have the meaning *kambojasyāpatyam* (descendant of the warrior Kamboja), we get *kambojaḥ,* and when we have the meaning *kamboja-deśasya rājā* (king of the Kamboja province) we also get *kambojaḥ.*

➢ *kambojasyāpatyam* (descendant of the warrior Kuru) or *kamboja-deśasya rājā* (king of the Kuru province) → (*[ṇ]ya* is applied in the sense of *tasyāpatyam* (descendant of that warrior) or *tasya rājā* (king of that province) by *sūtras* 1117 and 1119, and thus the word *apatyam* or *rājā* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *kambojasya + a[ṇ]* → (601) *kamboja + a[ṇ]* → (1121) *kamboja* → (87) *kamboja + s[u]* → (93) *kambojaḥ* <1.1>.

Likewise we get *colaḥ* (descendant of the warrior Cola / king of the Cola province), *śakaḥ* (descendant of the warrior Śaka / king of the Śaka province), and *keralaḥ* (descendant of the warrior Kerala / king of the Kerala province).

AMṚTA—The *kambojādis* are included among the *pañcālādis* due to the word *ādi* in *sūramasādi.* Thus it is the *mahāhara* of the *keśava [ṇ]a* which was already ordained in *sūtra* 1119 that is being ordained here. The *kambojādis* are only four in number as shown in the *vṛtti.*

११२२ । बहुषु लक्ष्मीं विना ।

1122. bahuṣu lakṣmīṁ vinā

bahuṣu—in the plural; *lakṣmīm*—feminine; *vinā*—except.

When the meaning is *tasyāpatyam* or *tasya rājā,* the *pratyaya* undergoes *mahāhara* when the word is used in the plural. But the *mahāhara* does not occur in the feminine plural.

kuravaḥ pañcālāḥ. svārthe bahutvam eveṣyate. neha—priya-kauravyāḥ. lakṣmyāṁ tu pāñcālyaḥ.

VṚTTI—Thus we get *kuravaḥ* (descendants of the warrior Kuru / kings of the Kuru province) and *pañcālāḥ* (descendants of the warrior Pañcāla / kings of the Pañcāla province).

This rule only applies when the plurality is based on the word's own meaning. Thus there is no *mahāhara* in *priya-kauravyāḥ* (those for whom the descendant of the warrior Kuru are dear). And of course there is no *mahāhara* in the feminine plural. Thus we get *pāñcālyaḥ* (female descendants of the warrior Pañcāla / princesses of the Pañcāla province).

Amṛta—In *kuravaḥ* the *pratyaya [ṇ]ya* ordained in *kurv-āder ṇya-rāmaḥ* (1118) undergoes *mahāhara,* and in *pañcālāḥ* the *pratyaya keśava [ṇ]a* ordained in *pañcālādeḥ keśava-ṇaḥ* (1119) undergoes *mahāhara.* The *vigraha* of *priya-kauravyāḥ* is *priyaḥ kauravyo yeṣāṁ te* (those for whom the descendant of the warrior Kuru are dear). Here the plurality belongs to the other thing, and thus the *pratyaya* in *kauravya* doesn't undergo *mahāhara. Pāñcālyaḥ* means *pañcālasyāpatyāni striyaḥ* (female descendants of the warrior Pañcāla) or *pañcālasya rājñyaḥ* (princesses of the Pañcāla province).

Saṁśodhinī—Full tables are given below which synthesize *sūtras* 1118 and 1119 with the current *sūtra:*

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*kauravyaḥ*	*kauravyau*	*kuravaḥ*
dvitīyā	*kauravyam*	*kauravyau*	*kurūn*
tṛtīyā	*kauravyena*	*kauravyābhyām*	*kurubhiḥ*
caturthī	*kauravyāya*	*kauravyābhyām*	*kurubhyaḥ*
pañcamī	*kauravyāt*	*kauravyābhyām*	*kurubhyaḥ*
ṣaṣṭhī	*kauravyasya*	*kauravyayoḥ*	*kurūṇām*
saptamī	*kauravye*	*kauravyayoḥ*	*kuruṣu*
sambodhana	*kauravya*	*kauravyau*	*kuravaḥ*

case	***eka-vacana***	***dvi-vacana***	***bahu-vacana***
prathamā	*pāñcālaḥ*	*pāñcālau*	*pañcālāḥ*
dvitīyā	*pāñcālam*	*pāñcālau*	*pañcālān*
tṛtīyā	*pāñcālena*	*pāñcālābhyām*	*pañcālaiḥ*
caturthī	*pāñcālāya*	*pāñcālābhyām*	*pañcālebhyaḥ*
pañcamī	*pāñcālāt*	*pāñcālābhyām*	*pañcālebhyaḥ*
ṣaṣṭhī	*pāñcālasya*	*pāñcālayoḥ*	*pañcālāṇām*
saptamī	*pāñcāle*	*pāñcālayoḥ*	*pañcāleṣu*
sambodhana	*pāñcāla*	*pāñcālau*	*pañcālāḥ*

Moreover, these plural usages such as *kuravaḥ, pañcālāḥ,* and so on sometimes signify the province itself rather than a descendant or king of that province. How this is so is as follows: There is a set of *pratyayas* which are applied in four different meanings, one of the meanings being *tasya nivāsaḥ* "the residence (i.e. province) of those persons" (*Bṛhat* 2436). These *pratyayas* are called *cāturarthikas* and they undergo a special kind of *mahāhara* called *smarahara* when the name of a province is being expressed. This is achieved by the *sūtra cāturarthikasya smaraharas tan-nāmni deśe* (*Bṛhat* 2455). The peculiarity of the *smarahara* is that, when the *pratyaya* undergoes *mahāhara,* the *prakṛti* regains the plurality it had in its former state prior to the deletion

of the *viṣṇubhakti* by *antaraṅga svāder mahāhara eka-padatvārambhe* (601).[389] For example, first we have *kuravaḥ* (descendants of the warrior Kuru) by the current *sūtra,* and then when we want to talk about the province where they reside we have *kurūṇām + a[ṇ]* in the meaning *kurūṇāṁ nivāsaḥ* (the residence (i.e. province) of the Kurus). *Antaraṅga svāder mahāhara eka-padatvārambhe* (601) is then applied by which we get *kuru + a[ṇ].* But then *smarahara* is done by *cāturarthikasya smaraharas tan-nāmni deśe* (*Bṛhat* 2455) by which *a[ṇ]* undergoes *mahāhara* and the plurality of the *prakṛti* is restored. Thus we get *kuravaḥ* (the province of the descendants of Kuru, or in other words: the land where the descendants of Kuru reside). Other examples are *pañcālāḥ* (the land where the descendants of Pañcāla reside), *matsyāḥ* (the land where the descendants of Matsya reside), *aṅgāḥ* (the land where the descendants of Aṅga reside), *magadhāḥ* (the land where the descendants of Magadha reside), and so on.

११२३ । अवन्तिकुन्तिकुरुशूरसेनादेर्लक्ष्म्याम् , केकयाद्वा ।

1123. avanti-kunti-kuru-śūrasenāder lakṣmyām, kekayād vā

avanti-kunti-kuru-śūrasena-ādeḥ—after the words *avanti, kunti, kuru, śūrasena,* and so on (all names of particular provinces); *lakṣmyām*—in the feminine gender; *kekayāt*—after the word *kekaya* (name of a particular province)*; vā*—optionally.

The *pratyaya* undergoes *mahāhara* after the words *avanti, kunti, kuru, śūrasena,* and so on in the feminine gender when the meaning is *tasyāpatyam* or *tasya rājā.* The same is optional after the word *kekaya* in the feminine gender.

avantī kuntī kurūḥ śūrasenī madrī. kaikeyī kekayī. ukte rājāpatye. atra tad-rāja-saṁjñā pāṇinīyānām. apatyaṁ pūrṇam.

VṚTTI—Thus we get *avantī* (female descendant of the warrior Avanti / princess of the Avanti province), *kuntī* (female descendant of the warrior Kunti / princess of the Kunti province, name of the mother of the three Pāṇḍavas Yudhiṣṭhira, Bhīma, and Arjuna), *kurūḥ* (female descendant of the warrior Kuru / princess of the Kuru province), *śūrasenī* (female descendant of the warrior Śūrasena / princess of the Śūrasena province), and *madrī* (female descendant of the warrior Madra / princess of the Madra province,

389 See the definition of *smarahara* for further details: *yatra prakṛti-liṅgasya tad-vacanasya ca pratyāvṛttiḥ ... sa mahāharaḥ smara-hara-saṁjñaḥ* (*Bṛhat* 2413).

name of the mother of the two Pāṇḍavas Nakula and Sahadeva). But we get *kaikeyī* and *kekayī* (female descendant of the warrior Kekaya / princess of the Kekaya province, name of the stepmother of Lord Rāma). The *adhikāras janapada-sa-nāmabhyaḥ kṣatriyebhyo 'patye* (1117) and *taj-janapada-nāmabhyas tu rājani* (1117) end here. In this regard, the Pāṇinians call the *pratyayas* ordained in these two meanings *tad-rāja pratyayas.*[390] The *adhikāra tasyāpatyam* (1107) ends here.

Amṛta—After the three words beginning with *avanti* there is *mahāhara* of the *[ṇ]ya* that is applied by *kurv-āder ṇya-rāmaḥ* (1118) and after *śūrasena* and so on there is *mahāhara* of the *keśava [ṇ]a* that is applied by *pañcālādeḥ keśava-ṇaḥ* (1119). Thus when the meaning is *avanter apatyaṁ strī* (female descendant of the warrior Avanti) or *avante rājñī* (princess of the Kunti province), we get *avantī.* Here *ī[p]* has been applied by *i-rāmād akty-arthād vā īp* (1092). Likewise with *kuntī.* In *kurūḥ ū[ṅ]* has been applied by *a-ya-rāmoddhavād u-rāmān nṛ-jātau* (*Bṛhat* 2283), and in *śūrasenī* and so on *ī[p]* has been applied by *aṇ-keśava-gaurādibhyaḥ* (1087). In *kaikeyī* the *y* of *kekaya* changes to *īy* by *pralayādīnāṁ yāder īyaś ca* (*Bṛhat* 2046).

Saṁśodhinī—From this *vṛtti* it should be noted that many of the famous *kṣatriya* women are named after the province in which they take birth, and in that sense they don't have their own individual names. In translating these names it is more appropriate to understand the word *rājñī* to mean "princess" rather than "queen" because when these *kṣatriya* women get married they become the queen of some other province. For example, Kuntī and Madrī were princesses of the Kunti and Madra provinces respectively, but when they got married to Pāṇḍu they becames queens of the province he ruled, namely the Kuru province.

The examples in the *vṛtti* above are all cases when the *pratyaya* undergoes *mahāhara.* Examples where the *pratyaya* doesn't undergo *mahāhara* are *kauśalyā* (princess of the Kośala province, name of the mother of Lord Rāma), *pāñcālī* (princess of the Pañcāla province, name of Draupadī, the wife of the Pāṇḍavas), *vaidehī* (princess of the Videha province, name of Sītā, the wife of Lord Rāma), *gāndhārī* (princess of the Gāndhāri province, name of the wife of Dhṛtarāṣṭra), *vaidarbhī* (princess of the Vidarbha province, name of Rukmiṇī, the wife of Lord Kṛṣṇa), and so on. Naturally *ā[p]* is applied after *[ṇ]ya* in the feminine while *ī[p]* is applied after *keśava [ṇ]a* in the feminine.

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390 See *te tad-rājāḥ* (*Aṣṭādhyāyī* 4.1.174). The name *tad-rāja* is fitting because it means "king of that province."

१९२४ । सास्य देवता ।

1124. sāsya devatā

sā—he/she; *asya*—of this person/thing; *devatā*—the worshipful deity.

According to how they were previously ordained, the *pratyayas* are applied after the word ending in a *prathamā viṣṇubhakti* in the meaning "he / she is the worshipful deity of this person / thing."

prabhuś cāyam. evam uttaratrāpi. sarvatrārtha-mātra-nirdeśe prabhutvādikaṁ jñeyam. asminn arthe pūrva-vad yathā-vihitaṁ syāt. viṣṇur devatāsya vaiṣṇavaḥ puruṣaḥ, vaiṣṇavaṁ haviḥ, vaiṣṇavī ṛk. evam ādityaḥ, āgneyaḥ. yāge puroḍāśādi-sampradānaṁ mantrādy-ārādhyaṁ ca devatām āhuḥ. devatā nivṛttā.

VṚTTI—This is also a *prabhu adhikāra.* Such is the case later also. That is to say, in all cases when a meaning is mentioned from now on a *prabhu* or other kind of *adhikāra* should be assumed. Just like before (*vṛtti* 1106) the *pratyayas* are applied, as ordained previously, in this meaning. Thus when we have the meaning *viṣṇur asya devatā* (Viṣṇu is the worshipful deity of this person/thing), we get *vaiṣṇavaḥ puruṣaḥ* (a man whose worshipful deity is Viṣṇu), *vaiṣṇavaṁ haviḥ* (a sacrifice whose worshipful deity is Viṣṇu), and *vaiṣṇavī ṛk* (a sacred verse of the *Ṛg-veda* whose worshipful deity is Viṣṇu).

➢ *viṣṇur asya devatā* (Viṣṇu is the worshipful deity of this person/thing) → (*a[ṇ]* is applied in the sense of *sāsya devatā* (he/she is the worshipful deity of this person/thing) by *sūtra* 1124, and thus the words *asya devatā* are left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *viṣṇuḥ + a[ṇ]* → (601) *viṣṇu + a[ṇ]* → (1042) *vaiṣṇu + a[ṇ]* → (1055) *vaiṣṇo + a[ṇ]* → (55) *vaiṣṇava* → (87) *vaiṣṇava + s[u]* → (93) *vaiṣṇavaḥ* <1.1>.

Likewise we get *ādityaḥ* (a person/thing whose worshipful deity is the sun-god), *āgneyaḥ* (a person/thing whose worshipful deity is the fire-god), etc.

➢ *ādityo 'sya devatā* (the sun-god is the worshipful deity of this person/thing) → (*[ṇ]ya* is applied in the sense of *sāsya devatā* (he/she is the worshipful deity of this person/thing) by *sūtras* 1101 and 1124, and thus the words *asya devatā* are left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *ādityaḥ + [ṇ]ya* → (601) *āditya + [ṇ]ya* → (1056) *āditya* → (87) *āditya + s[u]* → (93) *ādityaḥ* <1.1>.

➢ *agnir asya devatā* (the sun-god is the worshipful deity of this person/thing) → (*mādhava ḍha* is applied in the sense of *sāsya devatā* (he/she is the worshipful deity of this person/thing) by *sūtras* 1102 and 1124, and thus the words *asya devatā* are left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *agniḥ* + *mādhava ḍha* → (601) *agni* + *mādhava ḍha* → (1099) *agni* + *eya* → (1042) *āgni* + *eya* → (1053) *āgneya* → (87) *āgneya* + *s[u]* → (93) *āgneyaḥ* <1.1>.

The learned say the recipient of the sacrificial cake (*puroḍāśa*) and so on and the person worshiped by the Vedic *mantras* and so on is called a *devatā.* The *adhikāra sāsya devatā* (1124) ends here.[391]

Amṛta—In the three examples beginning *vaiṣṇavaḥ puruṣaḥ,* Jīva Gosvāmī shows that *keśava [ṇ]a* is applied in accordance with the principle of *samānādhikaraṇa.* Even though it is well known that the person worshiped in a sacrifice by the Vedic *mantras* is a *devatā,* Jīva Gosvāmī specifies another detail that is found in the definition of earlier authorities—*puroḍāśādi-sampradānam* (the recipient of the sacrificial cake and so on).

Saṁśodhinī—The word *sā* in *sāsya devatā* is a variable word. That is to say it stands for whichever person one wants to talk about. So if one wants to say "Viṣṇu is the worshipful deity of this person," then one will substitute *viṣṇuḥ* for *sā* and so on. The feminine word *sā* is used here only because the word *devatā* is feminine. Actually, the variable word is always a form of the word *tad,* and thus it is easy to figure out. When we thus have *viṣṇur asya devatā* and so on, one may then wonder which word to apply the *pratyaya* after. To answer that we have the *paribhāṣā adhikāra-sūtre prathama-nirdiṣṭa-viṣṇubhakty-antāt pratyayaḥ* (1105). Since the word *sā* is the first word ending in a *viṣṇubhakti* in this *adhikāra sūtra "sāsya devatā,"* we apply the *pratyaya* after the variable word which ends in a *prathamā viṣṇubhakti.* Thus we apply the *pratyayas keśava [ṇ]a* and so on after the words *viṣṇuḥ* and so on, and the words *asya devatā* are left out in accordance with the maxim *uktārthānām aprayogaḥ* (*vṛtti* 600). The same process should be understood in all the upcoming meanings such as *tasya samūhaḥ* and so on.

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391 In the *Bṛhat,* the meaning *sāsya devatā* is carried forward into the *sūtras śukrāder gha-rāmādayaḥ* (*Bṛhat* 2383) and *kāla-vācibhyo bhavārthavat* (*Bṛhat* 2384) before the next meaning *tasya samūhaḥ* begins. But since those *sūtras* are not included in this *Madhyama* version, the *adhikāra sūtra* may seem superfluous. We have kept the *adhikāra* as it is, however, because the same situation may arise again in the future since Jīva Gosvāmī has said in this *vṛtti* that from now on we should understand that every meaning is also an *adhikāra sūtra.* So wherever an *adhikāra sūtra* may seem superfluous one should assume that the accompanying *sūtras* from the *Bṛhat* are missing.

Moreover, from now on Jīva Gosvāmī will no longer repeat the words *prabhuś cāyam* (this is also a *prabhu adhikāra*) and *atrārthe yathā-vihitaṁ syāt* (the *pratyayas* are applied, as ordained previously, in this meaning) in the *vṛtti.* Thus we should understand that as well as being a *vidhi sūtra* every new meaning is also either a *prabhu* or *vibhu adhikāra* and that any new *pratyayas* ordained between that meaning and the next meaning are applicable only in that meaning. For example, we should understand that "*tasya samūho brahmaṇi* (1125) is a *vidhi sūtra* which means "According to how they were previously ordained, the *pratyayas* are applied in the neuter gender after the word ending in a *ṣaṣṭhī viṣṇubhakti* in the meaning "a group of those."" and that the meaning *tasya samūhaḥ* is also a *prabhu adhikāra,* the effect being that the new *pratyaya tā[p]* ordained in *grāma-gaja-jana-bandhu-sahāyebhyas tāp lakṣmyām* (1126) is applicable only in the meaning "*tasya samūhaḥ.*"

११२५ । तस्य समूहो ब्रह्मणि ।
1125. tasya samūho brahmaṇi

tasya—of those; *samūhaḥ*—a group; *brahmaṇi*—in the neuter gender.

The previously ordained *pratyayas* are applied in the neuter gender after the word ending in a *ṣaṣṭhī viṣṇubhakti* in the meaning "a group of those."

devānāṁ samūho daivam. bhikṣūṇāṁ bhaikṣaṁ, yuvatīnāṁ yauvatam. ādityaṁ straiṇaṁ āgneyam.

VṚTTI—Thus when we have the meaning *devānāṁ samūhaḥ* (a group of demigods), we get *daivam*. Similarly, when we have the meaning *bhikṣūṇāṁ samūhaḥ* (a group of beggars), we get *bhaikṣam,* and when we have the meaning *yuvatīnāṁ samūhaḥ* (a group of girls), we get *yauvatam.*

➢ *devānāṁ samūhaḥ* (a group of demigods) → (*a[ṇ]* is applied in the sense of *tasya samūhaḥ* (a group of those) by *sūtra* 1125, and thus the word *samūhaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *devānām + a[ṇ]* → (601) *deva + a[ṇ]* → (1042) *daiva + a[ṇ]* → (1053) *daiva* → (87) *daiva + s[u]* → (157) *daiva + am* → (94) *daivam* <1.1>.

Examples with other *pratyayas* are *ādityam* (a group of *ādityas*), *straiṇam* (a group of women), and *āgneyam* (a group of fires) (*sūtras* 1101, 1103, and 1102 respectively).

१९२६ । ग्रामगजजनबन्धुसहायेभ्यस्ताप्लक्ष्म्याम् ।

1126. grāma-gaja-jana-bandhu-sahāyebhyas tāp lakṣmyām

grāma-gaja-jana-bandhu-sahāyebhyaḥ—after the words *grāma* (village), *gaja* (elephant), *jana* (person), *bandhu* (relative), and *sahāya* (assistant); *tāp*—the *pratyaya tā[p]; lakṣmyām*—in the feminine gender.

But *tā[p]* is applied in the feminine gender after the words *grāma, gaja, jana, bandhu,* and *sahāya* in the meaning "a group of those."

grāmatā. uktaṁ samūhe.

VṚTTI—For example, *grāmatā* (a group of villages). The *adhikāra tasya samūhaḥ* (1125) ends here.

AMṚTA—When we have the meaning *grāmāṇāṁ samūhaḥ* (a group of villages), we get *grāmatā.* Similarly, we get *gajatā* (a group of elephants), *janatā* (a group of people), *bandhutā* (a group of relatives), *sahāyatā* (a group of assistants).

१९२७ । तदधीते वेद वा ।

1127. tad adhīte veda vā

tat—that; *adhīte*—he studies; *veda*—he knows; *vā*—or.

The previously ordained *pratyayas* are applied after the word ending in a *dvitīyā viṣṇubhakti* in the meaning "one who studies of knows that."

vyākaraṇam adhīte veda vā vaiyākaraṇaḥ jyautiṣaḥ chāndasaḥ.

VṚTTI—Thus when we have the meaning *vyākaraṇam adhīte* (one who studies grammar) or *vyākaraṇaṁ veda* (one who knows grammar), we get *vaiyākaraṇaḥ* (a grammiarian). Similarly, we get *jyautiṣaḥ* (one who studies or knows astrology (*jyotis*), an astrologer) and *chāndasaḥ* (one who studies or knows the sacred hymns of the Vedas (*chandas*)).

➢ *vyākaraṇam adhīte veda vā* (one who studies or knows grammar) → (*a[ṇ]* is applied in the sense of *tad adhīte veda vā* (one who studies or knows that) by *sūtra* 1127, and thus the word *adhīte* or *veda* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *vyākaraṇam + a[ṇ]* →

(601) *vyākaraṇa + a[ṇ]* → (1043) *vaiyākaraṇa + a[ṇ]* → (1053) *vaiyākaraṇa* → (87) *vaiyākaraṇa + s[u]* → (93) *vaiyākaraṇaḥ* <1.1>.

११२८ । क्रतुविशेषादुक्थयज्ञलोकायतन्यायन्यासेभ्यो लक्षणकल्पसूत्रान्ताच्चाकल्पपूर्वात्माधवठः, आख्यानाख्यायिकेतिहासपुराणेभ्यश्च ।

1128. kratu-viśeṣād uktha-yajña-lokāyata-nyāya-nyāsebhyo lakṣaṇa-kalpa-sūtrāntāc cākalpa-pūrvāt mādhava-ṭhaḥ, ākhyānākhyāyiketihāsa-purāṇebhyaś ca

kratu-viśeṣāt—after the name of a particular sacrifice; *uktha-yajña-lokāyata-nyāya-nyāsebhyaḥ*—after the words *uktha* (a book dealing with the *uktha* verses, i,e the *prātiśākhya* of the *Sāma-veda*),[392] *yajña* (a sacrifice), *lokāyata* (the atheistic philosophy of Cārvāka), *nyāya* (logic), and *nyāsa* (written text); *lakṣaṇa-kalpa-sūtra-antāt*—after a compound which ends in the words *lakṣaṇa* (characteristic), *kalpa* (rule), or *sūtra* (aphorism); *ca*—and; *akalpa-pūrvāt*—which is not preceded by the word *kalpa* (Vedic ritual); *mādhava-ṭhaḥ*—the *pratyaya mādhava-ṭha; ākhyāna-ākhyāyikā-itihāsa-purāṇebhyaḥ*—after the names of an *ākhyāna* (a story) or *ākhyāyikā* (a short story) and after the words *itihāsa* (an epic) and *purāṇa* (a historical narration); *ca*—also.

But *mādhava ṭha* is applied after names of sacrifices, after the words *uktha, yajña, lokāyata, nyāya,* and *nyāsa,* and after compounds ending in *lakṣaṇa, kalpa,* or *sūtra* which isn't preceded by *kalpa* in the meaning "one who studies that or who knows that." Similarly *mādhava ṭha* is also applied after the names of *ākhyānas* and *ākhyāyikās* and after the words *itihāsa* and *purāṇa* in the meaning "one who studies that or who knows that."

āgniṣṭomikaḥ aukthika ity-ādi. tathā gau-lakṣaṇikaḥ prāthama-kalpikaḥ brāhma-sūtrikaḥ. neha—kālpa-sūtraḥ. ākhyāneti—yāva-krītikaḥ, vāsava-dattikaḥ. aitihāsikaḥ paurāṇikaḥ.

VṚTTI—Thus we get *āgniṣṭomikaḥ* (one who knows the *agniṣṭoma* sacrifice), *aukthikaḥ* (one who studies or knows *uktha*), and so on.

➢ *agniṣṭomam adhīte veda vā* (one who knows the *agniṣṭoma* sacrifice) → (*mādhava ṭha* is applied in the sense of *tad adhīte veda vā* (one who studies or knows that) by *sūtras* 1127 and 1128, and thus the word

392 In this regard, *Siddhānta-kaumudī* 1254 says *ukthaṁ sāma-viśeṣas tal-lakṣaṇa-paro grantha-viśeṣo lakṣaṇayoktham* (*Uktha* is a kind of *sāma.* The book treating of it is also figuratively call *uktha*).

adhīte or *veda* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *agniṣṭomam + mādhava ṭha* → (601) *agniṣṭoma + mādhava ṭha* → (1099) *agniṣṭoma + ika* → (1042) *āgniṣṭoma + ika* → (1053) *āgniṣṭomika* → (87) *āgniṣṭomika + s[u]* → (93) *āgniṣṭomikaḥ* <1.1>.

AMṚTA—With the example *āgniṣṭomikaḥ* Jīva Gosvāmī shows how there is no rule that both meanings should be applicable in all cases. For example, because of the impossibility of studying the *agniṣṭoma* sacrifice only the meaning of "knowing" is applicable here.[393] Likewise with *yajñikaḥ* (one who knows sacrifice). But *uktha* and so on can be understood in both meanings. By the words "and so on" we get *laukāyatikaḥ* (one who studies or knows Cārvāka's atheistic philosophy), *naiyāyikaḥ* (one who studies or knows logic), and *naiyāsikaḥ* (one who studies or knows the written text).

VṚTTI—Similarly, we get *gau-lakṣaṇikaḥ* (one who studies or knows the characteristics of cows), *prāthama-kalpikaḥ* (one who studies or knows the first rule), and *brāhma-sūtrikaḥ* (one who studies or knows the *brahma-sūtras* (*vedānta-sūtras*)). But *mādhava ṭha* is not applied in the *kalpa-sūtraḥ* (one who studies or knows the *kalpa-sūtras*).

Examples of *ākhyānākhyāyiketihāsa-purāṇebhyaś ca* (1128) are *yāva-krītikaḥ* (one who studies or knows the story *Yava-krīta*), *vāsava-dattikaḥ* (one who studies or knows the short story *Vāsava-dattā*), *aitihāsikaḥ* (one who studies or knows the *Itihāsas*), and *paurāṇikaḥ* (one who studies or knows the *Purāṇas*).

११२९ । क्रमादिभ्यो वुः ।

1129. kramādibhyo vuḥ

krama-ādibhyaḥ—after the words *krama* and so on; *vuḥ*—the pratyaya *vu.*

***Vu* is applied after the words *krama* and so on in the meaning "one who studies or know that."**

kramakaḥ padakaḥ. evaṁ śikṣā-mīmāṁsopaniṣadbhyaḥ.

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393 One cannot study a sacrifice as one would a book, but can only know how to perform the sacrifice. *Siddhānta-kaumudī.* however, says that, as in the case of *uktha, agniṣṭoma,* for instance, can also figuratively refer to the book dealing with the *agniṣṭoma* sacrifice. So *āgniṣṭomikaḥ* could mean "one who studies the book dealing with the *agniṣṭoma* sacrifice" or "one who knows [how to perform] the *agniṣṭoma* sacrifice."

VṚTTI—Thus we get *kramakaḥ* (one who studies or knows the *krama-pāṭha*) and *padakaḥ* (one who studies or knows the *pada-pāṭha*).

➢ *kramam adhīte veda vā* (one who studies or knows the *krama-pāṭha*) → (*vu* is applied in the sense of *tad adhīte veda vā* (one who studies or knows that) by *sūtras* 1127 and 1129, and thus the word *adhīte* or *veda* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *kramam* + *mādhava ṭha* → (601) *krama* + *mādhava ṭha* → (1099) *krama* + *aka* → (1053) *kramaka* → (87) *kramaka* + *s[u]* → (93) *kramakaḥ* <1.1>.

Similarly, *vu* is applied after the words *śikṣā* (pronunciation), *mīmāṁsā* (the *mīmāṁsā* philosophy), and *upaniṣad* (a class of philosophical writings).[394]

AMṚTA—With the sentence beginning *evam* Jīva Gosvāmī mentions the other words that are included in the *kramādi* group. Some also list the words *sāman* in this group.[395]

११३० । सर्वादेः सादेस्त्रिराम्याश्च महाहरः , प्रोक्तप्रत्ययान्ताच्च ।

1130. sarvādeḥ sādes trirāmyāś ca mahāharaḥ, prokta-pratyayāntāc ca

sarva-ādeḥ—after a compound beginning with *sarva; sa-ādeḥ*—after a compound beginning with *sa; trirāmyāḥ*—after a *trirāmī* compound; *ca*—and; *mahāharaḥ—mahāhara; prokta-pratyaya-antāt*—after a word ending in a *pratyaya* which has been ordained in the meanings *tena proktam* and so on (*sūtras* 1161 to 1163); *ca*—also.

After compounds beginning with *sarva* or *sa* and after *trirāmī* compounds there is *mahāhara* of the *pratyaya* ordained in the meaning "one who studies or knows that." The *mahāhara* of this *pratyaya* also happens after words ending in a *prokta pratyaya.*

sarva-vedaḥ sa-vārttikaḥ pañca-kalpaḥ. pāṇininā proktaṁ pāṇinīyaṁ, tad adhīte veda vā pāṇinīyaḥ. tad adhīte vedeti nivṛttam.

VṚTTI—Thus we get *sarva-vedaḥ* (one who studies or knows all the *Vedas*), *sa-vārttikaḥ* (one who studies or knows [the book] along with its commentary), and *pañca-kalpaḥ* (one who studies or knows five Vedic rituals).

394 Thus we get *śikṣakaḥ, mīmāṁsakaḥ,* and *upaniṣadakaḥ*.
395 Thus we get *sāmakaḥ* (one who studies or know the *Sāma-veda*).

➢ *sarva-vedam adhīte veda vā* (one who studies or knows all the *Vedas*) → (*a[ṇ]* is applied in the sense of *tad adhīte veda vā* (one who studies or knows that) by *sūtra* 1127, and thus the word *adhīte* or *veda* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *sarva-vedam + a[ṇ]* → (601) *sarva-veda + a[ṇ]* → (1130) *sarva-veda* → (87) *sarva-veda + s[u]* → (93) *sarva-vedaḥ* <1.1>.

When we have the meaning *pāṇininā proktam* (that which was spoken by Pāṇini, i.e. Pāṇini's Sanskrit grammar), we get *pāṇinīyam* (*vṛtti* 1162).[396] Then when we have the meaning *pāṇinīyam adhīte veda vā* we get *pāṇinīyaḥ* (one who studies or knows Pāṇini's Sanskrit grammar).

The *adhikāra tad adhīte veda vā* (1127) ends here.

११३१ । नक्षत्रेण युक्तः कालः ।

1131. nakṣatreṇa yuktaḥ kālaḥ

nakṣatreṇa—with that constellation; *yuktaḥ*—[when the moon is] in conjunction; *kālaḥ*—a time.

The previously ordained *pratyayas* are applied after the word ending in a *tṛtīyā viṣṇubhakti* in the meaning "the time in which the moon is in conjunction with that constellation."

puṣyeṇa yuktaṁ pauṣam ahaḥ. evaṁ māghī rātriḥ. kālaḥ kim—puṣyeṇa yuktaḥ śaśī.

VṚTTI—Thus we get *pauṣam ahaḥ* (the day in which the moon is in conjuction with the constellation *puṣya*) where *pauṣam* means *puṣyeṇa yuktam*. Similarly, we get *māghī rātriḥ* (the night in which the moon is in conjuction with the constellation *magha*) where *māghī* means *maghena yuktā*.

➢ *puṣyeṇa yuktam* (in conjuction with the constellation *puṣya*) → (*a[ṇ]* is applied in the sense of *nakṣatreṇa yuktaḥ kālaḥ* (the time in which the moon is in conjunction with that constellation) by *sūtra* 1131, and thus the word *yuktam* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *puṣyeṇa + a[ṇ]* → (601) *puṣya + a[ṇ]* → (1042) *pauṣya + a[ṇ]* → (1053)

396 In *pāṇinīyam cha-rāma* is applied instead of *keśava [ṇ]a* by *ādi-vṛṣṇīndrāc cha-rāmaḥ, nāmadheyād vā* (1140).

pauṣy + a[ṇ] → (1056) *pauṣa* → (87) *pauṣa + s[u]* → (157) *pauṣa + am* → (94) *pauṣam* <1.1>.

Why do we say "a time"? Consider *puṣyeṇa yuktaḥ śaśī* (the moon in conjuction with the constellation *puṣya*).

Saṁśodhinī—A time (*kālaḥ*) is said to be connected (*yuktaḥ*) with a constellation (*nakṣatreṇa*) when the moon is in conjunction with that constellation. In *Bhāgavatam* 5.22.9 it is stated that the moon passes through each constellation in an entire day. These particular constellations are called *nakṣatras,* or lunar mansions; they are 27 in number, and are used to divide the ecliptic into 27 equal parts. In this way *Bhāgavatam* 5.22.9 indicates that the moon completes one sidereal orbit (an orbit against the background of stars) in 27 days. This is an approximation. For comparison, the modern figure is 27.321, and the *Sūrya-siddhānta* gives 27.322. In personified form the 27 *nakṣatras* are 27 daughters of Dakṣa that were given in marriage to the moon-god. Thus the 27 *nakṣatras* are understood to be the different wives of the moon with whom he spends roughly one day per month with each. The names of the 27 *nakṣatras* are as follows:

1) *aśvinī,* 2) *bharaṇī,* 3) *kṛttikā* or *bahulā,* 4) *rohiṇī* or *brāhmī,* 5) *mṛga-śiras* or *āgrahāyaṇī,* 6) *ārdrā,* 7) *punarvasu* or *yāmaka,* 8) *puṣya, tiṣya,* or *sidhya,* 9) *āśleṣā,* 10) *maghā,* 11) *pūrva-phalgunī,* 12) *uttara-phalgunī,* 13) *hasta,* 14) *citrā,* 15) *magha* or *svāti,* 16) *viśākhā* or *rādhā,* 17) *anurādhā,* 18) *jyeṣṭha,* 19) *mūla,* 20) *pūrvāṣāḍhā,* 21) *uttarāṣāḍhā,* 22) *śravaṇa* or *abhijit,* 23) *śraviṣṭhā* or *dhaniṣṭhā*, 24) *śata-bhiṣaj,* 25) *pūrva-bhādrapāda,* 26) *uttara-bhādrapāda,* and 27) *revatī.*

Amṛta—In *pauṣam* and so on the default *pratyaya keśava [ṇ]a* is applied. Moreover, in *pauṣam* the *y* of *puṣya* gets deleted by *tiṣya-puṣyayor nakṣatrāṇi* (1056). Jīva Gosvāmī gives the counterexample *puṣyeṇa yuktaḥ śaśī.* Here the *pratyaya* is not applied because the moon is not a time. Thus everything is left in sentence-form.

११३२ । पौषादयो मासे निपात्यन्ते ।

1132. pauṣādayo māse nipātyante

pauṣa-ādayaḥ—the words *pauṣa* and so on; *māse*—in the sense of a month; *nipātyante*—are specially made.

The words *pauṣa* and so on are specially made in the sense of a month.

pauṣī paurṇamāsy atra pauṣaḥ. evaṁ māghādyāḥ.

VṚTTI—Thus we get *pauṣaḥ* (the month in which the full moon is in the constellation *puṣya*) which means *pauṣī paurṇamāsy atra* (in this [month] the full moon is in the constellation *puṣya*).[397] Similarly, we get *māghaḥ* (the month in which the full moon is in the constellation *magha*) and so on.

AMṚTA—The forms *pauṣa* and so on are specially made when a month which is characterized by the full moon being in conjuction with the particular constellation is being expressed. The full moon (*paurṇamāsī*) is also taken as being expressive of a time. Thus *keśava [ṇ]a* is applied in the sense *puṣyeṇa yuktā* (in conjunction with the constellation *puṣya*), and then *ī[p]* is applied whereby we get *pauṣī paurṇamāsī* (the full moon in conjuction with the constellation *puṣya*). Then, when we have the meaning *pauṣī paurṇamāsī vidyate yatra sa māsaḥ* (that month in which the full moon is in conjunction with the constellation *puṣya*), we get *pauṣaḥ.* Similarly, when we have the meaning *māghī paurṇamāsī atra* (that month in which the full moon is in conjunction with the constellation *magha*), we get *māghaḥ.* In the same way we get the other ten months beginning with *phālgunaḥ*.

SAṀŚODHINĪ—In the Vaiṣṇava calendar the months are named after the presiding deity of that month (*Amṛta* 7). Thus the months are mentioned below in their traditional order along with their English and Vaiṣṇava equivalents. In the Vaiṣṇava calendar, however, the new year begins from Gaura-pūrṇimā (the full moon day at the end of the month Phālguna when Lord Gaura appeared), and each new year is called a Gaurābda (year of Gaura). Thus 1986 was Gaurābda 500 or in other words the 500th year since Lord Gaura's appearance in 1486.

Mārga-śīrṣa	November-December	Keśava-māsa
Pauṣa	December-January	Nārāyaṇa-māsa
Māgha	January-February	Mādhava-māsa
Phālguna	February-March	Govinda-māsa
Caitra	March-April	Viṣṇu-māsa
Vaiśākha	April-May	Madhusūdana-māsa

397 Rather than making *nipātas* which are extensions of the meaning *nakṣatreṇa yuktaḥ kālaḥ,* the Pāṇinians ordain a separate meaning, namely *sāsmin paurṇamāsīti* (*Aṣṭādhyāyī* 4.2.21), and say that the *pratyaya* is applied after the word ending in a *saptamī viṣṇubhakti.* In the *vṛtti* Jīva Gosvāmī echoes this understanding with the explanation *pauṣī paurṇamāsy atra* where *atra* is synonymous with the *saptamī* form *asmin* used in the Pāṇinian *sūtra.*

Jyaiṣṭha	May-June	Trivikrama-māsa
Āṣādha	June-July	Vāmana-māsa
Śrāvaṇa	July-August	Śrīdhara-māsa
Bhādra	August-September	Hṛṣīkeśa-māsa
Āśvina	September-October	Padmanābha-māsa
Kārttika	October-November	Dāmodara-māsa

In this regard, the names of the months are also sometimes made by using one of the alternate names of a *nakṣatra.* For example, we get *kārttika* (the month in which the full moon is in the constellation *kṛttikā*) and we also get *bāhula* (the month in which the full moon is in the constellation *bahulā*). Thus one of the meanings of *bāhulāṣṭamī* is "the eighth lunar day in the month *bāhula* (*kārttika*)."

११३३ । सोऽत्र वर्तत इति पूर्णमासात्केशव णः , अन्यायादेर्माधवठः ।

1133. so 'tra vartata iti pūrṇamāsāt keśava-ṇaḥ, anyāyāder mādhava-ṭhaḥ

saḥ—that; *atra*—in this; *vartate*—occurs; *iti*—thus; *pūrṇa-māsāt*—after the word *pūrṇa-māsa* (full moon); *keśava-ṇaḥ*—the *pratyaya keśava [ṇ]a; anyāya-ādeḥ*—after the words *anyāya* (injustice) and so on; *mādhava-ṭhaḥ*—the *pratyaya mādhava ṭha.*

***Keśava [ṇ]a* is applied after the word *pūrṇa-māsa* in the meaning "that occurs in this," and *mādhava ṭha* is applied after the words *anyāya* and so on in the same meaning.**

paurṇamāsī tithiḥ, ānyāyikaḥ autpātikaḥ nāva-yajñikaḥ.

VṚTTI—Thus we get *paurṇamāsī tithiḥ* (the lunar day in which the full moon occurs). Examples of *anyāyāder mādhava-ṭhaḥ* are *ānyāyikaḥ* (that in which an injustice occurs), *autpātikaḥ* (that in which a calamity occurs), and *nāva-yajñikaḥ* (that [time] in which an offering of the first fruits of the harvest occurs).

AMṚTA—When we have the meaning *pūrṇamāso 'tra vartate* (a full moon occurs in this), we get *paurṇamāsī.* Similarly, when we have the meaning *anyāyo 'tra vartate* (an injustice occurs in this), we get *ānyāyikaḥ,* and so on.

११३४ । शेषार्थे विधिः प्राग्विकारात् ।

1134. śeṣārthe vidhiḥ prāg vikārāt

śeṣa-arthe—in meanings other than those already mentioned; *vidhiḥ*—the ordaining of the *pratyayas; prāk*—up to (but not including); *vikārāt*—the meaning *tasya vikāraḥ* (*sūtra* 1165).

From now up to *tasya vikāraḥ* (1165), the *pratyayas* are ordained in meanings other than those already mentioned.

uktebhyo 'nye śeṣāḥ. te ca dvi-vidhā, prasiddhyā prayujyamānāḥ, vakṣyamāṇās tatra jātādayaś ca. pūrve yathā—cakṣuṣā gṛhyate cākṣuṣaṁ rūpam. evaṁ śrāvaṇaḥ śabda ity-ādayaḥ. cākṣuṣādāv ete 'pi—aśvair uhyate āśvo rathaḥ. evaṁ cāturaṁ śakaṭam. dṛśadi piṣṭā dārśadā māṣāḥ. evam aulukhalāḥ saktavaḥ. caturdaśyāṁ dṛśyate cāturdaśo rākṣasa ity-ādi. uttare tūdāhariṣyante.

VṚTTI—The word *śeṣa* here means "others than those already mentioned." Moreover, these other meanings are of two kinds:

1. **Other meanings which [though untaught] are valid because of common usage among the people, and**
2. **Other meanings such as *tatra jātaḥ* and so on which will be described in the upcoming *sūtras* (*sūtras* 1145 to 1164).**

An example of the first kind is *cākṣuṣaṁ rūpam* (that which is perceived with the eye, namely form) where *cākṣuṣam* means *cakṣuṣā gṛhyate* (that which is perceived with the eye). Similarly, we get *śrāvaṇaḥ śabdaḥ* (that which is perceived with the ear, namely sound) and so on. Also included among the *cākṣuṣādis* are:

- ◈ ***Āśvo rathaḥ* (that which is drawn by horses, namely a chariot) where *āśvaḥ* means *aśvair uhyate* (that which is drawn by horses). Another example of this is *cāturaṁ śakaṭam* (that which is drawn by four [wheels], namely a carriage).**
- ◈ ***Dārśadā māṣāḥ* (that which is ground on a stone, namely pulses) where *dārśadāḥ* means *dṛśadi piṣṭāḥ* (that which is ground on a stone). Another example of this is *aulukhalāḥ saktavaḥ* (that which is ground in a mortar, namely barley-meal).**
- ◈ ***Cāturdaśo rākṣasaḥ* (that which is seen on *caturdaśī,* namely a *rākṣasa*) where *cāturdaśaḥ* means *caturdaśyāṁ dṛśyate* (that which is seen on *caturdaśī*). Other examples of this are also seen.**

Examples of the second kind will be given later (*vṛttis* 1145 to 1164).

Amṛta—This *sūtra* means *vikārāt prāk śeṣārthe pratyaya-vidhānaṁ kriyate.* Thus it is implied that this *sūtra* is both a *vidhi-sūtra* and an *adhikāra sūtra.* From now to the end of this section (*sūtra* 1164) all the meanings are called *śaiṣika* meanings. This rule is made so that the *pratyayas* that will be ordained after certain words from now on will be applied only in the *śaiṣika* meanings and not in the previous meanings such as *tasyāpatyam* and so on. The word *prasiddhyā prayujyamānāḥ* means *loka-prasiddhyā* (because of common usage among the people). With the sentences beginning *cakṣuṣā* Jīva Gosvāmī gives examples of the first variety of *śeṣārthas* which contains the meanings of perceiving, drawing, grinding, and seeing. The word *uttare* in the sentence *uttare tūdāhariṣyante* refers to the meaning *tatra jātaḥ* and so on. These meanings will be given later. But first Jīva Gosvāmī starts to ordain particular *pratyayas* after particular words.

११३५ । राष्ट्राद्घरामः ।

1135. rāṣṭrād gha-rāmaḥ

rāṣṭrāt—after the word *rāṣṭra* (nation, country); *gha-rāmaḥ*—the *pratyaya gha-rāma.*

***Gha-rāma* is applied after the word *rāṣṭra* in the *śaiṣika*[398] meanings.**

rāṣṭre jātādiḥ rāṣṭriyaḥ.

Vṛtti—When we have the meanings *rāṣṭre jātaḥ* (born in the country), we get *rāṣṭriyaḥ.*

➢ *rāṣṭre jātaḥ* (born in the country) → (*gha-rāma* is applied in the sense of *tatra jātaḥ* (born there / produced there) by *sūtras* 1135 and 1145, and thus the word *jātaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *rāṣṭre + gha-rāma* → (601) *rāṣṭra + gha-rāma* → (1099) *rāṣṭra + iya* → (1053) *rāṣṭriya* → (87) *rāṣṭriya + s[u]* → (93) *rāṣṭriyaḥ* <1.1>.

Amṛta—The meanings *rāṣṭre kṛtaḥ* (made in the country), *rāṣṭre labdhaḥ* (obtained in the country), *rāṣṭre bhavaḥ* (occuring in the country), and so on are included by the word *ādi* in *rāṣṭre jātādiḥ.*

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398 The *śaiṣika* meanings are the other meanings (*śeṣārtha*) such as *tatra jātaḥ* and so on which will be described in the upcoming *sūtras* (1145 to 1164).

१९३६ । ग्रामाद्यनृसिंहखौ ।

1136. grāmād ya-nṛsiṁha-khau

grāmāt—after the word *grāma* (village); *ya-nṛsiṁha-khau*—the *pratyayas ya* and *nṛsiṁha kha.*

***Ya* and *nṛsiṁha kha* are applied after the word *grāma* in the *śaiṣika* meanings.**

grāmyaḥ grāmīṇaḥ.

VṚTTI—Thus we get *grāmyaḥ* and *grāmīṇaḥ* (born in the village [and other meanings]).

➢ *grāme jātaḥ* (born in the village) → (*ya* is applied in the sense of *tatra jātaḥ* (born there / produced there) by *sūtras* 1136 and 1145, and thus the word *jātaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *grāme + ya* → (601) *grāma + ya* → (1053) *grāmya* → (87) *grāmya + s[u]* → (93) *grāmyaḥ* <1.1>.

➢ *grāme jātaḥ* (born in the village) → (*nṛsiṁha kha* is applied in the sense of *tatra jātaḥ* (born there / produced there) by *sūtras* 1135 and 1145, and thus the word *jātaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *grāme + nṛsiṁha kha* → (601) *grāma + nṛsiṁha kha* → (1099) *grāma + īna* → (1053) *grāmīna* → (111) *grāmīṇa* → (87) *grāmīṇa + s[u]* → (93) *grāmīṇaḥ* <1.1>.

११३७ । दक्षिणापश्चात्पुरोभ्यो माधवत्यः ।

1137. dakṣiṇā-paścāt-purobhyo mādhava-tyaḥ

dakṣiṇā-paścāt-purobhyaḥ—after the words *dakṣiṇā* (south), *paścāt* (west), and *puras* (in front, east); *mādhava-tyaḥ*—the *pratyaya mādhava tya.*

***Mādhava tya* is applied after the words *dakṣiṇā, paścāt,* and *puras* in the *śaiṣika* meanings.**

dakṣiṇā-śabdo 'yam avyayam. dākṣiṇātyaḥ pāścāttyaḥ paurastyaḥ.

VṚTTI—This word, *dakṣiṇā,* is an *avyaya.* Thus we get *dākṣiṇātyaḥ* (born in the south [and other meanings]), *pāścāttyaḥ* (born in the west [and other meanings]), *paurastyaḥ* (born in the east [and other meanings]),

➢ *dakṣiṇā jātaḥ* (born in the south) → (*mādhava tya* is applied in the sense of *tatra jātaḥ* (born there / produced there) and so on by *sūtras* 1137 and 1145, and thus the word *jātaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *dakṣiṇā* + *mādhava tya* → (601) *dakṣiṇā* + *mādhava tya* → (1042) *dākṣiṇātya* → (111) *dākṣiṇātya* → (87) *dākṣiṇātya* + *s[u]* → (93) *dākṣiṇātyaḥ* <1.1>.

Amṛta—The word *dakṣiṇā* could have been made by declining the word *kṛṣṇanāma dakṣiṇa* in the feminine gender. Thus to forbid this Jīva Gosvāmī specifically says that *dakṣiṇā* here is an *avyaya.* According to the opinion of *Mugdha-bodha-vyākaraṇa,* we can also get *pāścātyaḥ* by optionally deleting *t.*

११३८ । द्युप्रागवागुदक्प्रतीचो यरामः ।

1138. dyu-prāg-avāg-udak-pratīco ya-rāmaḥ

dyu-prāg-avāg-udak-pratīcaḥ—after the words *div* (heaven, the sky), *prāc* (east), *avāc* (south), *udac* (north), and *pratyac* (west); *ya-rāmaḥ*—the *pratyaya ya-rāma.*

***Ya-rāma* is applied after the words *div, prāc, avāc, udac,* and *pratyac* in the *śaiṣika* meanings.**

divyaṁ prācyaṁ avācyaṁ udīcyaṁ pratīcyam.

Vṛtti—Thus we get *divyam* (born in heaven [and other meanings]), *prācyam* (born in the east [and other meanings]), *avācyam* (born in the south [and other meanings]), *udīcyam* (born in the north [and other meanings]), and *pratīcyam* (born in the west [and other meanings]).

➢ *divi jātaḥ* (born in heaven) → (*ya* is applied in the sense of *tatra jātaḥ* (born there / produced there) by *sūtras* 1138 and 1145, and thus the word *jātaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *divi* + *ya* → (601) *div* + *ya* → *divya* → (87) *divya* + *s[u]* → (157) *divya* + *am* → (94) *divyam* <1.1>.

Amṛta—In the case of *udīcyam udac* is replaced by *udīc[i]* in accordance with *tiryacas tiraścir udaca udīcir bhagavati* (180) and in the case of *pratīcyam* when the *ya-rāma* reverts back to *i-rāma* after deleting the *a* of *ac* by *aco ’-rāma-haro bhagavati* (178), the *i-rāma* becomes *trivikrama* by *pūrvasya trivikramaś ca* (178).

१११३९ । अव्ययात्कालवाचिनः केशवस्तनः ।
1139. avyayāt kāla-vācinaḥ keśavas tanaḥ

avyayāt—after an *avyaya; kāla-vācinaḥ*—which expresses a time; *keśavaḥ tanaḥ*—the *pratyaya keśava tana.*

In the *śaiṣika* meanings *keśava tana* is applied after an *avyaya* which expresses time.

prāktanaḥ. evaṁ hyastana ity-ādi

VṚTTI—Thus we get *prāktanaḥ* (born previously [and other meanings]). Similarly, we get *hyastanaḥ* (born yesterday [and other meanings]) and so on.

AMṚTA—*Prāk* is an *avyaya.* It is not formed from the *dhātu añc[u].* Other examples are *sāyantanaḥ* (born at night [and other meanings]), *divātanaḥ* (born in the day [and other meanings]), and so on. Since *tana* is *keśava, ī[p]* is applied in the feminine gender and we get *sāyantanī pūjā* (evening worship) for example.

११४० । आदिवृष्णीन्द्राच्छरामः , नामधेयाद्वा ।
1140. ādi-vṛṣṇīndrāc cha-rāmaḥ, nāmadheyād vā

ādi-vṛṣṇīndrāt—after an *ādi-vṛṣṇīndra* word (*sūtra* 1110); *cha-rāmaḥ*—the *pratyaya cha-rāma; nāmadheyāt*—after a name; *vā*—optionally.

In the *śaiṣika* meanings *cha-rāma* is applied after an *ādi-vṛṣṇīndra* word and optionally after a name.

vaiṣṇavīyaḥ rādhīyaḥ tadīyaḥ tvadīyaḥ. dvitva-bahutvayor yuṣmadīyaḥ, evaṁ madīyaḥ asmadīyaḥ. bhavadīyaḥ.

VṚTTI—Thus we get *vaiṣṇavīyaḥ* (produced in a Vaiṣṇava [and other meanings]), *rādhīyaḥ* (produced in Rādhā [and other meanings]), and *tadīyaḥ* (produced in him / them [and other meanings]).

➢ *vaiṣṇave jātaḥ* (produced in a Vaiṣṇava) → (*cha-rāma* is applied in the sense of *tatra jātaḥ* (born there / produced there) by *sūtras* 1140 and 1145, and thus the word *jātaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *vaiṣṇave + cha-rāma* → (601) *vaiṣṇava + cha-rāma*

→ (1099) *vaiṣṇava + īya* → (1053) *vaiṣṇavīya* → (111) *vaiṣṇavīya* → (87) *vaiṣṇavīya + s[u]* → (93) *vaiṣṇavīyaḥ* <1.1>.

Regarding *yuṣmad,* in the singular we get *tvadīyaḥ* (produced in you [and other meanings]) while in the dual and plural we get *yuṣmadīyaḥ* (produced in the two of you / in all of you [and other meanings]). Similarly, regarding *asmad,* in the singular we get *madīyaḥ* (produced in me [and other meanings]) while in the dual and plural we get *asmadīyaḥ* (produced in the two of us / in all of us [and other meanings]). From *bhavat[u]* we get *bhavadīyaḥ* (produced in you [and other meanings]).[399]

Amṛta—In the case that *cha-rāma* isn't applied after a name, *keśava [ṇ]a* is applied instead. The principle of being *ādi-vṛṣṇīndra* was previously extended to the *tad-ādis* (ref. *tad-yad-ādayaś ca* in 1110). Thus Jīva Gosvāmī gives *tadīyaḥ* and so on as examples here. When we have the meaning *tvayi jātaḥ* (produced in you) and so on we get *tvadīyaḥ.* Regarding *yuṣmadīyaḥ,* the change to *tvad* described in *yuṣmad-asmados tvan-madāv uttara-pada-pratyayor ekatve* (604) only takes place in the singular and not in the dual and plural. Examples of *nāmadheyād vā* will be given in *vṛtti* 1142.

११४१ । तावकतावकीनयौष्माकयौष्माकीनाश्च साधवः ।

1141. tāvaka-tāvakīna-yauṣmāka-yauṣmākīnāś ca sādhavaḥ

tāvaka-tāvakīna-yauṣmāka-yauṣmākīnāḥ—the *nipātas tāvaka, tāvakīna, yauṣmāka,* and *yauṣmākīna; ca*—also; *sādhavaḥ*—valid.

In the *śaiṣika* meanings *tāvaka, tāvakīna, yauṣmāka,* and *yauṣmākīna* are also valid forms of *yuṣmad.*

Saṁśodhinī—Thus we can say *tvadīyaḥ, tāvakaḥ,* or *tāvakīnaḥ, yuṣmadīyaḥ, yauṣmākaḥ,* or *yauṣmākīnaḥ,* and so on.

Amṛta—*Tāvaka* and *tāvakīna* are irregularly made by applying *nṛsiṁha vu* and *nṛsiṁha kha* respectively after the word *tava* which is made from the word *yuṣmad.* Similarly, *yauṣmāka* and *yauṣmākīna* are irregularly made by applying *keśava [ṇ]a* and *nṛsiṁha kha* respectively after the word *yuṣmākam* which is also made from *yuṣmad*. The same applies to *māmaka* and so on in the next *sūtra.*

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399 In *bhavadīyaḥ* the irregular change of *t* to *d* is accomplished by the *sūtra bhavadīyaś ca* (*Bṛhat* 2495).

१९४२ । मामकादयश्च पूर्ववत्साधवः ।

1142. māmakādayaś ca pūrva-vat sādhavaḥ

māmaka-ādayaḥ—the *nipātas māmaka* and so on; *ca*—and; *pūrva-vat*—like in the previous *sūtra; sādhavaḥ*—valid.

Similarly, in the *śaiṣika* meanings *māmaka, māmakīna, asmāka,* and *asmākīna* are also valid forms of *asmad.*

nāmadheyād vā—kṛṣṇīyāḥ kārṣṇāḥ, rāmīyāḥ rāmāḥ.

VṚTTI—Examples of *nāmadheyād vā* (1140) are *kṛṣṇīyāḥ* or *kārṣṇāḥ* (produced in Kṛṣṇa [and other meanings]) and *rāmīyāḥ* or *rāmāḥ* (produced in Rāma [and other meanings]).

११४३ । परजनदेवराजभ्यः कीयः ।

1143. para-jana-deva-rājabhyaḥ kīyaḥ

para-jana-deva-rājabhyaḥ—after the words *para* (another), *jana* (person), *deva* (demigod), and *rājan* (king); *kīyaḥ*—the *pratyaya kīya.*

***Kīya* is applied after the words *para, jana, deva,* and *rājan* in the *śaiṣika* meanings.**

parakīyam ity-ādi cāndra-matam. sva-śabdāt tu na dṛśyate. tasmād apy eke, tena svīyaṁ svakīyam. svīyam ity asādhur iti paśupatiḥ.

VṚTTI—*Parakīyam* (produced in another [and other meanings]) and so on are supported by Cāndra-vyākaraṇa. But *kīya* is not seen after the word *sva* (oneself). Others say that *kīya* is also applied after the word *sva* and thus they make *svīyam* and *svakīyam* (produced in oneself [and other meanings]). The grammarian Paśupati, however, says *svīyam* is an improper form.

AMṚTA—*Para, jana,* and *deva* are supported by the *vārttikas jana parayoḥ kuk ca* (4.2.138) and *devasya ca* (4.2.138).[400] Some list the word *sva* here also, but with the sentence *sva-śabdāt tu na dṛśyate* Jīva Gosvāmī specifies that this is not supported by Pāṇini and others. Those who include *sva* give the

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400 These *vārttikas* prescribe *k[uk]* in addition to the *pratyaya cha* which is ordained in *gahādibhyaś ca* (*Aṣṭādhyāyī* 4.2.138). Since *cha* changes to *īya, k[uk]* + *cha* in effect is equal to *kīya.*

examples *svīyaṁ* and *svakīyam.* In their opinion the *āgama k[uk]* is optional. But by quoting Paśupati's statement Jīva Gosvāmī indicates that this opinion is incorrect [e.g. only *svakīyam* is acceptable and not *svīyam*].

१९४४ । कालान्माधवठः ।

1144. kālān mādhava-ṭhaḥ

kālāt—after a word expressing a time; *mādhava-ṭhaḥ*—the *pratyaya mādhava ṭha.*

In the *śaiṣika* meanings *mādhava ṭha* is applied after a word that expresses a time.

saṅkhyāyā varṣasyābhāvinīty uttara-pada-vṛddhiḥ—dvi-vārṣikaḥ. śaiṣikārthāś caite.

VṚTTI—There is *vṛddhi* of the last word by *evaṁ saṅkhyātaḥ saṁvatsara-varṣayoḥ* (1045) and we get *dvi-vārṣikaḥ* (produced in two years [and other meanings]). The *śaiṣika* meanings will now be given:

१९४५ । तत्र जातः ।

1145. tatra jātaḥ

tatra—there / in that; *jātaḥ*—born / produced.

The previously ordained *pratyayas* are applied after the word ending in a *saptamī viṣṇubhakti* in the meaning "born / produced there."

atra yathā-svam aṇ-ādayaḥ. māthuraḥ rāṣṭriya ity-ādi.

VṚTTI—The *pratyayas a[ṇ]* and so on are applied in this meaning according to which one is appropriate for the word at hand. Thus we get *māthuraḥ* (born in Mathurā / produced in Mathurā), *rāṣṭriyaḥ* (born in the country / produced in the country), and so on.

➢ *mathurāyāṁ jātaḥ* (produced in Mathurā) → (*a[ṇ]* is applied in the sense of *tatra jātaḥ* (born there / produced there) by *sūtra* 1145, and thus the word *jātaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *mathurāyām + a[ṇ]* → (601) *mathurā + a[ṇ]* → (1042) *māthurā + a[ṇ]* → (1053) *māthura* → (87) *māthura + s[u]* → (93) *māthuraḥ* <1.1>.

➢ *rāṣṭre jātaḥ* (born in the country) → (*gha-rāma* is applied in the sense of *tatra jātaḥ* (born there / produced there) by *sūtras* 1135 and 1145, and thus the word *jātaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *rāṣṭre* + *gha-rāma* → (601) *rāṣṭra* + *gha-rāma* → (1099) *rāṣṭra* + *iya* → (1053) *rāṣṭriya* → (87) *rāṣṭriya* + *s[u]* → (93) *rāṣṭriyaḥ* <1.1>.

Amṛta—*Keśava [ṇ]a* is the default *pratyaya,* but other *pratyayas* were specifically ordained after certain words. By the words *ity-ādi* we get *grāmyaḥ* in the sense of *grāme jātaḥ, vaiṣṇavīyaḥ* in the sense of *vaiṣṇave jātaḥ,* and so on. Such forms should be inferred in the upcoming meanings also.

११४६ । श्रविष्ठाफल्गुन्यनुराधास्वातितिष्यपुनर्वसुहस्ताविशाखाषाढाबहुलाभ्यो महाहरः ।

1146. śraviṣṭhā-phalguny-anurādhā-svāti-tiṣya-punarvasu-hastā-viśākhāṣāḍhā-bahulābhyo mahāharaḥ

śraviṣṭhā-phalgunī-anurādhā-svāti-tiṣya-punarvasu-hastā-viśākhā-āṣāḍhā-bahulābhyaḥ—after the constellations *śraviṣṭhā, phalgunī, anurādhā, svāti, tiṣya, punarvasu, hastā, viśākhā, āṣāḍhā,* and *bahulā; mahāharaḥ—mahāhara.*

There is *mahāhara* of the *pratyaya* after the constellations *śraviṣṭhā, phalgunī, anurādhā, svāti, tiṣya, punarvasu, hastā, viśākhā, āṣāḍhā,* and *bahulā* when the meaning is "born / produced there."

etat-paryāyāś ca gṛhyante. lakṣmī-pratyayasya mahāharaḥ. śraviṣṭhaḥ phalguno 'rjunaḥ.

Vṛtti—The synonyms of these constellations are also accepted. When this *mahāhara* is done, *mahāhara* of the feminine *pratyaya* takes place by *lakṣmī-pratyayasya mahāharas taddhita-mahāhare* (1054). Thus we get *śraviṣṭhaḥ* (a man who is born under the constellation *śraviṣṭhā*), *phalgunaḥ* (a man who is born under the constellation *phalgunī*), and *arjunaḥ* (a man who is born under the constellation *arjunī*).

➢ *śraviṣṭhāyāṁ jātaḥ* (a man who is born under the constellation *śraviṣṭhā*) → (*a[ṇ]* is applied in the sense of *tatra jātaḥ* (born there / produced there) by *sūtra* 1145, and thus the word *jātaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *śraviṣṭhāyām* + *a[ṇ]* → (601) *śraviṣṭhā* + *a[ṇ]* → (1146) *śraviṣṭhā* → (1054) *śraviṣṭha* → (87) *śraviṣṭha* + *s[u]* → (93) *śraviṣṭhaḥ* <1.1>.

Amṛta—*Phalgunī* and *arjunī* are synonyms. Thus in the *vṛtti* Jīva Gosvāmī shows that both of them are accepted by the mention of *phalgunī* here.

११४७ । चित्रारोहिणीरेवतीभ्यो लक्ष्म्यां महाहरः ।

1147. citrā-rohiṇī-revatībhyo lakṣmyāṁ mahāharaḥ

citrā-rohiṇī-revatībhyaḥ—after the constellations *citrā, rohiṇī,* and *revatī; lakṣmyām*—in the feminine gender; *mahāharaḥ—mahāhara.*

There is *mahāhara* of the *pratyaya* in the feminine after the constellations *citrā, rohiṇī,* and *revatī* when the meaning is "born / produced there."

citrā rohiṇī revatī.

Vṛtti—Thus we get *citrā* (a lady who is born under the constellation *citrā*), *rohiṇī* (a lady who is born under the constellation *rohiṇī*), and *revatī* (a lady who is born under the constellation *revatī*).

Saṁśodhinī—From this *sūtra* and the previous *sūtra* we can understand that many of the prominent *gopīs* are named after the constellations under which they took birth. First and foremost is Kṛṣṇa's dearmost beloved, Rādhā. We learn in the previous *vṛtti* that "the synonyms of these constellations are also accepted." Thus, looking at *Saṁśodhinī* 1131, we see that *rādhā* is a synonym of the constellation *viśākhā.* Thus by applying the previous *sūtra* we get *rādhā* (a lady who is born under the constellation *rādhā*), as shown below:

➢ *rādhāyāṁ jātā* (a lady who is born under the constellation *rādhā*) → (*a[ṇ]* is applied in the sense of *tatra jātaḥ* (born there / produced there) by *sūtra* 1145, and thus the word *jātaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *rādhāyām + a[ṇ]* → (601) *rādhā + a[ṇ]* → (1146) *rādhā* → (1054) *rādha* → (1081) *rādha + ā[p]* → (1053) *rādhā* → (87) *rādhā + s[u]* → (138) *rādhā* <1.1>.

Similarly, by applying the previous *sūtra* we also get *viśākhā* (a lady who is born under the constellation *viśākhā*). Actually we learn from verse 82 of Rūpa Gosvāmī's *Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā* that Viśākhā was born at the very same moment in which Rādhā was born. Thus they were both born under the same constellation which is known by the two names *viśākhā* and *rādhā.* In this way Rādhā and Viśākhā were each named after the same constellation under which they were simultaneously born. But Rādhā took one name of the constellation and Viśākhā took the other.

From Rūpa Gosvāmī's *Ujjvala-nīlamaṇi* (3.57) and other sources, we learn that another name of Lalitā is Anurādhā. Although this name can also mean "she who follows Rādhā" as seen in Rūpa Gosvāmī's *Vidagdha-mādhava* (7.20-21), it nonetheless has its roots in the previous *sūtra* whereby it comes to mean "a lady who is born under the constellation Anurādhā." Thus Lalitā is also named after the constellation under which she took birth. Similarly, by looking at the current *sūtra* we can see that the *gopī* Citrā is also named after the constellation under which she took birth as are Balarāma's mother, Rohiṇī, and his wife, Revatī. The *gopī* Dhaniṣṭhā who is a maid in Kṛṣṇa's house and who often gives Kṛṣṇa's lunch remnants to Rādhā is also named after the constellation under which she took birth. Again, we know from the previous *vṛtti* that "the synonyms of these constellations are also accepted." Thus, looking at *Saṁśodhinī* 1131, we see that *dhaniṣṭhā* is a synonym of the constellation *śraviṣṭhā.* Thus by applying the previous *sūtra* we get *dhaniṣṭhā* (a lady who is born under the constellation *dhaniṣṭhā*).

There is a nice pastime described in Kṛṣṇadāsa Kavirāja's *Govinda-līlāmṛta* (10.32-50) where all the astrological meanings of these *gopīs'* names are alluded to in the course of a joking discussion between Kṛṣṇa and the *gopīs.* Devotees with some knowledge of astrology will very much appreciate the humor of this pastime.

११४८ । तत्र कृतलब्धक्रीतकुशलाः ।

1148. tatra kṛta-labdha-krīta-kuśalāḥ

tatra—there / in that; *kṛta*—done; *labdha*—obtained; *krīta*—purchased; *kuśalāḥ*—or expert.

The previously ordained *pratyayas* are applied after the word ending in a *saptamī viṣṇubhakti* in the meaning "done there," "obtained there," "purchased there," or "expert in that."

mathurāyāṁ kṛto labdhaḥ krītaḥ kuśalo vā māthuraḥ. evaṁ rāṣṭriyaḥ.

VṚTTI—Thus when we have the meaning *mathurāyāṁ kṛtaḥ* (done in Mathurā), *mathurāyāṁ labdhaḥ* (obtained in Mathurā), *mathurāyāṁ krītaḥ* (purchased in Mathurā), or *mathurāyāṁ kuśalaḥ* (expert in Mathurā), we get *māthuraḥ.* Similarly, we get *rāṣṭriyaḥ* (done in the country / obtained in the country/ purchased in the country / expert in the country) and so on.

AMṚTA—In the same way, when we have the meanings *grāme kṛtaḥ* (done

in the village) and so on, we get *grāmyam* (done in the village / obtained in the village/ purchased in the village / expert in the village). Similarly, we get *divyam* (done in heaven / obtained in heaven/ purchased in heaven / expert in heaven), *parakīyam* (done in another / obtained in another/ purchased in another / expert in another), and so on.

११४९ । तत्र भवः ।

1149. tatra bhavaḥ

tatra—there / in that; *bhavaḥ*—existing.

The previously ordained *pratyayas* are applied after the word ending in a *saptamī viṣṇubhakti* in the meaning "existing there."

mathurāyāṁ bhavo vidyamānaḥ māthuraḥ. evaṁ rāṣṭriyaḥ. bhavo 'yaṁ prabhuḥ prāk tata āgatāt.

VṚTTI—Thus when we have the meaning *mathurāyāṁ bhavaḥ* (existing in Mathurā), where *bhavaḥ* means *vidyamānaḥ* (existing), we get *māthuraḥ*.[401] Similarly, we get *rāṣṭriyaḥ* (existing in the country) and so on. This meaning *tatra bhavaḥ* also acts as a *prabhu adhikāra* that extends up to (but not including) the meaning *tata āgataḥ* (1156).

११५० । दिगादिभ्यो यरामः ।

1150. dig-ādibhyo ya-rāmaḥ

diś-ādibhyaḥ—after the words *diś* (direction) and so on; *ya-rāmaḥ*—the *pratyaya ya-rāma.*

***Ya-rāma* is applied after the words *diś* and so on when the meaning is "existing there."**

diśyaṁ vanyaṁ rahasyaṁ gaṇyaṁ antyaṁ yūthyaṁ vaṁśyam.

VṚTTI—Thus we get *diśyam* (existing in a direction), *vanyam* (existing in a forest), *rahasyam* (existing in a solitary place), *gaṇyam* (existing in a group), *antyam* (existing at the end), *yūthyam* (existing in a group), and *vaṁśyam* (existing in a dynasty).

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401 The word *bhava* here is formed by applying the *kṛt pratyaya a[t]* after the *dhātu bhū* in *kartari prayoga* by *bhū-du-nībhyaś ca* (*Bṛhat* 1407).

Saṁśodhinī—According to the Pāṇinian *Gaṇa-pāṭha,* the *dig-ādis* are *diś, varga, pūga, gaṇa, pakṣa, dhāyya, mitra, medhā, antara, pathin, rahas, alīka, ukhā, sākṣin, deśa, ādi, anta, mukha, jaghana, megha, yūtha, udaka* in the sense of a name, *nyāya, vaṁśa, veśa, kāla,* and *ākāśa.*

It should be noted, however, that *ya-rāma* is applied after the words *mukha* (mouth, head) and *jaghana* (buttock, hips) only when they are used in an abstract sense and not when they refer to an actual body part. Thus we get *vaiṣṇava-mukhyaḥ* (existing at the head of the Vaiṣṇavas, e.g. the best among the Vaiṣṇavas) and *senā-jaghanyam* (existing in the rear of the army). As stated above, *ya-rāma* is only applied after *udaka* in the sense of a name. Thus we get *udakyā* which means *rajasvalā* (a menstruating woman). Otherwise when the sense is not a name we get *audako matsyaḥ* (a fish existing in the water).

११५१ । शरीरावयवाच्च ।

1151. śarīrāvayavāc ca

śarīra-avayavāt—after a part of the body; *ca*—also.

***Ya-rāma* is also applied after words which express parts of the body when the meaning is "existing there."**

dantyaṁ tālavyam.

Vṛtti—Thus we get *dantyam* (existing in the teeth), *tālavyam* (existing in the palate). and so on.

Amṛta—When we have the meaning *dante bhavam* (existing in the teeth) we get *dantyam* which denotes a dental phoneme (*akṣaram*). In *tālavyam* (a palatal phoneme), the *u* of *tālu* takes *govinda* by *u-dvayasya govindaḥ* (1055) is applied. Other examples are *stanyaṁ kṣīram* (breast milk), *oṣṭhyo varṇaḥ* (a labial phoneme), and *nāsikyo varṇaḥ* (a nasal phoneme).

Saṁśodhinī—The table of "the place of pronunciation" in *Saṁśodhinī* 1 is a good example of this *sūtra.*

११५२ । अध्यात्मादेर्लोकोत्तरपदाच्च माधवठः ।

1152. adhyātmāder lokottara-padāc ca mādhava-ṭhaḥ

adhy-ātma-ādeḥ—after the words *adhy-ātma* and so on; *loka-uttara-padāt*—

after a compound whose final word is *loka* (world); *ca*—and; *mādhava-ṭhaḥ*—the *pratyaya mādhava-ṭha.*

***Mādhava ṭha* is applied after the words *adhy-ātma* and so on and after compounds whose final word is *loka* when the meaning is "existing there."**

ādhy-ātmikaḥ ādhi-daivikaḥ ādhi-bhautikaḥ, cātur-arthikaḥ trai-varṇikaḥ sāmpratikaḥ gairikam ity-ādi. aiha-laukikaḥ pāra-laukikaḥ.

Vṛtti—Thus we get *ādhy-ātmikaḥ* (existing in the self), *ādhi-daivikaḥ,* (existing in the presiding deity), *ādhi-bhautikaḥ* (existing in the gross material object), *cātur-arthikaḥ* (existing in four meanings), *trai-varṇikaḥ* (existing in the three upper castes), *sāmpratikaḥ* (existing in the present), *gairikam* ("existing in the hill," i.e. red clay), and so on. Likewise we get *aiha-laukikaḥ* (existing in this world) and *pāra-laukikaḥ* (existing in the other world).

Amṛta—The words *adhy-ātma* and so on are *avyayī-bhāva* compounds. For example, when we have the *vigraha ātmānam adhikṛtya* (regarding the self), we get *adhy-ātmam* <1.1>. Then when we have the meaning *adhy-ātme bhavaḥ* (existing in the self), we get *ādhyātmikaḥ.* In *ādhy-ātmikaḥ, ādhi-daivikaḥ,* and *ādhi-bhautikaḥ* both words take *vṛṣṇīndra* in accordance with *evam ihaloka-paraloka-sarvabhūmi-puṣkarasad-adhideva-adhibhūta-adhyātma-anuhoḍa-avahoḍādīnām* (1047). Due to the word *ity-ādi* we also get *aupa-jānukaḥ* (existing near the knees) and so on.

११५३ । वर्गान्ताच्छरामः ।

1153. vargāntāc cha-rāmaḥ

varga-antāt—after a compound ending in the word *varga* (group); *cha-rāmaḥ*—the *pratyaya cha-rāma.*

***Cha-rāma* is applied after a compound ending in *varga* when the meaning is "existing there."**

ka-vargīyaḥ.

Vṛtti—Thus we get *ka-vargīyaḥ* (existing in the *ka-varga*).

Amṛta—When we have the meaning *ka-varge bhavaḥ* (existing in the *ka-varga*), we get *ka-vargīyaḥ* which refers to a word such as *kākuḥ.* Similarly, we get *ca-vargīyaḥ* (existing in the *ca-varga*) and so on.

११५४ । अशब्दे यरामखरामौ वा ।

1154. aśabde ya-rāma-kha-rāmau vā

aśabde—when something other than a *śabda* (phoneme or word) is being expressed; *ya-rāma-kha-rāmau*—the *pratyayas ya-rāma* and *kha-rāma; vā*—optionally.

If something other than a phoneme or word is being expressed, then *ya-rāma* and *kha-rāma* can also optionally be applied after a compound ending in *varga* when the meaning is "existing there."

kṛṣṇa-vargyaḥ kṛṣṇa-vargīṇaḥ kṛṣṇa-vargīyaḥ.

VṚTTI—Thus we get *kṛṣṇa-vargyaḥ, kṛṣṇa-vargīṇaḥ,* or *kṛṣṇa-vargīyaḥ* (existing in Kṛṣṇa's group).

११५५ । कर्णिकाललाटिके अलङ्कारे ।

1155. karṇikā-lalāṭike alaṅkāre

karṇikā-lalāṭike—the words *karṇikā* (existing on the ear, i.e. an earring) and *lalāṭikā* (existing on the forehead, i.e. *tilaka*); *alaṅkāre*—provided an ornament is being expressed.

The words *karṇikā* and *lalāṭikā* are valid in the meaning "existing there," provided an ornament is being expressed.

sādhū.

VṚTTI—The word *sādhū* is understood in this *sūtra.*

SAṀŚODHINĪ—The words *karṇikā* and *lalāṭikā* are made by applying *ṭha* in the feminine gender after the words *karṇa* (ear) and *lalāṭa* (forehead).

११५६ । तत आगतः ।

1156. tata āgataḥ

tataḥ—from there; *āgataḥ*—come.

The previously ordained *pratyayas* are applied after the word ending in a *pañcamī viṣṇubhakti* in the meaning "come from there."

māthuraḥ rāṣṭriyaḥ.

Vṛtti—Thus we get *māthuraḥ* (that which has come from Mathurā) and *rāṣṭriyaḥ* (that which has come from the country).

११५७ । विद्यायोनिसम्बन्धेभ्यो वुर्नृसिंहः , ऋरामात्तु माधवठः , पितुर्यरामश्च ।
1157. vidyā-yoni-sambandhebhyo vur nṛsiṁhaḥ, ṛ-rāmāt tu mādhava-ṭhaḥ, pitur ya-rāmaś ca

vidyā-yoni-sambandhebhyaḥ—after words which indicate a relationship through knowledge or birth; *vuḥ nṛsiṁhaḥ*—the *pratyaya nṛsiṁha vu; ṛ-rāmāt*—which end in *ṛ-rāma; tu*—but; *mādhava-ṭhaḥ*—the *pratyaya mādhava ṭha; pituḥ*—after the word *pitṛ* (father); *ya-rāmaḥ*—the *pratyaya ya-rāma; ca*—also.

***Nṛsiṁha vu* is applied after words which indicate a relationship through knowledge or birth when the meaning is "come from there." But *mādhava ṭha* is applied instead after such words when they end in *ṛ-rāma,* and in the case of *pitṛ, ya-rāma* can also be applied.**

aupādhyāyakaḥ śaiṣyakaḥ paitāmahakaḥ mātulakaḥ. tathā hautṛkaḥ mātṛkaḥ paitṛkaḥ. ṛ-rāmasya ro ye, pitryaḥ.

Vṛtti—Thus we get *aupādhyāyakaḥ* (that which has come from the teacher), *śaiṣyakaḥ* (that which has come from the disciple), *paitāmahakaḥ* (that which has come from the paternal grandfather), and *mātulakaḥ* (that which has come from the maternal uncle).

➢ *upādhyāyād āgataḥ* (that which has come from the teacher) → (*nṛsiṁha vu* is applied in the sense of *tata āgataḥ* (come from there) by *sūtra* 1157, and thus the word *āgataḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *upādhyāyāt + nṛsiṁha vu* → (601) *upādhyāya + nṛsiṁha vu* → (1099) *upādhyāya + [ṇ]aka* → (1045) *aupādhyāya + [ṇ]aka* → (1053) *aupādhyāyaka* → (87) *aupādhyāyaka + s[u]* → (93) *aupādhyāyakaḥ* <1.1>.

Examples of words ending in *ṛ-rāma* are *hautṛkaḥ* (that which has come from the *hotā* priest), *mātṛkaḥ* (that which has come from the mother) and *paitṛkaḥ* or *pitryaḥ* (that which has come from the father / forefathers). *Ṛ-rāma* changes to *r* when y follows by *ṛ-rāmasya ro ye* (1059).

➢ *pitur āgataḥ* (that which has come from the father / forefathers) → (*mādhava-ṭha* or *ya-rāma* is applied in the sense of *tata āgataḥ* (come from there) by *sūtra* 1157, and thus the word *āgataḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)):

1) (*mādhava-ṭha* is applied) *pituḥ + mādhava ṭha* → (601) *pitṛ + mādhava ṭha* → (1099) *pitṛ + ika* → (1042) *paitṛ + ika* → (*Bṛhat* 2106[402]) *paitṛka* → (87) *paitṛka + s[u]* → (93) *paitṛkaḥ* <1.1>.

2) (*ya-rāma* is applied) *pituḥ + ya* → (601) *pitṛ + ya* → (1059) *pitrya* → (87) *pitrya + s[u]* → (93) *pitryaḥ* <1.1>.

११५८ । ततः प्रभवति ।

1158. tataḥ prabhavati

tataḥ—-from there; *prabhavati*—that which springs forth.

The previously ordained *pratyayas* are applied after the word ending in a *pañcamī viṣṇubhakti* in the meaning "that which springs forth from there."

haimavatī gaṅgā.

Vṛtti—Thus we get *haimavatī* (that which springs forth from the Himālayas), a name of the Gaṅgā.

११५९ । सोऽस्य निवासः ।

1159. so 'sya nivāsaḥ

saḥ—that; *asya*—of this person; *nivāsaḥ*—is the place of residence.

The previously ordained *pratyayas* are applied after the word ending in a *prathamā viṣṇubhakti* in the meaning "that is the place of residence of this person."

māthuraḥ rāṣṭriyaḥ.

Vṛtti—Thus we get *māthuraḥ* (a person whose place of residence is Mathurā) and *rāṣṭriyaḥ* (a person whose place of residence is the country).

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402 Since the word *pitṛ* ends in a *caturbhuja, ṭha* changes to *ka* rather than *ika.* This is in accordance with *caturbhujāntād is-antād us-antāt tāntād doṣaś ca ṭhasya kaḥ* (*Bṛhat* 2106).

११६० । भक्तिः ।
1160. bhaktiḥ

bhaktiḥ—object of worship.

The previously ordained *pratyayas* are applied after the word ending in a *prathamā viṣṇubhakti* in the meaning "that is the object of worship for this person."

bhajyate sevyate bhaktiḥ. viṣṇur bhaktir asya vaiṣṇavaḥ. evaṁ māthuraḥ.

VṚTTI—*Bhakti* here means that which is worshiped (*bhajyate*) or in other words served (*sevyate*). Thus when we have the meaning *viṣṇur bhaktir asya* (Viṣṇu is the object of worship for this person), we get *vaiṣṇavaḥ* (a devotee of Viṣṇu). Likewise, we get *māthuraḥ* (one whose object of worship is Mathurā).

AMṚTA—The words *so 'sya* are carried forward from the previous *sūtra.* Because the *kṛt pratyayas* are applied variously, the word *bhakti* here is made by applying the *kṛt pratayaya [k]ti* in *karmaṇi prayoga.* Indeed Jīva Gosvāmī demonstrates this by saying *bhajyate* which means *bhajanīyaḥ* (that which is worshiped). Other examples of this *sūtra* are *śaivaḥ* (a devotee of Śiva), *śāktaḥ* (a devotee of Śakti), *bauddhaḥ* (a devotee of Buddha), and so on.

SAṀŚODHINĪ—The example *māthuraḥ* is from *Kāśikā* (4.3.95). The term Vaiṣṇava is also obtained by *sāsya devatā* (1124). In Pāṇinian usage, the difference between those two *sūtras* is basically that *sāsya devatā* is used in the sense of *tasyedam* as regards a *devatā.* Thus, as an example of *sāsya devatā* (*Aṣṭādhyāyī* 4.2.24), Bhaṭṭoji Dīkṣita writes *aindro mantraḥ* (a mantra related to Indra) (*Siddhānta-kaumudī* 1226).

११६१ । तेन प्रोक्तम् ।
1161. tena proktam

tena—by him; *proktam*—enounced.

The previously ordained *pratyayas* are applied after the word ending in a *tṛtīyā viṣṇubhakti* in the meaning "enounced by him."

anyena kṛtā māthureṇa proktā vyākhyātā māthurī vṛttiḥ.

Vṛtti—Thus, when we have the meaning *māthureṇa proktā* (enounced by Māthura), we get *māthurī vṛttiḥ* (the commentary enounced by Māthura).[403] It is to be understood that the author Māthura is a different person [than the author of the original book for which the commentary is written.]

Amṛta—*Proktam* means *prakarṣeṇa uktam* (preeminently spoken) or in other words *vyākhyātam* (enounced). Jīva Gosvāmī clarifies this idea with the sentence beginning *anyena.* If the person explaining the book were not different than the person who wrote the book, then the idea could have been conveyed simply by the meaning *tena kṛto granthaḥ* (1163).

११६२ । उपज्ञातम् ।

1162. upajñātam

upajñātam—first imparted (first spoken).

The previously ordained *pratyayas* are applied after the word ending in a *tṛtīyā viṣṇubhakti* in the meaning "first spoken by him."

tenety anuvartate tasyedam ity ataḥ prāk. pāṇininopajñātaṁ prathama-kṛtaṁ pāṇinīyaṁ, kālāpaṁ vyākaraṇam. evaṁ kārṣṇī gītā, tadvat bhāgavatam.

Vṛtti—The word *tena* is carried forward up to the meaning *tasyedam* (1164). So, when we have the meaning *pāṇininopajñātam* (first spoken by Pāṇini) where *upajñātam* means *prathama-kṛtam* (first spoken), we get *pāṇinīyaṁ vyākaraṇam* (the grammar first spoken by Pāṇini).[404] Similarly, we get *kālāpaṁ vyākaraṇam* (the grammar first spoken by Kārttikeya's peacock (*kalāpin*)), *kārṣṇī gītā* (the *gītā* first spoken by Kṛṣṇa), and *bhāgavatam* ([the *purāṇa*] first spoken by the Lord Himself (Bhagavān)).

Amṛta—Jīva Gosvāmī glosses *upajñātam* as *prathama-kṛtam.* Similarly, the meaning of *kārṣṇī gītā* is *kṛṣṇenopajñātā prathama-kathitā gītā* (the *gītā* first spoken by Kṛṣṇa) and the meaning of *bhāgavatam* is *bhagavatopajñātaṁ prathamopadiṣṭaṁ brahmaṇe iti śeṣaḥ* (that which was first instructed [to Brahmā] by Bhagavān).

Saṁśodhinī—Sometimes *upajñātam* is also translated as "discovered." For example, *Kāśikā* says *vinopadeśena jñātam upajñātaṁ, svayam*

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403 The default *pratyaya keśava [ṇ]a* has been applied here and then *ī[p]* has been added since the word *vṛtti* is feminine.

404 In *pāṇinīyam cha-rāma* is applied instead of *keśava [ṇ]a* by *ādi-vṛṣṇīndrāc cha-rāmaḥ, nāmadheyād vā* (1140).

abhisambaddham ity arthaḥ, "*Upajñātam* means 'learnt without instruction.' This means knowledge that has come of its own accord (an intuition or self-taught knowledge)." Thus *pāṇinīyam* is sometimes translated as "the rules of grammar discovered by Pāṇini."

In addition, the *Kālāpa* grammar was first spoken by Kārttikeya's peacock. Dr. S.K. Belvalkar recounts the story:

> The Kātantra is otherwise known as Kaumāra or Kālāpa, and the traditional explanation of the genesis of these two names is as follows: There once lived in the Deccan a king called Śātavāhana who, while one day having *jala-keli* with his queen, was requested by her '*modakaṁ dehi rājan*' meaning 'pray do not sprinkle any more water on me.' Thereupon the ignorant king offered her some (*modaka*) sweets. Subsequently, discovering his error and being much ashamed of his ignorance of Sanskrit, he requested his Pandit named Śarvavarman to devise a speedy method of learning grammar. The Pandit in his difficulty besought God Śiva who ordered his son Kārttikeya or Kumāra to accede to his wishes. Accordingly, Kumāra revealed the *sūtras* of the Kaumāra grammar. As the God's vehicle, the bird Kalāpin (peacock), was the instrument of communication, the sūtras also obtained their other name.[405]

११६३ । कृतो ग्रन्थः ।

1163. kṛto granthaḥ

kṛtaḥ—composed; *granthaḥ*—a literary composition.

The previously ordained *pratyayas* are applied after the word ending in a *tṛtīyā viṣṇubhakti* in the meaning "a literary composition composed by him."

bhāgavatī catuḥ-ślokī. teneti nivṛttam.

VṚTTI—Thus we get *bhāgavatī catuḥ-ślokī* (the four verses composed by Bhagavān). The *anuvṛtti* of the word *tena* ends here.

AMṚTA—The word *catuḥ-ślokī* is feminine by *a-rāmāntā trirāmī lakṣmīḥ, āb-antā vā, trirāmyā īp* (935).

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405 Belvalkar, Shripad Krishan. *An Account of the Different Existing Systems of Sanskrit Grammar.* Delhi: The Bharatiya Book Corporation, 1997 [1909], 69.

११६४ । तस्येदम् ।

1164. tasyedam

tasya—belongs to that / is related to that; *idam*—this.

The previously ordained *pratyayas* are applied after the word ending in a *ṣaṣṭhī viṣṇubhakti* in the meaning "this belongs to that / this is related to that."

harer idaṁ hāram. pūrṇaḥ śeṣādhikāraḥ

VṚTTI—Thus when we have the meaning *harer idam* (this belongs to Hari / this is related to Hari), we get *hāram* (that which belongs to / is related to Hari) <1.1>. The *adhikāra śeṣārthe vidhiḥ prāg vikārāt* (1134) ends here.

SAṀŚODHINĪ—Regarding *idam,* the neuter gender is used as a generality. The masculine and feminine genders can also be used. For example, we can get *hāram caritam* (the activities of Hari), but we can also get *hāro guṇaḥ* (a quality of Hari) and *hārā śaktiḥ* (the potency of Hari).

११६५ । तस्य विकारः ।

1165. tasya vikāraḥ

tasya—of that; *vikāraḥ*—a transformation / product.

The previously ordained *pratyayas* are applied after the word ending in a *ṣaṣṭhī viṣṇubhakti* in the meaning "a product of that."

āśmanaḥ straiṇah.

VṚTTI—Thus we get *āśmanaḥ* (a product of stone), *straiṇaḥ* (a product of a woman), and so on.

SAṀŚODHINĪ—The *adhikāra* for the *śaiṣika* meanings expired in the previous *vṛtti.* Therefore the *pratyayas* ordained in *sūtras* 1135 to 1144 are no longer valid. Only the *pratyayas* ordained in *sūtras* 1100 to 1104 are valid now. This is why Jīva Gosvāmī gives examples with *keśava [ṇ]a* (*āśmanaḥ*) and *nṛsiṁha na* (*straiṇaḥ*). But as explained in *sūtras* 1100 and 1101, the *pratyayas keśava [ṇ]a* and *[ṇ]ya* will also expire by the end of the *tasya vikāraḥ* section (*sūtra* 1172). After that, *mādhava ṭha* will become the default *pratyaya.*

११६६ । अवयवे च प्राण्योषधिवृक्षेभ्यः ।

1166. avayave ca prāṇy-oṣadhi-vṛkṣebhyaḥ

avayave—in the sense of "part"; *ca*—also; *prāṇi*—after breathing living entities; *oṣadhi*—after plants; *vṛkṣebhyaḥ*—and after trees.

The previously ordained *pratyayas* are also applied in the meaning "a part of that" after words that signify breathing living entities, plants, and trees.

ebhyo vikāre 'vayave ca yathā-svaṁ syāt. prāṇinaḥ—mayūrāṇāṁ vikāro 'vayavo vā māyūraḥ. bhakṣyācchādanayor eva. anyatra tu mayūra-mayaṁ ca vakṣyamāṇānurodhāt. oṣadheḥ—maurvaṁ bhasma maurvaṁ kāṇḍam. vṛkṣād—āśvattham. ataḥ paraṁ prāṇy-ādibhyo vikārāvayavayoḥ pratyayaḥ, anyebhyas tu vikāra-mātra iti jñeyam.

VṚTTI—Thus the *pratyayas* can be applied after such words in the meaning of "a product of that" and also in the meaning "a part of that." An example when they are applied after a breathing living being is *māyūraḥ* which means "a product of the peacock (*mayūra*)" or "a part of the peacock." However this can only refer to an eatable or a means of covering, otherwise we would get *mayūra-mayam* in accordance with the next *sūtra.*

Examples when the *pratyayas* are applied after a plant are *maurvam* (a product of the *mūrvā* hemp) which denotes ashes, and *maurvam* (a part of the *mūrvā* hemp) which denotes its roots. An example when the *pratyayas* are applied after a tree is *āśvattham* (a product or part of the *aśvattha* tree).

From now on it is understood that the *pratyayas* are applied after breathing living beings and so on in the meanings "a product of that" and "a part of that" but after other words only in the meaning "a product of that."

AMṚTA—When it is said that *māyūraḥ* must refer to an eatable product of the peacock, it means peacock meat. And when it is said that *māyūraḥ* must be a part of the peacock with which it covers itself, it means the tail of the peacock.

The definition of *oṣadhi* is a small tree that dies after the ripening of its fruits (i.e. an annual plant). The names of some other plants *vrīhi, godhūma, śyāmāka, ikṣu,* and so on.

११६७ । मयड्वा विकारावयवयोरभक्ष्याच्छादनयोः ।

1167. mayaḍ vā vikārāvayavayor abhakṣyācchādanayoḥ

mayaṭ—the *pratyaya maya[ṭ]; vā*—optionally; *vikāra-avayavayoḥ*—in the sense of product and part; *abhakṣya-ācchādanayoḥ*—which are not eatables or means of covering.

***Maya[ṭ]* is optionally applied in the meanings "a product of that" and "a part of that," provided that the product or the part is neither food nor clothes.**

vikāre—suvarṇa-mayaḥ sauvarṇaḥ. vikārāvayavayoḥ — mayūra-mayaṁ māyūraṁ, mūrvā-mayaṁ maurvam. abhakṣyācchādanayoḥ kim? maudgaḥ sūpaḥ, kārpāsaṁ vāsaḥ.

Vṛtti—Thus we get *suvarṇa-mayaḥ* or *sauvarṇaḥ* (made of gold (*suvarṇa*), golden) as an example of a word that can only be used in the meaning "a product of that", and *mayūra-mayam* or *māyūram* (a product or part of a peacock) and *mūrvā-mayam* or *maurvam* (a product or part of *mūrvā* hemp) as examples of words that can be used both in the meaning "a product of that" and in the meaning "a part of that."

Why do we say "neither food nor clothes"? Consider *maudgaḥ* (made of mung beans (*mudga*)) which denotes a soup and *kārpāsam* (made of cotton (*karpāsa*)) which denotes cotton clothes.

Amṛta—If *maya[ṭ]* is not applied, *keśava [ṇ]a* is applied instead. With the sentence beginning *vikāre,* Jīva Gosvāmī shows how the *pratyaya* can only be applied in the meaning which is compatible (*tasya vikāraḥ*). Thus it is understood that the *pratyaya* can only be applied in both meanings if it comes after a word signifying a breathing living entity, and so on.

Maudgaḥ means *mudgasya vikāraḥ sūpaḥ* (soup, which is a product of mung beans (*mudga*), and *kārpāsam* means *karpāsasya vikāraḥ vāsaḥ* (clothes, which are a product of cotton). Because in the first instance there is a reference to food and in the second a reference to clothes, *maya[ṭ]* cannot be applied. Rather, only the default *pratyaya keśava [ṇ]a* can be applied.

११६८ । आदिवृष्णीन्द्रात्शरादेश्च मयट् ।

1168. ādi-vṛṣṇīndrāt śarādeś ca mayaṭ

ādi-vṛṣṇīndrāt—after an *ādi-vṛṣṇīndra* word; *śara-ādeḥ*—after the words *śara* and so on; *ca*—and; *mayaṭ*—the *pratyaya maya[ṭ].*

But *maya[ṭ]* is always applied after *ādi-vṛṣṇīndra* words and the words *śara* and so on.

āmra-mayaṁ śāla-mayaṁ, śara-mayaṁ, mṛṇ-mayaṁ darbha-mayaṁ tṛṇa-mayam.

VṚTTI—Thus we get *āmra-mayam* (made of mangoes), *śāla-mayam* (made of the *śāla* tree), *śara-mayam* (made of the *śara* reed), *mṛṇ-mayam* (made of earth), *darbha-mayam* (made of *darbha* grass), and *tṛṇa-mayam* (made of grass).

AMṚTA—When we have the meaning *āmrasya vikāraḥ* (a product of mango), we get *āmra-mayam.* Likewise with *śāla-mayam.* Similarly, when we have the meaning *śarasya vikāraḥ* (a product of the *śara* reed), we get *śara-mayam.* The *śarādis* are the words *śara, darbha, soma, tṛṇa, kuṭī, mṛt,* and *balbaja.*

SAṀŚODHINĪ—Another meaning of *maya[ṭ]* is stated in *sūtra* 1267.

११६९ । एकसर्वेश्वराच्च ।

1169. eka-sarveśvarāc ca

eka-sarveśvarāt—after a word that has only one *sarveśvara; ca*—also.

Maya[ṭ]* is always applied after words that have only one *sarveśvara.

vāṅ-mayaṁ tvaṅ-mayaṁ sraṅ-mayam.

VṚTTI—Thus we get *vāṅ-mayam* (made of sound), *tvaṅ-mayam* (made of skin or bark), and *sraṅ-mayam* (made of a garland).

११७० । कौषेयं वस्त्रे, गोमयं गोः पुरीषे ।

1170. kauṣeyaṁ vastre, go-mayaṁ goḥ purīṣe

kauṣeyam—the word *kauṣeya; vastre*—when referring to cloth; *go-mayam*—the word *go-maya; goḥ*—of a cow; *purīṣe*—when referring to stool.

***Kauṣeya* is valid when referring to silk cloth, and *go-maya* is valid when referring to cow dung.**

gavyam anyatra.

VṚTTI—When there is reference to something else we get *gavyam* ("a product of the cow," i.e. milk).[406]

AMṚTA—*Kauṣeyam* is made with *mādhava ṭha* when we have, in reference to cloth, the meaning *koṣasya vikāraḥ* (a product of the cocoon of the silk-worm). Similarly, *go-mayam* is made with *maya[ṭ]* when we have, in reference to cow dung, the meaning *gor vikāraḥ* (a product of the cow). When there is reference to something other than cow dung, however, we get *gavyam,* which denotes cow milk.

११७१ । तैलं यावं च संज्ञायाम् ।

1171. tailaṁ yāvaṁ ca saṁjñāyām

tailam—the word *taila* (oil); *yāvam*—the word *yāva* (lac); *ca*—and; *saṁjñāyām*—when a name is understood.

***Taila* and *yāva* are valid as names for oil and lac respectively.**

anyatra tu tila-mayaṁ yava-mayam.

VṚTTI—When there is reference to other things we get *tila-mayam* (made of sesame, i.e. a kind of food) and *yava-mayam* (made of barley).

११७२ । फले महाहरः ।

1172. phale mahāharaḥ

phale—when referring to a fruit "fruit"; *mahāharaḥ—mahāhara.*

When there is reference to a fruit, any *pratyaya* that was ordained in the meanings "a product of that" or "a part of that" undergoes *mahāhara.*

vikārāvayavayor uktasya phale mahāharaḥ syāt. lakṣmī-pratyayasyeti badaryā vikāro 'vayavo vā phalaṁ badaram. evaṁ kuvalaṁ āmalakam.

VṚTTI—This *sūtra* means *vikārāvayavayor uktasya phale mahāharaḥ syāt* (When a fruit is being expressed, there is *mahāhara* of the *pratyaya* that was ordained in the sense of "product" or "part).

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406 Here *ya-rāma* is applied instead of *keśava [ṇ]a* in accordance with *goḥ sarveśvarādi-pratyaya-prasaṅge ya-rāmaḥ* (1104).

Furthermore, *lakṣmī-pratyayasya mahāharas taddhita-mahāhare* (1054) is also applied, and thus, when we have the meaning *badaryā vikāro 'vayavo vā phalam* (the fruit of the *badarī* tree which is its product or part), we get *badaram* (the jujube berry). Similarly, we get *kuvalam* (the fruit of the kuvalī tree, i.e. the jujube berry) and *āmalakam* (the fruit of the *āmalakī* tree, i.e. *amla*).

११७३ । तत्र नियुक्त इति पर्यन्तं माधवठः ।

1173. (tatra niyukta iti paryantaṁ) mādhava-ṭhaḥ

tatra niyuktaḥ iti—the meaning "*tatra niyuktaḥ*" (1178); *paryantam*—up to and including; *mādhava-ṭhaḥ*—the *pratyaya mādhava ṭha.*

***Mādhava ṭha* is applied in all the meanings up to and including the meaning "*tatra niyuktaḥ*" (1178).**

prabhur ayam.

VṚTTI—This is a *prabhu adhikāra.*

११७४ । धर्ममधर्मं च चरति ।

1174. dharmam adharmaṁ ca carati

dharmam—religion; *adharmam*—irreligion; *ca*—and; *carati*—one who practices.

***Mādhava ṭha* is applied after the words *dharma* and *adharma* in the meanings "one who practices religion" and "one who practices irreligion" respectively.**

dhārmikaḥ ādharmikaḥ.

VṚTTI—Thus we get *dhārmikaḥ* (a religious person) and *ādhārmikaḥ* (an irreligious person).

११७५ । अस्तिनास्तिदिष्टं मतिरस्य ।

1175. asti-nāsti-diṣṭaṁ matir asya

asti—it (i.e. God or an afterlife) exists; *nāsti*—it (i.e. God or an afterlife) doesn't exist; *diṣṭam*—fate; *matiḥ*—the belief; *asya*—of this person.

***Mādhava ṭha* is also applied after the words *asti, nāsti,* and *diṣṭa* in the meaning "such is the belief of this person."[407]**

astīti matir asya āstikaḥ. evaṁ nāstikaḥ. diṣṭaṁ pramāṇaṁ daiṣṭikaḥ.

VṚTTI—Thus, when we have the meaning *astīti matir asya,* "one who believes that there is [a God or an afterlife],"[408] we get *āstikaḥ.* Similarly, we get *nāstikaḥ,* "one who believes that there is no [God or afterlife]." *Diṣṭam* means *pramāṇam* (what is demonstrated by proof). So from *diṣṭam* we get *daiṣṭikaḥ* (one who believes what is demonstrated by proof).[409]

११७६ । तदस्य शीलम् ।

1176. tad asya śīlam

tat—that; *asya*—of this person; *śīlam*—nature / habit.

***Mādhava ṭha* is also applied after the word ending in a *prathamā viṣṇubhakti* in the meaning "that is the nature / habit of this person."**

apūpa-bhakṣaṇaṁ śīlam asya āpūpikaḥ. paruṣaṁ śīlam asya pāruṣikaḥ. evam ākrośikaḥ kāruṇikaḥ.

VṚTTI—When we have the meaning *apūpa-bhakṣaṇaṁ śīlam asya* (eating cakes is the habit of this person), we get *āpūpikaḥ* (one whose habit is to eat cakes). Similarly, when we have the meaning *paruṣaṁ śīlam asya* (harshness is the nature of this person), we get *pāruṣikaḥ* (a harsh person). Other examples are *ākrośikaḥ* (an abusive person) and *kāruṇikaḥ* (a compassionate person).

AMṚTA—*Śīla* means *sva-bhāva* (nature) and the word *apūpa* (cakes) here indicates *apūpa-bhakṣaṇam* (eating cakes).

११७७ । छत्त्रादिभ्यः केशवणः ।

1177. chattrādibhyaḥ keśava-ṇaḥ

chattra-ādibhyaḥ—after the words *chattra* (umbrella) and so on; *keśava-ṇaḥ*—the *pratyaya keśava [ṇ]a.*

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407 The words *asti* and *nāsti* here are *avyayas,* not *ākhyātas.*

408 *Siddhānta-kaumudī* give the gloss *asti para-loka ity evaṁ matir yasya sa āstikaḥ* and *Kāśikā* also gives a gloss using the word *para-loka* (other world, i.e. afterlife).

409 *Diṣṭam* is also sometimes translated as "fate" here. Thus *daiṣṭikaḥ* can also mean "a fatalist."

But *keśava [ṇ]a* is applied after the words *chattra* and so on in the meaning "that is the nature / habit of this person."

guru-doṣācchādanāc chattraṁ śīlam asya chāttraḥ. śaikṣaḥ tāpasaḥ, curā cauraḥ.

VṚTTI—Thus, when we have the meaning *guru-doṣācchādanāc chattraṁ śīlam asya* ([being like] an umbrella on account of covering the faults of the *guru* is the nature of this person), we get *chāttraḥ* (a student).[410] Similarly, we get *śaikṣaḥ* (one whose nature is to teach (*śikṣā*), i.e. a teacher) and *tāpasaḥ* (one who nature is perform austerities (*tapas*), i.e. an ascetic). From the word *curā* (stealing) we get *cauraḥ* (one whose nature is to steal, i.e. a thief).

SAṀŚODHINĪ—According to the Pāṇinian *Gaṇa-pāṭha,* the *chattrādis* are *chattra, śikṣā, praroha, puroha, sthā, āsthā, saṁsthā, avasthā, bubhukṣā, curā, titikṣā, upasthāna, kṛṣi, ṛṣi, karman, viśvadhā, tapas, satya, anṛta, viśikhā, viśikā, śibikā, bhakṣā, udasthāna, puroḍā, vikṣā, vukṣā,* and *mandra.*

११७८ । तत्र नियुक्तः ।

1178. tatra niyuktaḥ

tatra—there; *niyuktaḥ*—appointed.

***Mādhava ṭha* is also applied after the word ending in a *saptamī viṣṇubhakti* in the meaning "appointed there."**

dauvārikaḥ sainikaḥ. nivṛtto mādhava-ṭhaḥ.

VṚTTI—Thus we get *dauvārikaḥ* [411] (one who is appointed at the door (*dvāra*), i.e. a doorman) and *sainikaḥ* (one who is appointed to the army (*senā*), i.e. a soldier). The *anuvṛtti* of the word *mādhava-ṭhaḥ* ends here.

SAṀŚODHINĪ—Other examples are *ākarikaḥ* (one who is appointed at the mines (*ākara*), i,e a miner), *āpaṇikaḥ* (one who is appointed at the shop (*āpaṇa*), i.e. a shop-keeper), *grāmikaḥ* (one who is appointed at the village (*grāma*), i.e. a villager), and so on.

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410 Despite *chāttra* being the obvious correct spelling, since the word *chattra* is formed by *chad + tra* by *chad-ādibhyaś ca* (875), *chāttra* is sometimes nonetheless spelt as *chātra* and *chattra* as *chatra.*

411 The change to *auv* here is accomplished by *vṛṣṇīndra-sthāna-catuḥsanādeśa-viṣṇupadāntayor vṛṣṇīndraṁ niṣidhya ya-va-rāmayor aiy-auvau* (1043).

११७९ । प्राग्हिताद्यरामः ।
1179. prāg hitād ya-rāmaḥ

prāk—up to (but not including); *hitāt*—the meaning *tasmai hitam* (1187); *ya-rāmaḥ*—the *pratyaya ya-rāmaḥ.*

***Ya-rāma* is applied in all the meanings up to the meaning "*tasmai hitam*" (1187).**

tasmai hitam ity ataḥ prāg-arthe ya-rāmo vācyaḥ.

VṚTTI—The meaning of this *sūtra* is *tasmai hitam ity ataḥ prāg-arthe ya-rāmo vācyaḥ.*

११८० । वशं गतः ।
1180. vaśaṁ gataḥ

vaśam—the control; *gataḥ*—come under.

***Ya-rāma* is applied after the word *vaśa* in the meaning "come under the control."**

vaśyaḥ.

VṚTTI—Thus we get *vaśyaḥ* (under another's control: submissive, docile).

११८१ । गार्हपत्योऽग्निभेदे, नाव्यं नौतार्ये जले, वयस्यो वयसा तुल्ये, धर्म्यो धर्मप्राप्ये, विष्यो विषेण वध्ये, मूल्यं मूलेनाभिभाव्ये मूलेन समे च, सीत्यं सीतया सम्मिते, तुल्यं तुलया सम्मिते ।
1181. gārha-patyo 'gni-bhede, nāvyaṁ nau-tārye jale, vayasyo vayasā tulye, dharmyo dharma-prāpye, viṣyo viṣeṇa vadhye, mūlyaṁ mūlenābhibhāvye mūlena same ca, sītyaṁ sītayā sammite, tulyaṁ tulayā sammite

gārha-patyaḥ—the word *gārha-patya; agni-bhede*—when referring to a particular kind of sacrificial fire; *nāvyam*—the word *nāvya; nau-tārye*—that can be crossed by a boat; *jale*—when referring to a body of water; *vayasyaḥ*—the word *vayasya; vayasā*—in terms of age; *tulye*—when referring to someone who is equal; *dharmyaḥ*—the word *dharmya; dharma-prāpye*—when referring to that which is attainable through *dharma; viṣyaḥ*—the word *viṣya;*

viṣeṇa—by poison; *vadhye*—when referring to somone who deserves death; *mūlyam*—the word *mūlya; mūlena*—by capital; *abhibhāvye*—when referring to that which is overpowered; *mūlena*—to capital; *same*—when referring to that which is equivalent; ca—and; *sītyam*—the word *sītya; sītayā*—by furrows; *sammite*—when referring to that which is measured; *tulyam*—the word *tulya; tulayā*—according to the scale; *sammite*—when referring to that which is of the same measure.

The following words are also made with *ya-rāma* when referring to the following things: (1) *gārha-patya*—a particular kind of sacrificial fire, (2) *nāvya*—a body of water that can be crossed by a boat, (3) *vayasya*—someone who is equal in age, (4) *dharmya*—attainable by *dharma,* (5) *viṣya*—someone who deserves death by poison, (6) *mūlya*—that which is overpowered by capital or that which is equivalent to capital, (7) *sītya*—that which is measured by furrows, and (8) *tulya*—that which is of the same measure according to the scale.

Saṁśodhinī—Some of the above words require further explanation:
1. *Gārha-patya* denotes the sacrificial fire consecrated by a householder (*gṛha-pati*).
2. *Nāvya* typically denotes a river.
3. *Vayasya* typically denotes a friend of the same age.
4. *Dharmya* here denotes the fruit whereas the *dharmya* formed by the next *sūtra* refers more to the act.
5. The word *vadhya* used in this sūtra is formed by *sūtra* 1191 in the sense of "deserving that."
6. In the first meaning *mūlya* can be translated as "price," and the idea of "overpowered" should be understood to mean "adjusted" or in other words "pushed up or down."[412] Price is essentially capital plus profit. So, using the example of cloth, if the capital value or in other words the production cost of cloth goes up, the price will go up, and if the production cost goes down, the price will go down. In this way *mūlya* (price) is that which is adjusted in reference to the *mūla* (capital). In the second meaning *mūlya* can be translated as "purchasable" and denotes the purchasable item such as cloth. The idea here is that the cloth is an acquisition equivalent to the capital put forth by the buyer.
7. *Sītya* typically denotes a field.
8. *Tulya* typically means "equal," "similar," or "like."

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412 In the equivalent Pāninian (*Aṣṭādhyāyī* 4.4.91) the word *ānāmya* is used, which literally means "bent."

११८२ । धर्मपथ्यर्थन्यायेभ्योऽनपेते ।

1182. dharma-pathy-artha-nyāyebhyo 'napete

dharma-pathy-artha-nyāyebhyaḥ—after the words *dharma* (virtue), *pathin* (path), *artha* (meaning), and *nyāya* (proper way); *anapete*—in the meaning "not deviating."

***Ya-rāma* is applied after the words *dharma, pathin, artha,* and *nyāya* in the meaning "not deviating from them."**

dharmyaṁ pathyam.

Vṛtti—Thus we get *dharmyam* (not deviating from virtue, i.e. virtuous) and *pathyam* (not deviating from the path, i.e. proper, just)

Amṛta—So, when we have the meaning *dharmād anapetam* (not deviating from virtue) where *anapetam* (not deviating) means *abhraṣṭam* (not fallen), we get *dharmyam* which in effect means *dharme sthitam* (situated in virtue). Likewise when we have the meaning *pathaḥ anapetam* (not deviating from the path) we get *pathyam* (proper, just), when we have the meaning *arthād anapetam* (not deviating from the meaning), we get *arthyam* (proper, fit), and when we have the meaning *nyāyād anapetam* (not deviating from the proper way) we get *nyāyyam* (proper, just).

११८३ । हृदयात्प्रिये ।

1183. hṛdayāt priye

hṛdayāt—after the word *hṛdaya* (heart); *priye*—in the meaning "pleasing."

***Ya-rāma* is applied after the word *hṛdaya* in the meaning "pleasing."**

hṛdyaḥ. putre tv abhidhānam iti puruṣottamaḥ. vaśīkaraṇa-mantre cāyam.

Vṛtti—Thus we get *hṛdyaḥ* (pleasing to the heart). Puruṣottama says the word *hṛdya* denotes a son. The word *hṛdya* also denotes a *mantra* which brings another person under one's control.

Amṛta—Although the word *hṛdya* can also be used to refer to anything in a general sense, Jīva Gosvāmī nonetheless shows some specific meanings of the word by quoting a previous grammarian.

११८४ । तत्र साधुः ।
1184. tatra sādhuḥ

tatra—in that; *sādhuḥ*—expert.

***Ya-rāma* is applied after the word ending in the *saptamī viṣṇubhakti* in the meaning "expert in that."**

sāmanyo vipraḥ. evaṁ brahmaṇyaḥ sabhyaḥ. prāg hitādi nivṛttam.

VṚTTI—Thus we get *sāmanyo vipraḥ* (a *brāhmaṇa* who is expert in the *Sāma-veda*). Similarly, we get *brahmaṇyaḥ* (one who is expert in the Vedas) and *sabhyaḥ* (one who is expert in the assembly). The *anuvṛtti* of the word *ya-rāmaḥ* ends here.

AMṚTA—*Sāmanyaḥ* means *sāmani veda-viśeṣe sādhuḥ kuśalaḥ* (expert (*sādhuḥ* = *kuśalaḥ*) in the *Sāman* which is a particular *Veda*). Likewise, *brahmaṇyaḥ* means *brahmaṇi veda-sāmānye sādhuḥ* (expert in the Vedas in general (*brahmaṇi* = *veda-sāmānye*))[413] and *sabhyaḥ* means *sabhāyāṁ sādhuḥ* (expert in the assembly (*sabhā*)).

११८५ । सर्वभूमिपृथिवीभ्यां केशवण ईश्वर इत्यर्थे ।
1185. sarvabhūmi-pṛthivībhyāṁ keśava-ṇa īśvara ity arthe

sarvabhūmi-pṛthivībhyām—after the words *sarva-bhūmi* (entire earth); and *pṛthivī* (earth); *keśava-ṇaḥ*—the *pratyaya keśava [ṇ]a; īśvaraḥ*—lord; *iti arthe*—in the meaning.

***Keśava [ṇ]a* is applied after the words *sarva-bhūmi* and *pṛthivī* in the meaning "lord."**

sārva-bhaumaḥ pārthivaḥ.

VṚTTI—Thus we get *sārva-bhaumaḥ* [414] (lord of the entire earth, i.e. emperor) and *pārthivaḥ* (lord of the earth, i.e. king).

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413 In this regard, *Amara-koṣa* states: *vedas tattvaṁ tapo brahma:* "The Vedas, the truth, and austerity [are meanings of the word] *brahma*."

414 Here there is *vṛṣṇīndra* of both words by *evam ihaloka-paraloka-sarvabhūmi-puṣkarasad-adhideva-adhibhūta-adhyātma-anuhoḍa-avahoḍādīnām* (1047).

११८६ । लोकसर्वलोकाभ्यां माधवठो विदिते ।

1186. loka-sarvalokābhyāṁ mādhava-ṭho vidite

loka-sarvalokābhyām—after the words *loka* (world) and *sarva-loka* (entire world); *mādhava-ṭhaḥ*—the *pratyaya mādhava ṭha; vidite*—in the meaning "known."

***Mādhava ṭha* is applied after the words *loka* and *sarva-loka* in the meaning "known."**

laukikaḥ sārva-laukikaḥ.

VṚTTI—Thus we get *laukikaḥ* (known throughout the world, i.e. common) and *sārva-laukikaḥ* [415] (known throughout the entire world, i.e. common).

११८७ । तस्मै हितमित्यर्थे छरामः , उद्वयगवादिभ्यो यरामः ।

1187. tasmai hitam ity arthe cha-rāmaḥ, u-dvaya-gav-ādibhyo ya-rāmaḥ

tasmai—for him; *hitam*—fit; *iti arthe*—in the meaning; *cha-rāmaḥ*—the *pratyaya cha-rāmaḥ; u-dvaya*—after words ending in *u-dvaya; go-ādibhyaḥ*—and after the words *go* and so on; *ya-rāmaḥ*—the *pratyaya ya-rāmaḥ.*

***Cha-rāma* is applied after the word ending in a *caturthī viṣṇubhakti* in the meaning "fit for him." However, after words ending in *u-dvaya* and after the words *go* and so on, *ya-rāma* is applied instead.**

kṛṣṇīyaṁ viṣṇavyaṁ gavyaṁ mahiṣyaṁ ity-ādi. ati-gavyādi ca.

VṚTTI—Thus we get *kṛṣṇīyam* (fit for Kṛṣṇa), *viṣṇavyam* (fit for Viṣṇu), *gavyam* (fit for a cow), and *mahiṣyam* (fit for a buffalo). We also get *ati-gavyam* (fit for one who surpasses a cow) and so on as well.

AMṚTA—When we have the meaning *kṛṣṇāya hitam* (fit for Kṛṣṇa), *cha-rāma* is applied and we get *kṛṣṇīyam.* When we have the meaning *viṣṇave hitam* (fit for Viṣṇu), *ya-rāma* is applied, since the word *viṣṇu* ends in *u-rāma,* and then *u-dvayasya govindaḥ* (1055) is applied. In *gavyam* and *mahiṣyam ya-rāma* is applied because the words *go* and *mahiṣī* belong to the *gav-ādis.* The *tad-anta-vidhi* described in the words *nāmnā tu kvacit* in *vṛtti* 148 applies here,

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415 Here also there is *vṛṣṇīndra* of both words by *evam ihaloka-paraloka-sarvabhūmi-puṣkarasad-adhideva-adhibhūta-adhyātma-anuhoḍa-avahoḍādīnām* (1047).

and thus Jīva Gosvāmī says *ati-gavyādi ca.* When we have the *vigraha gām atikrāntaḥ* (one who surpasses a cow), we get *ati-guḥ.* Then, when we use the word *ati-gu* in the meaning *tasmai hitam,* we get *ati-gavyam* (fit for one who surpasses a cow). Similarly, we get *ati-mahiṣyam* (fit for one who surpasses a buffalo) and so on.

११८८ । पुरुषात्वधविकारसमूहेषु तेन कृते च माधवढः ।

1188. puruṣāt vadha-vikāra-samūheṣu tena kṛte ca mādhava-ḍhaḥ

puruṣāt—after the word *puruṣa* (man); *vadha-vikāra-samūheṣu*—when slaughter, transformation, or a crowd is being expressed; *tena kṛte*—in the meaning "made by him"; *ca*—and; *mādhava-ḍhaḥ*—the *pratyaya mādhava ḍha.*

But *mādhava ḍha* is applied after the word *puruṣa* in the meaning "fit for him" when slaughter, transformation, or a crowd is being expressed, and it is also applied after the word *puruṣa* in the meaning "made by him."

pauruṣeyo vadhādiḥ.

Vṛtti—Thus we get *pauruṣeyaḥ* (fit for a man) which denotes manslaughter and so on.

Amṛta—This is an *apavāda* of *cha-rāma* and *keśava [ṇ]a*. So when we have the meaning *puruṣāya hitaḥ* (good for a man) which denotes slaughter that is beneficial, we get *pauruṣeyaḥ* (manslaughter). Similarly, when we have the meaning *puruṣāya hitaḥ* (good for a man) which denotes a transformation that is beneficial, we get *pauruṣeyaḥ* (a transformation of a man). And when we have the meaning *puruṣāya hitaḥ* (good for a man) which denotes a crowd that is beneficial, we get *pauruṣeyaḥ* (a crowd of men). In the same way, when we have the meaning *puruṣeṇa kṛtaḥ* (composed by a man) we get *pauruṣeyo granthaḥ* (a book composed by a man).

Saṁśodhinī—*Mādhava ḍha* as an *apavāda* of *cha-rāma* in regards to the meaning *tasmai hitam* and it is also an *apavāda* of *keśava [ṇ]a* in regards to the meanings *tasya vikāraḥ* (1165), *tasya samūhaḥ* (1125), and *tena kṛto granthaḥ* (1163). Regarding the meaning "made by him," *Siddhānta-kaumudī,* commenting on *Aṣṭhādhāyī* 5.1.10, says *tena kṛte granthe 'ṇi prāpte agranthe tu prāsādādāv aprāpta eveti vivekaḥ* (The distinction here is that although *a[ṇ]* was previously ordained in the sense of "a book composed by him" it was not ordained in reference to things other than books, such as palaces and so on).

Thus unlike *tena kṛto granthaḥ* (1163) the *tena kṛtaḥ* mentioned in this *sūtra* can refer to anything made by a man. Thus we also get *pauruṣeyaḥ prāsādaḥ* (a man-made palace) and so on.

११८९ । प्राग्वतेर्माधवठः ।
1189. prāg vater mādhava-ṭhaḥ

prāk—up to (but not including); *vateḥ*—the *pratyaya vat[i]; mādhava-ṭhaḥ*—the *pratyaya mādhava ṭha.*

***Mādhava ṭha* is applied in all the meanings up to *vat[i]* (1197).**

vati-pratyayāt prāg-arthe mādhava-ṭho vācyaḥ.

VṚTTI—The meaning of this *sūtra* is: *vati-pratyayāt prāg-arthe mādhava-ṭho vācyaḥ.*

११९० । तदर्हति ।
1190. tad arhati

tat—that; *arhati*—one who deserves.

***Mādhava ṭha* is applied after the word ending in a *dvitīyā viṣṇubhakti* in the meaning "one who deserves that."**

chattram arhati chāttrikaḥ.

VṚTTI—Thus when we have the meaning *chattram arhati* (one who deserves an umbrella) we get *chāttrikaḥ* (a king, i.e. the white umbrella is a sign of royalty).

११९१ । दण्डादिभ्यो यरामः ।
1191. daṇḍādibhyo ya-rāmaḥ

daṇḍa-ādibhyaḥ—after the words *daṇḍa* (punishment) and so on; *ya-rāmaḥ*—the *pratyaya ya-rāma.*

But *ya-rāma* is applied after the words *daṇḍa* and so on in the meaning "one who deserves that."

daṇḍyaḥ vadhyaḥ kaśyaḥ yugyaḥ muṣalyaḥ madhuparkyaḥ arghyaḥ medhyaḥ dhanyaḥ.

VṚTTI—Thus we get *daṇḍyaḥ* (one who deserves punishment), *vadhyaḥ* (one who deserves death), *kaśyaḥ* (one who deserves the whip), *yugyaḥ* (fit for the yoke), *muṣalyaḥ* (one who deserves the club), *madhuparkyaḥ* (worthy of the honey offering), *arghyaḥ* (one who deserves a respectful reception), *medhyaḥ* (fit for sacrifice), *dhanyaḥ* (one who deserves wealth).

SAṀŚODHINĪ—According to the Pāṇinian *Gaṇa-pāṭha,* the *daṇḍādis* are *daṇḍa, musala, madhuparka, kaśā, argha, megha, medhā, suvarṇa, udaka, vadha, yuga, guhā, bhāga, ibha,* and *bhaṅga.*

११९२ । कालात्तेन निर्वृत्त इत्यर्थे ।

1192. kālāt tena nirvṛtta ity arthe

kālāt—after a word that expresses a time; *tena*—in that time; *nirvṛttaḥ*—done; *iti arthe*—in the meaning.

***Mādhava ṭha* is applied after a word expressing time in the meaning "done in that time."[416]**

āhnikaṁ, rātrikaṁ, māsikaṁ, sāṁvatsarikaṁ, vārṣikam. dvaiy-ahnikaḥ, dvai-rātrikaḥ. dvi-sāṁvatsarikam, dvi-vārṣikam—saṅkhyātaḥ saṁvatsarety uttara-pada-vṛṣṇīndraḥ.

VṚTTI—Thus we get *āhnikam* (done in a day: daily), *rātrikam* (done in a night, i.e. nightly), *māsikam* (done in a month: monthly), *sāṁvatsarikam* (done in a year, i.e. yearly), and *vārṣikam* (done in a year: yearly). We also get *dvaiy-ahnikaḥ* (done in two days) and *dvai-rātrikaḥ* (done in two nights). However in *dvi-sāṁvatsarikam* (done in two years: bi-annual) and *dvi-vārṣikam* (done in two years: bi-annual) there is *vṛṣṇīndra* of the last word by *evaṁ saṅkhyātaḥ saṁvatsara-varṣayoḥ* (1045).

AMṚTA—When we have the meaning *ahnā nirvṛttam* (done in a day), where *nirvṛttam* means *niṣpannam* (completed), we get *āhnikam.* And when we have the meaning *dvābhyāṁ samvatsarābhyāṁ nirvṛttam* (done in two years), we get *dvi-sāmvatsarikam.*

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416 The *tṛtīyā* in *tena nirvṛttaḥ* indicates completion, in accordance with *apavarge tu tṛtīyā* (674).

११९३ । मासात्त्रिराम्या यरामः ।

1193. māsāt trirāmyā ya-rāmaḥ

māsāt—after the word *māsa* (month); *trirāmyāḥ*—which is at the end of a *trirāmī* compound; *ya-rāmaḥ*—the *pratyaya ya-rāma.*

But *ya-rāma* is applied after the word *māsa* which is at the end of a *tri-rāmī* compound in the meaning "done in that time."

dvi-māsyaḥ tri-māsyaḥ.

VṚTTI—Thus we get *dvi-māsyaḥ* (done in two months: bi-monthly) and *tri-māsyaḥ* (done in three months: quarterly).

११९४ । चातुर्मास्यस्तद्भवयज्ञे ।

1194. cātur-māsyas tad-bhava-yajñe

cātur-māsyaḥ—the word *cātur-māsya; tat-bhava-yajñe*—when a sacrifice that takes place during those four months is being expressed.

The word *cātur-māsya* is irregularly made in reference to a sacrifice that takes place during four months.

sādhuḥ.

VṚTTI—The word *sādhuḥ* is understood in this *sūtra.*

AMṚTA—The word *cāturmāsya* is made by applying *[ṇ]ya-rāma* after the word *catur-māsa* in reference to a sacrifice that takes place during four months. So when he have the meaning *caturṣu māseṣu bhavaḥ* (that which takes place in four months), we get *cāturmāsyaḥ* which denotes a sacrifice.

११९५ । तदस्य प्रयोजनम् ।

1195. tad asya prayojanam

tat—that; *asya*—of this; *prayojanam*—purpose.

***Mādhava ṭha* is applied after the word ending in a *prathamā viṣṇubhakti* in the meaning "that is the purpose of this."**

vaiṣṇu-mahikaṁ tat-kīrtanam.

VṚTTI—Thus we get *vaiṣṇu-mahikaṁ tat-kīrtanam* (the glorification of Viṣṇu whose purpose is the worship of Viṣṇu)

AMṚTA—When we have the *vigraha viṣṇor mahaḥ* which means *viṣṇoḥ pūjā* (worship of Viṣṇu), we get *viṣṇu-mahaḥ.* Then, when we have the meaning "that (*viṣṇu-mahaḥ*) is the purpose of this (*tat-kīrtanam*), we get *vaiṣṇu-mahikam.*

११९६ । स्वर्गादिभ्यो यरामः ।

1196. svargādibhyo ya-rāmaḥ

svarga-ādibhyaḥ—after the words *svarga* (heaven) and so on; *ya-rāmaḥ*—the *pratyaya ya-rāma.*

But *ya-rāma* is applied after the words *svarga* and so on in the meaning "that is the purpose of this."

svargyaṁ yaśasyam āyuṣyaṁ dhanyam. prāg-vater mādhava-ṭhaḥ uktaḥ.

VṚTTI—Thus we get *svargyam* (one whose purpose is heaven), *yaśasyam* (one whose purpose is fame), *āyuṣyam* (one whose purpose is long life), and *dhanyam* (one whose purpose is wealth). The *anuvṛtti* of *mādhava ṭha* ends here.

११९७ । उपमानक्रियाद्वतिस्तत्क्रियातुल्यक्रियत्वे ।

1197. upamāna-kriyād vatis tat-kriyā-tulya-kriyatve

upamāna-kriyāt—after that person whose action is the *upamāna* (object of comparison); *vatiḥ*—the *pratyaya vat[i]; tat-kriyā-tulya-kriyatve*—when another action is similar to that action.

***Vat[i]* is applied after the person or thing connected with the *upamāna* action when similarity between another action and the *upamāna* action is being expressed.**

upamīyate yena tad upamānam. upamāna-rūpa-kriyā yasya tasmāt vatiḥ syāt, upamāna-bhūtayā kriyayā yady upameyāyāḥ kriyāyās tulyatvaṁ vācyaṁ syāt. vaiṣṇava-vad viṣṇuṁ yajate, yathā vaiṣṇava-kartṛka-yajanaṁ tathaiva yajate

ity arthaḥ. pratyaya-śaktyā vaiṣṇava-śabdo 'tra vaiṣṇava-kartṛka-yajana-kriyā-paryavasānaḥ. putraṁ mitra-vad ācaret ity atra ca yathā mitram ācarati tat prati vyavaharati tathā putram ācared ity arthaḥ. pūrva-dhātu-vat sana ity atra pūrva-dhātor yathā parapadādi bhavati tathā san-antād api bhavatīty arthaḥ. evaṁ guru-vad guru-putreṣu pravartitavyaṁ, yathā gurau pravṛtyate tathā tat-putreṣu pravartanīyam ity arthaḥ.

VṚTTI—The *upamāna* is that with which a thing is compared. *Vat[i]* is applied after that person whose action is the *upamāna,* provided that a similarity of the *upameya* action with the *upamāna* action is being expressed. Thus we get *vaiṣṇava-vad viṣṇum yajate* (He worships Viṣṇu like a Vaiṣṇava worships Viṣṇu). The meaning here is that his worship is similar to the worship done by the Vaiṣṇava. Due to the *śakti* of the *pratyaya vat[i],* the word *vaiṣṇava* here ends up referring to the activity of worship done by the Vaiṣṇava.

Another example is *putraṁ mitra-vad ācaret* (One should treat the son like [one would treat] a friend). Here the meaning is that one should behave towards the son in the same way one behaves towards a friend.

In *pūrva-dhātu-vat sanaḥ parapadādi* (446), the meaning is that the *parapada* endings or the *ātmapada* endings are applied after the *san-anta-dhātu* in the same way they are applied after the original *dhātu.* Similarly, we get *guru-vad guru-putreṣu pravartitavyam* (one should treat the son of the *guru* like one would treat the *guru*). Here the meaning is that the behavior toward the son of the *guru* should be the same as the behavior toward the *guru.*

SAṀŚODHINĪ—In the first example above, *vat[i]* is applied after the *kartā vaiṣṇavaḥ,* in the second example *vat[i]* is applied after the *karma mitram,* in the third example *vat[i]* is applied after the *prāṅ-nimitta pūrva-dhātoḥ,* and in the fourth example *vat[i]* is applied after the *viṣaya-saptamī gurau.* Moreover, in the last three of the four examples the same one person or thing is the *kartā* of both the *upamāna* and *upameya kriyās.* From this we surmise two things:

- *Vat[i]* is not necessarily applied after the *kartā* of the *upamāna-kriyā.* It may be applied after any *kāraka* connected with the *upamāna-kriyā.*
- The *kartā* of the *upamāna-kriyā* does not have to be different than the *kartā* of the *upameya-kriyā*.

Therefore, in the translation of this *sūtra* we said "*Vat[i]* is applied after the person or thing connected with the *upamāna* action." In this way we have translated the *yasya* in *upamāna-rūpa-kriyā yasya tasmāt vatiḥ syāt* in the

general sense of *sambandha* rather than as an *anukta-kartā* of the word *kriyā.*

Jīva Gosvāmī's formulation of this rule is an improvement on Pāṇini's corresponding *sūtra: tena tulyaṁ kriyā ced vatiḥ* (*Aṣṭādhyāyī* 5.1.115) because according to Pāṇini, by this rule *vat[i]* is only applied after the *kartā* of the *upamāna* action. *Kāśikā,* as well as *Siddhānta-kaumudī* (1778), only gives the example: *brāhmaṇena tulyaṁ vartate brāhmaṇa-vat,* "The word *brāhmaṇa-vat* (he is like a *brāhmaṇa*) mean 'He abides like a *brāhmaṇa* [abides].'"

११९८ । तत्रेव तस्येव वा ।

1198. tatreva tasyeva vā

tatra—in that place; *iva*—like; *tasya*—of that person / thing; *iva*—like; *vā*—or.

***Vat[i]* is also applied in the meanings "like the X in that place" and "like the X of that person."**

atrārthe vatiḥ syāt. mathurāyām iva mathurā-vat dvārakāyāṁ prācīrāḥ. kṛṣṇasyeva kṛṣṇa-vat pradyumnasya rūpam.

VṚTTI—Thus we get *mathurā-vat dvārakāyāṁ prācīrāḥ* (The walls in Dvārakā are like the walls in Mathurā) where *mathurā-vat* means *mathurāyām iva,* and *kṛṣṇa-vat pradyumnasya rūpam* (Pradyumna's form is like Kṛṣṇa's form) where *kṛṣṇa-vat* means *kṛṣṇasyeva*.

११९९ । तस्य भावस्त्वतापौ ब्रह्मलक्ष्म्योः ।

1199. tasya bhāvas tva-tāpau brahma-lakṣmyoḥ

tasya—that; *bhāvaḥ*—the state of being; *tva-tāpau*—the *pratyayas tva* and *tā[p]; brahma-lakṣmyoḥ*—in the neuter and feminine genders respectively.

***Tva* and *tā[p]* are applied in the neuter and feminine genders respectively after the word ending in a *ṣaṣṭhī viṣṇubhakti* in the meaning "the state of being that."**

tasya bhāva iti vibhuś ca. bhavato 'smād abhidhāna-pratyayāv iti bhāvaḥ, śabda-pravṛtti-nimittaṁ jāty-ādi-vastu-dharmaḥ. tasya bhāva ity arthe tva-tāpau syātām. jātau—gotvaṁ gotā. guṇe—śuklatvaṁ śuklatā, rūpatvaṁ rūpatā, rasatvaṁ rasatā. kriyāyāṁ—kriyātvaṁ kriyātā. samāsa-kṛt-taddhiteṣu sambandha eva pravṛtti-nimittam. kṛṣṇa-puruṣatvaṁ pūjakatvaṁ anugrāhyatvaṁ yādavatvaṁ bhāgavatatvam.

VṚTTI—The words *tasya bhāvaḥ* are also a *vibhu adhikāra.* A *bhāva* is so named because a name and an understanding come (*bhavataḥ*) from it.[417] A *bhāva* is what is actually referred to by the use of a word. It is the essential nature of a thing, such being a *jāti* and so on. *Tva* and *tā[p]* are applied in the meaning *tasya bhāvaḥ* (the essential nature of that). Examples of a *bhāva* that is a *jāti* is *gotvam* or *gotā* (cow-ness, the state of being a cow). Examples of *bhāvas* that are *guṇas* are *śuklatvam* or *śuklatā* (whiteness, the quality of being white), *rūpatvam* or *rūpatā* (the quality of being a form), and *rasatvam* or *rasatā* (the quality of being a taste). Examples of a *bhāva* that is a *kriyā* is *kriyātvam* or *kriyātā* (the state of being an action).

In the case of compounds and words which end in *kṛt* and *taddhita pratyayas* it is a particular kind of relationship that is referred to by the use of the word. Examples are *kṛṣṇa-puruṣatvam, pūjakatvam, anugrāhyatvam, yādavatvam,* and *bhāgavatatvam.*

AMṚTA—*Śabda-pravṛtti-nimittam* means *yam artham upādāya yat yasmin pravartate tat tasya śabdasya pravṛtti-nimittam* (that which takes an object and exists in it is the cause of the use of the word assigned to that object). For example, *gotva* exists in the particular object called a cow and it is the cause of the use of the word "cow." That is to say *gotva* is what is actually referred to by the use of the word *go.*

In the case of compounds and words which end in *kṛt* and *taddhita pratyayas* it is a particular kind of relationship (*sambandha*) that is referred to by the use of the word. That is to say the relationship itself is the *bhāva.* For example, in the case of the compound *kṛṣṇa-puruṣa* the *sva-svāmī* relationship between the man and Kṛṣṇa is the *bhāva.* In the *kṛdanta* word *pūjaka,* which is formed by applying *[ṇ]aka* in *kartari prayoga,* the *kāraka* relationship of being the *kartā* of the activity of worshiping is the *bhāva.* Similarly in the *kṛdanta* word *anugrāhya* the *kāraka* relationship of being the *karma* of the activity of favoring is the *bhāva.*

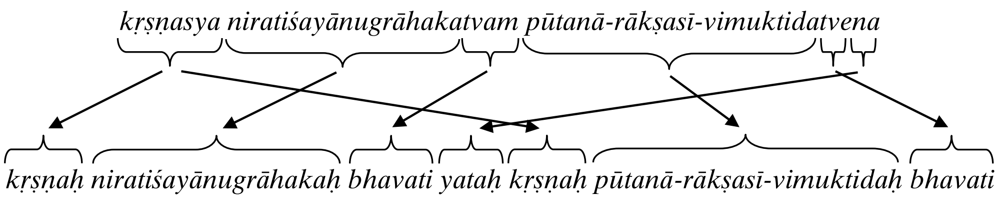
In the case of the *taddhita* word *yādava,* which means *yador apatyam* (a male descendant of Yadu), the *janya-janaka* relationship is the *bhāva.* And in the case of the *taddhita* word *bhāgavata,* which means *bhagavatā proktam*

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417 This etymology indicates that the word *bhāva* in this case is formed by applying the *kṛt pratyaya [gh]a[ṇ]* in *apādāne prayoga* by *anupendra-śri-nī-bhūbhyaḥ* (890). This meaning of *bhāva* is covered by the meaning of *bhāva* as *sva-bhāva* (nature) given in *Amara-koṣa's* definition (*Saṁśodhinī* 890). This is indicated by Jīva Gosvāmī's use of the word *dharma* (nature) in the next sentence.

(spoken by the Lord), the *kārya-kāraṇa* relationship is the *bhāva.*[418] If *tā[p]* is used instead of *tva,* we get *kṛṣṇa-puruṣatā, pūjakatā, anugrāhyatā, yādavatā,* and *bhāgavatatā.*

Saṁśodhinī—Words ending in *tva* and *tā[p]* can be found in almost every sentence of the Sanskrit language and if they are translated literally they can make the sentence sound quite abstract. Often such words end in a *tṛtīyā* or *pañcamī viṣṇubhakti* that expresses *hetu.* Here is an essential translation trick: Consider the example *pūtanā-rākṣasī-vimuktidatvena kṛṣṇasya niratiśayānugrāhakatvam.* If we were to translate this literally, it would sound horrible: "Of Kṛṣṇa there is the quality of being the most merciful because of the quality of being one who gives liberation even to the demoness Pūtanā." Contrast that with this: "Kṛṣṇa is the most merciful because He gives liberation even to the demoness Pūtanā." The trick here is to convert the word ending in a *ṣaṣṭhī viṣṇubhakti* into the subject, then convert *tva* or *tā[p]* into *bhavati* or whichever form of *bhū* complements the subject, and finally convert what comes before *tva* or *tā[p]* into the predicate. If there is a *tṛtīyā* or *pañcamī viṣṇubhakti,* insert the word *yataḥ* (because) in its place. This process is shown in the diagram:



The justification behind this method is as follows: *Tva* and *tā[p]* are applied in the sense of *tasya bhāvaḥ.* When we understand that *bhāvaḥ* is made from *bhū* + *[gh]a[ṇ]* in *bhāve prayoga,* it follows that *tasya* is the *anukta-kartā* of *bhāvaḥ* and thus takes a *ṣaṣṭhī viṣṇubhakti* by *kartṛ-karmaṇoḥ ṣaṣṭhī kṛd-yoge* (642). Thus, when we convert *tasya bhāvaḥ* from *bhāve prayoga* into *kartari prayoga,* we get *saḥ bhavati.* Add a predicate to this and we have a meaningful statement.

Sometimes, when there is nested reasoning, a correlation between the *tṛtīyā* and the *pañcamī viṣṇubhaktis* is constructed by a commentator to show that one cause is the cause of the other: The word in *pañcamī* signifies the main cause, and the word in *tṛtīyā* is placed before it to signify that it

418 Alternatively, *bhāgavata* can mean *bhagavān bhaktir asya* (one whose object of worship is Bhagavān, meaning "a devotee of the Lord"), and then the *sva-svāmī* relationship is the *bhāva.*

is the cause of the former. For example, commenting on *Bhāgavatam* 10.1.1, Viśvanātha Cakravartī writes: *brahma-prapautrāt sūryāt brahma-pautratvena brahmāṁśatvena mano-'dhiṣṭhātṛtvena svayaṁ-bhagavad-aṅgīkṛta-vaṁśyatākatvena ca somasyābhyarhitatvāt pūrva-nipātaḥ:* "Soma is placed first [in the compound *soma-sūryayoḥ*] since he is more worshipable than Sūrya, the great-grandson of Brahmā, because he is the grandson of Brahmā, because he is a partial incarnation of Brahmā (*Bhāgavatam* 4.1.15), because he is the presiding deity of the mind, and because the Lord in person accepted the role of a descendant in his dynasty." Here the fact that Soma is more honorable than Sūrya is the cause of his being mentioned first in the compound. This reason is put in the *pañcamī.* And the four reasons why he is more worshipable than Sūrya are put in the *tṛtīyā.*

Sometimes the *tṛtīya viṣṇubhakti* on a word ending in *tva* or *tā[p]* is applied in the sense of *viśeṣa-lakṣaṇāt tṛtīyā* (678) and can thus be translated by the word "as." An example from Viśvanātha Cakravartī's commentary on *Bhāgavatam* 1.3.30 is *upāsyatvenoktaḥ* (described as worshipable).

१२०० । पक्षे त्वतापौ ।

1200. pakṣe tva-tāpau

pakṣe—in the other case; *tva-tāpau*—the *pratyayas tva* and *tā[p].*

The words *pakṣe tva-tāpau* are to be added in the subsequent *sūtras.*

prabhur ayam.

VṚTTI—This is a *prabhu adhikāra.*

SAṀŚODHINĪ—This *adhikāra* extends up to *sūtra* 1208 inclusively.

१२०१ । पृथ्वादिभ्य इमनिर्वा ।

1201. pṛthv-ādibhya imanir vā

pṛthv-ādibhyaḥ—after the words *pṛthu* and so on; *imaniḥ*—the *pratyaya iman[i]; vā*—optionally.

***Iman[i]* is optionally applied after the words *pṛthu* and so on in the meaning "the state of being that." And in the case that *iman[i]* is not applied *tva, tā[p],* or *a[ṇ]* and so on are applied instead.**

vā-karaṇaṁ keśava-ṇādeḥ samāveśārtham.

Vṛtti—The use of the word *vā* is for the sake of including *keśava [ṇ]a* and other previously ordained *pratyayas.*

Amṛta—Someone might argue, "*Iman[i]* is already optional because of the *adhikāra pakṣe tva-tāpau* (1200). Why then is the word *vā* used here?" In response to this, Jīva Gosvāmī states that the purpose of using *vā* is to include *keśava [ṇ]a* and so on. Otherwise, if a special effort were not taken to include *keśava [ṇ]a* and so on in this way, *tva* and *tā[p]* would have blocked *keśava [ṇ] a* and so on since they are the current default *pratyayas.*

१२०२ । इमनिः पुंसि ।
1202. imaniḥ puṁsi

imaniḥ—the *pratyaya iman[i]; puṁsi*—in the masculine gender.

***Iman[i]* is applied in the masculine gender.**

pṛthu mṛdu paṭu mahat tanu laghu bahu sādhu ākhu uru guru dakṣa khaṇḍa bahula caṇḍa akiñcana svādu hrasva dīrgha ṛju kṣipra kṣudra priyādiḥ pṛthv-ādiḥ. prathimā mradimā paṭimā mahimā tanimā laghimā bhūmā sādhimā ākhimā varimā garimā dakṣimā khaṇḍimā baṁhimā caṇḍimā akiñcanimā svādimā hrasimā drāghimā ṛjimā kṣepimā kṣodimā premā. pakṣe pārthavaṁ pṛthutvaṁ pṛthutā ity-ādīni ca.

Vṛtti—The *pṛthv-ādis* are the words *pṛthu, mṛdu, paṭu, mahat, tanu, laghu, bahu, sādhu, ākhu, uru, guru, dakṣa, khaṇḍa, bahula, caṇḍa, akiñcana, svādu, hrasva, dīrgha, ṛju, kṣipra, kṣudra, priya,* and so on.

Thus we get *prathimā* (broadness, greatness), *mradimā* (softness, gentleness), *paṭimā* (harshness, cleverness), *mahimā* (greatness), *tanimā* (slenderness), *laghimā* (lightness), *bhūmā* (abundance, greatness), *sādhimā* (firmness), *ākhimā* (being a mouse), *varimā* (wideness, greatness), *garimā* (heaviness, greatness), *dakṣimā* (expertise), *khaṇḍimā* (defectiveness), *baṁhimā* (abundance, variegatedness), *caṇḍimā* (passion, violence), *akiñcanimā* (destituteness), *svādimā* (tastiness), *hrasimā* (shortness), *drāghimā* (length), *ṛjimā* (straigthforwardness), *kṣepimā* (quickness), *kṣodimā* (minuteness, insignificance), *premā* (love), and so on.[419]

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419 All of the above can also be translated as "being broad," "being great," etc.

Otherwise we get *pārthavam* (broadness, greatness), *pṛthutvam* (broadness, greatness), or *pṛthutā* (broadness, greatness), and so on.

➢ *pṛthor bhāvaḥ* (the state of being broad) → (*iman[i]* is applied in the sense of *tasya bhāvaḥ* (the state of being that) by *sūtra* 1201, and thus the word *bhāvaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *pṛthoḥ + iman[i]* → (601) *pṛthu + iman[i]* → (615) *pṛth + iman[i]* → (615) *prathiman* → (87, 1202) *prathiman + s[u]* → (163) *prathimān + s[u]* → (138) *prathimān* → (190) *prathimā* <1.1>.

➢ *mahato bhāvaḥ* (the state of being great) → (*iman[i]* is applied in the sense of *tasya bhāvaḥ* (the state of being that) by *sūtra* 1201, and thus the word *bhāvaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *mahataḥ + iman[i]* → (601) *mahat + iman[i]* → (615) *mahiman* → (87, 1202) *mahiman + s[u]* → (163) *mahimān + s[u]* → (138) *mahimān* → (190) *mahimā* <1.1>.

➢ *priyasya bhāvaḥ* (the state of being dear) → (*iman[i]* is applied in the sense of *tasya bhāvaḥ* (the state of being that) by *sūtra* 1201, and thus the word *bhāvaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *priyasya + iman[i]* → (601) *priya + iman[i]* → (615) *pra + iman* → (43) *preman* → (87, 1202) *preman + s[u]* → (163) *premān + s[u]* → (138) *premān* → (190) *premā* <1.1>.

Saṁśodhinī—When applying *iman[i],* one should remember the *sūtra aneka-sarveśvarasya saṁsāra-haraḥ, pṛthu-mṛdv-āder ṛ-rāmasya raś ca, kṣiprasya kṣepaḥ, dīrghasya drāghaḥ, bahulasya baṁhaḥ, hrasvasya hrasaḥ, kṣudrasya kṣodaḥ, guror garaḥ, uror varaḥ, priyasya praḥ, bahor bhūḥ, ṇīṣṭhemeyaḥsu* (615).

According to the Pāṇinian *Gaṇa-pāṭha,* the *pṛthv-ādis* are *pṛthu, mṛdu, mahat, paṭu, tanu, laghu, bahu, sādhu, āśu, uru, guru, bahula, khaṇḍa, daṇḍa, caṇḍa, akiñcana, bāla, hoḍa, pāka, vatsa, manda, svādu, hrasva, dīrgha, priya, vṛṣa, ṛju, kṣipra, kṣudra,* and *aṇu.*

१२०३ । वर्णाद् दृढादेश्च नृसिंहय इमनिश्च ।

1203. varṇād dṛḍhādeś ca nṛsiṁha-ya imaniś ca

varṇāt—after a word expressing a color; *dṛḍha-ādeḥ*—after the words *dṛḍha* and so on; *ca*—and; *nṛsiṁha-yaḥ*—the *pratyaya nṛsiṁha ya; imaniḥ*—the *pratyaya iman[i]; ca*—and.

***Nṛsiṁha ya* or *iman[i]* can be applied after a word expressing a color and after the words *dṛḍha* and so on in the meaning "the state of being that." And in the case that they are not applied *tva* or *tā[p]* are applied instead.**

varṇāt—śauklyaṁ śuklimā, kārṣṇyaṁ kṛṣṇimā. dṛḍhādeḥ—dārḍhyaṁ draḍhimā mādhuryaṁ madhurimā, vaimalyaṁ vimalimā. tva-tāpau sarvatrodāhāryau. iha guṇa-vacanatvād eva nṛsiṁha-ye siddhe varṇa-grahaṇam imany-artham. badhira-kṛśa-śīta-uṣṇa-madhurādīnāṁ dṛḍhādau pāṭhaḥ.

VṚTTI—Examples when they are applied after a word expressing a color are *śauklyam* or *śuklimā* (whiteness) and *kārṣṇyam* or *kṛṣṇimā* (blackness). Examples when they are applied after the words *dṛḍha* and so on are *dārḍhyam* or *draḍhimā* (firmness), *mādhuryam* or *madhurimā* (sweetness), and *vaimalyam* or *vimalimā* (purity). In all cases examples with *tva* and *tā[p]* should also be made.[420]

➢ *madhurasya bhāvaḥ* (the state of being sweet) → (*[ṇ]ya* is applied in the sense of *tasya bhāvaḥ* (the state of being that) by *sūtras* 1203, and thus the word *bhāvaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *madhurasya + [ṇ]ya* → (601) *madhura + [ṇ]ya* → (1042) *mādhura + [ṇ]ya* → (1053) *mādhurya* → (87) *mādhurya + s[u]* → (157) *mādhurya + am* → (94) *mādhuryam* <1.1>.

➢ *madhurasya bhāvaḥ* (the state of being sweet) → (*iman[i]* is applied in the sense of *tasya bhāvaḥ* (the state of being that) by *sūtra* 1203, and thus the word *bhāvaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *madhurasya + iman[i]* → (601) *madhura + iman[i]* → (615) *madhuriman* → (87, 1202) *madhuriman + s[u]* → (163) *madhurimān + s[u]* → (138) *madhurimān* → (190) *madhurimā* <1.1>.

In this *sūtra* the mention of words expressing color was done just for the sake of applying *iman[i]* after such words, since *nṛsiṁha ya* could already be applied after such words by *sūtra* 1206, since words expressing color are counted as *guṇa-vacana* words.

The words *badhira, kṛśa, śīta, uṣṇa, madhura,* and so on are listed among the *dṛḍhādis.*

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420 Thus we can also make *śuklatvam* or *śuklatā* (whiteness), *kṛṣṇatvam* or *kṛṣṇatā* (blackness), *madhuratvam* or *madhuratā* (sweetness), and so on.

Amṛta—*Nṛsiṁha ya* is different than *iman[i],* which is just ordained in the sense of *tasya bhāvaḥ,* in that it will also be ordained in the sense of *tasya karma* (*sūtra* 1205).

Saṁśodhinī—According to the Pāṇinian *Gaṇa-pāṭha,* the *dṛḍhādis* are *dṛḍha, vṛḍha, parivṛḍha, bhṛśa, kṛśa, vakra, śukra, cukra, āmra, kṛṣṭa, lavaṇa, tāmra, śīta, uṣṇa, jaḍa, badhira, paṇḍita, madhura, mūrkha, mūka, sthira, viyāta, vilābha, vimati, vimanas, viśārada, sammati, sammanas,* and *javana.*

१२०४ । औचित्यादयः ।

1204. aucity-ādayaḥ

aucity-ādayaḥ—the words *aucitī* and so on.

***Aucitī* and so on, which end in *ī[p],* are irregularly made in the feminine gender in the meaning "the state of being that."**

īb-antā bhāve lakṣmyāṁ sādhavaḥ. aucitī ānupūrvī vaidagdhī cāturī.

Vṛtti—The words *īb-antā bhāve lakṣmyāṁ sādhavaḥ* are understood in this *sūtra.* Thus we get *aucitī* (fitness), *ānupūrvī* (order), *vaidagdhī* (cleverness), and *cāturī* (cleverness).

Amṛta—*Aucitī* and so on, which end in *ī[p],* are irregularly formed by combining the words *ucita* and so on with *keśava [ṇ]a* in the feminine gender. Other examples are *raudrī* (anger), *maitrī* (friendship), *sāmagrī* (entirety), and so on.

१२०५ । कर्मणि च ।

1205. karmaṇi ca

karmaṇi—in the meaning "the activity"; *ca*—also.

From now on the *pratyayas* are also applied in the meaning "the activity of that person."

itaḥ paraṁ bhāve karmaṇi ca jñeyam.

Vṛtti—It should be understood that from now on the *pratyayas* are applied both in the meaning "the state of being that" and the meaning "the activity of that person."

१२०६ । गुणवचनाद् ब्राह्मणादेश्च नृसिंहयः ।

1206. guṇa-vacanād brāhmaṇādeś ca nṛsiṁha-yaḥ

guṇa-vacanāt—after a word which expresses a quality; *brāhmaṇa-ādeḥ*—after the words *brāhmaṇa* and so on; *ca*—and; *nṛsiṁha-yaḥ*—the suffix *nṛsiṁha ya.*

***Nṛsiṁha ya* is applied after a word expressing a quality and after the words *brāhmaṇa* and so on in the meanings "the state of being that" and "the activity of that person." And in the case that *nṛsiṁha ya* is not applied *tva* or *tā[p]* are applied instead.**

guṇa-vacanāt—jaḍasya bhāvaḥ karma ca jāḍyam. evaṁ mauḍhyaṁ kārśyam. brahmaṇāder ākṛti-gaṇāt—brāhmaṇyaṁ dautyam. liṅga-viśiṣṭa-grahanāt dūtīnāṁ bhāvādi dautyam. brāhmaṇa dūta caura madhya-stha kuśala capala nipuṇa piśuna rājan dāyāda kavi.

VṚTTI—An example when *nṛsiṁha ya* is applied after a word expressing a quality is *jāḍyam* which means *jaḍasya bhāvaḥ* (the state of being dull, i.e. dullness / the state of being lifeless, i.e. lifelessness) or *jaḍasya karma* (the activity of a dull person / the activity of an inanimate thing). Similarly, we get *mauḍhyam* (foolishness or the activity of a fool) and *kārśyam* (thinness or the activity of a thin person).

The *brāhmaṇādis* are an *ākṛti-gaṇa.* Examples when *nṛsiṁha ya* is applied after the words *brāhmaṇa* and so on are *brāhmaṇyam* (the state of being a *brāhmaṇa* or the activity of a *brāhmaṇa*) and *dautyam* (the state of being a messenger or the activity of a messenger). Similarly, when we have the meanings *dūtīnāṁ bhāvaḥ* (the state of being a female messenger) and *dūtīnāṁ karma* (the activity of a female messenger), we also get *dautyam,* in accordance with the maxim *nāmno grahaṇe liṅga-viśiṣṭasyāpi grahaṇam* (when a noun is mentioned, its form in a particular gender is also included).[421]

The *brāhmaṇādis* are the words *brāhmaṇa, dūta, caura, madhya-stha, kuśala, capala, nipuṇa, piśuna, rājan, dāyāda,* and *kavi.*

SAṀŚODHINĪ—Examples with *tva* and *tā[p]* are *jaḍatvam* or *jaḍatā* (dullness, lifelessness) and *brāhmaṇatvam* or *brāhmaṇatā* (the state of being a *brāhmaṇa*). According to the Pāṇinian *Gaṇa-pāṭha,* the *brāhmaṇādis* are *brāhmaṇa, vāḍava, māṇava, arhat* with *n[um]* added, *cora, dhūrta, ārādhaya,*

421 This maxim is found in *Bṛhat vṛtti* 56.

virādhaya, aparādhaya, uparādhaya, eka-bhāva, dvi-bhāva, tri-bhāva, anya-bhāva, akṣetra-jña, saṁvedin, saṁveśin, sambhāṣin, bahu-bhāṣin, śīrṣa-ghātin, vighātin, sama-stha, viṣama-stha, parama-stha, madhyama-stha, anīśvara, kuśala, capala, nipuṇa, piśuna, kutūhala, kṣetra-jña, nidhāna, bāliśa, alasa, duṣpuruṣa, kāpuruṣa, rājan, gaṇapati, adhipati, gaḍula, dāyāda, viśasti, viṣama, vipāta, and *nipāta,* as well as the following words for which the *pratyaya* is applied in the words own meaning: *sarva-veda, catur-veda, śauṭīra, catur-vidya, catur-varṇa, catur-āśrama, sarva-vidya, tri-loka, tri-svara, ṣaḍ-guṇa, senā, anantara, sannidhi, samīpa, upamā, sukha, tad-artha, itiha,* and *maṇika.*

Jīva Gosvāmī covers some of the *brāhmaṇādis* in this *vṛtti* and others in *vṛtti* 1209.

१२०७ । स्तेयं स्तैन्ये, कापेयज्ञातेयसख्यवणिज्याश्च साधवः ।

1207. steyaṁ stainye, kāpeya-jñāteya-sakhya-vaṇijyāś ca sādhavaḥ

steyam—the word *steya; stainye*—when *stainya* (the state of being a thief or the activity of a thief) is being expressed; *kāpeya-jñāteya-sakhya-vaṇijyāḥ*—the words *kāpeya* (the state of being a monkey or the activity of a monkey), *jñāteya* (the state of being a relative or the activity of a relative), *sakhya* (the state of being a friend, ie. friendship, or the activity of a friend), and *vaṇijya* (the state of being a merchant or the activity of a merchant); *ca*—and; *sādhavaḥ*—are irregularly formed.

***Steya* is irregularly formed in the meaning "the state of being a thief" or "the activity of a thief." And the words *kāpeya, jñāteya, sakhya,* and *vaṇijya* are also irregularly formed in a similar way.**

Saṁśodhinī—When *ya-rāma* is irregularly applied instead of *nṛsiṁha ya* after the word *stena* (thief) in the meanings *tasya bhāvaḥ* and *tasya karma,* the *n* of *stena* is irregularly deleted, and we get *steyam.* But, as is shown in the *sūtra*, it is also possible to regularly make *stainyam* by applying *nṛsiṁha ya* after the word *stena.* Similar to *steyam, sakhyam* and *vaṇijyam* are also irregularly formed by applying *ya-rāma* after the words *sakhi* (friend) and *vaṇij* (merchant), and *kāpeyam* and *jñāteyam* are irregularly formed by applying *mādhava ḍha* after the words *kapi* (monkey) and *jñāti* (relative).

१२०८ । प्राणिजातेर्वयोवचनादुद्गात्रादेश्च केशवणः, ईशान्ताच्च लघुपूर्वात् ।

1208. prāṇi-jāter vayo-vacanād udgātr-ādeś ca keśava-ṇaḥ, īśāntāc ca laghu-pūrvāt

prāṇi-jāteḥ—after a word which denotes a species of breathing living entities; *vayaḥ-vacanāt*—after a word which expresses a certain age; *udgātr-ādeḥ*—after the words *udgātṛ* and so on; *ca*—and; *keśava-ṇaḥ*—the *pratyaya keśava [ṇ]a; īśa-antāt*—after a work which ends in an *īśa; ca*—also; *laghu-pūrvāt*—whose first syllable is a *laghu* syllable.

***Keśava [ṇ]a* is applied in the meanings "the state of being that" and "the activity of that person" after words which refer to species of breathing living entities, after words which express a certain age, and after the words *udgātṛ* and so on. *Keśava [ṇ]a* is also applied in the same meaning after words which end in an *īśa,* provided their first syllable is a *laghu* syllable.**

prāṇi-jāteḥ—kārṣṇa-sāraṁ hāriṇam. vayo-vacanāt—kaumāraṁ yauvanaṁ sthāviram. udgātrādeḥ—audgātraṁ aunnetraṁ pauruṣaṁ sauhṛdaṁ cāpalaṁ naipuṇaṁ paiśunaṁ kautūhalam. īśāntād iti—hāraṁ lāghavam. laghu-pūrvāt kiṁ—pāṇḍutvam. kāvyaṁ tu brāhmaṇāditvāt. bhāva-karmādhikāraḥ pūrṇaḥ.

VṚTTI—Examples of *keśava [ṇ]a* applied after words which refer to a species of breathing living entities are *kārṣṇa-sāram* (the state of being a *kṛṣṇa-sāra* deer or the activity of the *kṛṣṇa-sāra* deer) and *hāriṇam* (the state of being a deer (*hariṇa*) or the activity of a deer). Examples of *keśava [ṇ]a* applied after words which express a certain age are *kaumāram* (the state of being a boy, i.e. boyhood, or the activity of a boy), *yauvanam* (the state of being a young man, i.e. youth, or the activity of a young man), and *sthāviram* (the state of being an old man, i.e. old age, or the activity of an old man). Examples of *keśava [ṇ]a* applied after the *udgātr-ādis* are *audgātram* (the state of being the *udgātā* priest or the activity of the *udgātā* priest), *aunnetram* (the state of being the *unnetā* priest or the activity of the *unnetā* priest), *pauruṣam* (manliness / heroism or the activity of a man / hero), *sauhṛdam* (friendship or the activity of a friend).[422] *cāpalam* (unsteadiness or the activity of an unsteady person), *naipuṇam* (expertise or the activity of an expert person), *paiśunam* (the state of being a backbiter or the activity of a backbiter), and *kautūhalam* (curiosity or the activity of a curious person).

Examples of *keśava [ṇ]a* applied after words which end in an *īśa* are *hāram* (the state of being Hari or the activity of Hari) and *lāghavam* (lightness or the activity of a light thing). Why do we say "provided their first syllable is a *laghu* syllable"? Consider *pāṇḍutvam* (paleness or the activity of a pale person). But *kāvyam* (the state of being a poet or the activity of a poet) is an exception, because the word *kavi* is a *brāhmaṇādi.*

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422 See *sūtra* 1046 for details about the formation of *sauhārdam.*

The *adhikāras tasya bhāvaḥ* (1199) and *tasya karma* (1205) end here.

Amṛta—*Udgātā* means *uccair gāyati* (one who sings loudly). And the state of being an *udgātā* or the activity of an *udgātā* is called *audgātram.* Other such examples of the *udgātrādis* are *hautram* (the state of being the *hotā* priest or the activity of the *hotā* priest), *ādhvaryavam* (the state of being the *adhvaryu* priest or the activity of the *adhvaryu* priest), and so on. Someone might argue, "*Keśava [ṇ]a* should be applied after the word *kavi,* since it ends in an *īśa* and its first syllable is a *laghu* syllable. Why then do we see the form *kāvyam*?" In response to this Jīva Gosvāmī says *kāvyaṁ tu brāhmaṇāditvāt* (However, we get *kāvyam,* because the word *kavi* is a *brāhmaṇādi*). Moreover, since some words are listed in both the *brāhmaṇādis* and the *udgātr-ādis* it is seen that such words have two forms. Examples are *kauśalyam* or *kauśalam*, *naipuṇyam* or *naipuṇam*, and *paiśunyam* or *paiśunam.*

Saṁśodhinī—In Jīva Gosvāmī's grammar the *udgātr-ādis* include what is two groups in the Pāṇinian *Gaṇa-pāṭha:* the *udgātr-ādis* mentioned in *Aṣṭādhyāyī* 5.1.129 and the *yuvādis* mentioned in *Aṣṭādhyāyī* 5.1.130. According to the Pāṇinian *Gaṇa-pāṭha,* the *udgātr-ādis* are *udgātṛ, unnetṛ, pratihartṛ, praśāstṛ, hotṛ, potṛ, hartṛ, ratha-gaṇaka, patti-gaṇaka, suṣṭhu, duṣṭhu, adhvaryu, vadhū,* and *subhaga* when it denotes a *mantra.*

And according to the Pāṇinian *Gaṇa-pāṭha,* the *yuvādis* are *yuvan, sthavira, hotṛ, yajamāna, puruṣa* when not in a compound, *bhrātṛ, kutuka, śramaṇa, śravaṇa, kaṭuka, kamaṇḍalu, kustrī, sustrī, duḥstrī, suhṛdaya, durhṛdaya, suhṛd, subhrātṛ, durbhrātṛ, vṛṣala, parivrājaka, sabrahmacārin, anṛśaṁsa, hṛdaya* when not in a compound, *kuśala, capala, nipuṇa, piśuna, kutūhala, kṣetrajñā,* and *śrotriya* with deletion of its *ya.*[423]

१२०९ । चातुर्वर्ण्यादयः स्वार्थे ।

1209. cāturvarṇyādayaḥ svārthe

cāturvarṇya-ādayaḥ—the words *cātur-varṇya* and so on; *sva-arthe*—in the word's own meaning.

***Cātur-varṇya* and so on are formed by applying *nṛsiṁha ya* after *catur-varṇa* and so on in the word's own meaning.**[424]

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423 Thus, when the *ya* of *śrotriya* is deleted and *a-i-dvayasya haro bhagavati* (1053) is done, we get *śrautram* (learnedness in the *Vedas* or the activity of one learned in the *Vedas*).
424 In other words, *cātur-varṇya* means the same as *catur-varṇa.* It doesn't mean *catur-varṇasya bhāvaḥ* and so on.

cātur-varṇyaṁ aupamyaṁ sainyaṁ sānnidhyaṁ sāmīpyaṁ cātur-vaidyaṁ ṣāḍ-guṇyaṁ tād-arthyaṁ trai-lokyam.

Vṛtti—Thus we get *cātur-varṇyam* (the four *varṇas*), *aupamyam* (an analogy), *sainyam* (an army), *sānnidhyam* (nearness), *sāmīpyam* (nearness), *cātur-vaidyam* (one who knows the four Vedas), *ṣāḍ-guṇyam* (the six *guṇas*), *tād-arthyam* (for the sake of that), and *trai-lokyam* (the three worlds).

Saṁśodhinī—In this *vṛtti,* Jīva Gosvāmī covers most of the *brāhmaṇādis* that take a *svārtha pratyaya* (*Saṁśodhinī* 1206). For example, *cātur-varṇyam* comes from *catur-varṇa, aupamyam* from *upamā, sainyam* from *senā, sānnidhyam* from *sannidhi, sāmīpyam* from *samīpa, cātur-vaidyam* from *catur-veda, ṣāḍ-guṇyam* from *ṣaḍ-guṇa, tād-arthyam* from *tad-artha,* and *trai-lokyam* from *tri-loka.* In this regard the words *catur-varṇa, catur-āśrama, tri-loka, tri-svara,* and *ṣaḍ-guṇa* are *trirāmī* compounds (*sūtra* 936). In *cātur-vaidyam* there is *vṛṣṇīndra* of both words in accordance with *catur-vedasyobhaya-pada-vṛddhiś ca* (Kātyāyana's *Vārttika* for *Aṣṭādhyāyī* 5.1.124). The word *catur-veda* (one who knows the four Vedas) is formed by applying *keśava [ṇ]a* in the sense of *tad adhīte veda vā* by *sūtra* 1127 and then deleting *keśava [ṇ]a* by *sarvādeḥ sādes trirāmyāś ca mahāharaḥ* (1130) since the word *catur-veda* is originally a *trirāmī* compound (*sūtra* 936). The word *catur-vidya* (one who knows the four Vedas) is made in the same way, but unlike *catur-veda* it doesn't take *vṛṣṇīndra* of both words when *nṛsiṁha ya* is applied. Thus we get *cātur-vedyam* (one who knows the four Vedas). Here the *a* of *catur-vidya* gets deleted by *a-i-dvayasya haro bhagavati* (1053) and the *y* of *catur-vidya* gets deleted by *viṣṇujanāt taddhita-yasya haro bhagavati* (1056). Similarly, *sarva-veda* and *sarva-vidya* both mean "one who knows all the Vedas." Both words are formed by applying *keśava [ṇ]a* in the sense of *tad adhīte veda vā* by *sūtra* 1127 and then deleting *keśava [ṇ]a* by *sarvādeḥ sādes trirāmyāś ca mahāharaḥ* (1130) since both words begin in the word *sarva.* Both words become *sarva-vedyam* (one who knows all the Vedas) when *nṛsiṁha ya* is applied.

१२१० । तदस्य सञ्जातं तारकादिभ्य इतः ।

1210. tad asya sañjātaṁ tārakādibhya itaḥ

tat—that; *asya*—of this; *sañjātam*—has appeared; *tārakā-ādibhyaḥ*—after the words *tārakā* and so on; *itaḥ*—the *pratyaya ita.*

***Ita* is applied after the words *tārakā* and so on in the meaning "that has appeared in relation to this."**

tārakā sañjātāsya tārakitaṁ nabhaḥ, puṣpito vṛkṣaḥ. tārakā puṣpa sukha duḥkha phala mūla kusuma stabaka tandrā bubhukṣā pipāsā bhara vraṇa roga vyādhi utkaṇṭhā garbho 'prāṇinīti. tad asyety anuvartate.

VṚTTI—Thus, when we have the meaning *tārakā sañjātāsya* (stars have appeared in relation to this), we get *tārakitaṁ nabhaḥ* (a sky in which stars have appeared, i.e. a starry sky). Similarly, we get *puṣpito vṛkṣaḥ* (a tree in which flowers have grown).

➢ *tārakā sañjātāsya* (stars have appeared in relation to this) → (*ita* is applied in the sense of *tad asya sañjātam* (that has appeared in relation to this) by *sūtra* 1210, and thus the words *sañjātā* and *asya* are left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *tārakā + ita* → (601) *tārakā + ita* → (1053) *tārakita* → (87) *tārakita + s[u]* → (93) *tārakitaḥ* <1.1>.

The *tārakādis* are the words *tārakā, puṣpa, sukha, duḥkha, phala, mūla, kusuma, stabaka, tandrā, bubhukṣā, pipāsā, bhara, vraṇa, roga, vyādhi, utkaṇṭhā,* and *garbha,* provided it denotes something other than a breathing living entity.

The words *tad asya* are carried forward to the next *sūtra.*

SAṀŚODHINĪ—According to the Pāṇinian *Gaṇa-pāṭha,* the *tārakādis* are *tārakā, puṣpa, karṇaka, mañjarī, ṛjīṣa, kṣaṇa, sūcaka, mūtra, niṣkamaṇa, purīṣa, uccāra, pracāra, vicāra, kuḍmala, kaṇṭaka, musala, mukula, kusuma, kutūhala, stabaka, kisalaya, pallava, khaṇḍa, vega, nidrā, mudrā, bubhukṣā, dhenuṣyā, pipāsā, śraddhā, abhra, pulaka, aṅgāraka, varṇaka, droha, doha, sukha, duḥkha, utkaṇṭhā, bhara, vyādhi, varman, vraṇa, gaurava, śāstra, taraṅga, tilaka, candraka, andhakāra, garva, kumura, mukura, harṣa, utkarṣa, raṇa, kuvalaya, gardha, kṣudh, sīmanta, jvara, gara, roga, romāñca, paṇḍā, kajjala, tṛṣ, koraka, kallola, sthapuṭa, phala, kañcuka, śṛṅgāra, aṅkura, śaivala, bakula, śvabhra, ārāla, kalaṅka, kardama, kandala, mūrchā, aṅgāra, hastaka, pratibimba, vighna, tantra, pratyaya, dīkṣā, garja,* and *garbha,* provided it denotes something other than a breathing living entity. The *tārakādis* are an *ākṛti-gaṇa.*

Thus *garbhita* is used when something contains within it another thing, though as stated above, that thing cannot be a breathing living entity such as a fetus or a child. *Garbhita* is usually translated as "filled with" or "containing inside." An example is in the last line of the verse cited in *Saṁśodhinī* 624: *tanvyā pañcama-gīta-garbhita-girā* means "by the slender girl whose words are filled

with songs in the fifth note." Other prominent examples of the *tārakādis* are *puṣpitāṁ vācam* <2.1> "the flowery words of the *Vedas*" (*Bhagavad-gītā* 2.42) and *kusumita-vana-rāji* "the flower-filled forests" (*Bhāgavatam* 10.21.2).

१२११ । मात्रट् प्रमाणे ।

1211. mātraṭ pramāṇe

mātraṭ—the *pratyaya mātra[ṭ]; pramāṇe*—in the meaning "measure."

***Mātra[ṭ]* is applied after the word ending in a *prathamā viṣṇubhakti* in the meaning "that is the measure of this."**

prastha-mātraṁ ghṛtaṁ, tan-mātraṁ tāvan-mātram.

Vṛtti—Thus we get *prastha-mātraṁ ghṛtam* (ghee whose measure is a *prastha,* i.e. a *prastha* of ghee). Other examples are *tan-mātram,* "[something] whose measure is that," and *tāvan-mātram,* "[something] whose measure it that much."

Saṁśodhinī—Since the words *tad asya* are carried forward from the last *sūtra,* this *sūtra* means *tad asya pramāṇam ity arthe nāmno mātraṭ-pratyayo bhavati.* Due to the indicatory letter *ṭ, ī[p]* is applied in the feminine gender by *aṇ-keśava-gaurādibhyaḥ* (1087). Thus we get *caṣaka-mātrī vāruṇī* (*vāruṇī* whose measure is a *caṣaka,* i.e. a cup of *vāruṇī*). One should be careful to distinguish the *pratyaya mātra[ṭ]* from the separate word *mātra.* Whereas the *pratyaya mātra[ṭ]* is used in the sense of measurement, the word *mātra* is used in the senses of totality and restriction. For example, *Amara-koṣa* says *mātraṁ kārtsnye 'vadhāraṇe,* "The word *mātra* is used in the senses of *kārtsnya* (totality) and *avadhāraṇa* (restriction)." Generally the first sense is translated as "any" or "all" and the second sense as "only," "just," "mere," or "nothing but." Examples of the two senses from the *sūtras* are *yādava-mātre* (when any *yādava* follows) and *varṇa-mātra-nimittakaḥ* (whose cause is only a *varṇa*). In the first example, the idea is that the *viṣṇudāsa* becomes a *harikamala* when any *yādava* follows, regardless of whether the *yādava* is inside the same word (internal *sandhi*) or at the beginning of the next word (external *sandhi*). In the second example, the idea is that the transformation of a *varṇa* if called *sandhi* only if it is caused by a mere *varṇa*. It is not called *sandhi* if it is caused by a *pratyaya* or by anything else.

Examples of the two senses in the scriptures are *sakṛd api parigītaṁ śraddhayā helayā vā / bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma,* "O best of the *bhṛgus,*

Kṛṣṇa's holy name delivers any man who sings it even once with faith or even with contempt" (from the *Prabhāsa-khaṇḍa* of *Skanda Purāṇa,* quoted in *Hari-bhakti-vilāsa* 11.451) and *nimitta-mātraṁ bhava savya-sācin* "Become a mere instrument, O Savya-sācī"(*Bhagavad-gītā* 11.33). Still, conventionally the term *tanmātra* denotes one of the five sensory objects.

१२१२ । यत्तदेतद्भ्यस्तत्परिमाणे आवतुच् ।

1212. yat-tad-etadbhyas tat-parimāṇe āvatuc

yad-tad-etadbhyaḥ—after the words *yad, tad,* and *etad; tat-parimāṇe*—when something whose measure is that is being expressed; *āvatuc*—the *pratyaya āvat[uc].*

***Āvat[uc]* is applied after the words *yad, tad,* and *etad* in the meaning "whose measure is that."**

yat parimāṇam asya yāvān. evaṁ tāvān etāvān.

VṚTTI—Thus, when we have the meaning *yat parimāṇam asya* (whose measure is which), we get *yāvān* (as much / as many) <1.1>. Similarly, we get *tāvān* (that much / that many) and *etāvān* (this much / this many).

➢ *tat parimāṇam asya* (whose measure is that) → (*āvat[uc]* is applied in the sense of *tat parimāṇam asya* (whose measure is that) by *sūtra* 1212, and thus the words *parimāṇam* and *asya* are left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *tat + āvat[uc]* → (601) *tad + āvat[uc]* → (124) *tāvat[u]* → (87) *tāvat[u] + s[u]* → (163) *tāvāt + s[u]* → (174, 160) *tāvā + n[um] + t + s[u]* → (138) *tāvānt* → (176) *tāvān* <1.1>.

१२१३ । किमिदमोः कियदियतौ साधू ।

1213. kim-idamoḥ kiyad-iyatau sādhū

kim-idamoḥ—of the words *kim* and *idam; kiyad-iyatau*—the replacements *kiyat[u]* and *iyat[u]; sādhū*—are irregularly formed.

***Kiyat[u] and iyat[u]* are irregularly formed from the words *kim* and *idam* in the meaning "whose measure is that."**

kiyān iyān, kiyatī iyatī.

Vṛtti—Thus we get *kiyān* (how much? / how many?) and *iyān* (this much / this many). In the feminine we get *kiyatī* and *iyatī*.

Amṛta—*Kiyat[u]* and *iyat[u]* are irregularly formed by applying the *pratyaya yat[u]* after the words *kim* and *idam* in the meaning "whose measure is that." The result of the *nipāta* is that the *m* of *kim* get deleted and the *dam* of *idam* gets deleted. Thus, when we have the meaning *kiṁ parimāṇam asya* (whose measure is what?) we get *kiyān* (how much? / how many?) and when we have the meaning *idaṁ parimāṇam asya* (whose measure is this) we get *iyān* (this much / this many)

१२१४ । का सङ्ख्यैषां कतिर्वा ।

1214. kā saṅkhyaiṣāṁ katir vā

kā—what; *saṅkhyā*—number; *eṣām*—of these things; *katiḥ*—the word *kati; vā*—optionally.

As a further option *kati* can be irregularly formed from *kim* in the meaning "what is the number of these things."

atrārthe sādhur vā—kati. pakṣe kiyantaḥ.

Vṛtti—The words *atrārthe sādhur vā* are understood in this *sūtra.* Thus we get *kati* (how much / how many?) <1.3>. Otherwise, if the option is not used, we get *kiyantaḥ* <1.3>.

Amṛta—*Kati* is irregularly formed by applying the *pratyaya ati[c]* after the word *kim* in the meaning "what is the number of these things." In the case that *kati* is not used *kiyat[u]* is used instead. Jīva Gosvāmī has shown how *[j]as* and *[ś]as* undergo *mahāhara* when they are applied after the word *kati* (*sūtra* 126). Thus [since *kati* is always plural] the other option, *kiyantaḥ,* is also plural.

१२१५ । अवयववृत्तेः सङ्ख्यायाः केशवस्तयः , द्वित्रिभ्यामयश्च , उभादयः ।

1215. avayava-vṛtteḥ saṅkhyāyāḥ keśavas tayaḥ, dvi-tribhyām ayaś ca, ubhād ayaḥ

avayava-vṛtteḥ—whose function in that of a part; *saṅkhyāyāḥ*—after a numeral; *keśavaḥ—keśava; tayaḥ*—the *pratyaya taya; dvi-tribhyām*—after the words *dvi* and *tri; ayaḥ*—the *pratyaya aya; ca*—also; *ubhāt*—after the word *ubha; ayaḥ*—the *pratyaya aya.*

***Keśava taya* is applied after a numeral which is functioning as a part. But *keśava aya* can also be applied after the numerals *dvi* and *tri* which are functioning as part, and *keśava aya* is also applied after the word *ubha* which is functioning as part**.

pañcāvayavā asya vṛttasya pañcatayaṁ purāṇaṁ, catuṣṭayī śrutiḥ. dvi-tribhyāṁ dvayaṁ dvitayaṁ, trayaṁ tritayaṁ, tritayī. tathā ubhāv avayavāv asya ubhayo nara-siṁhaḥ. ubhaye deva-manuṣyāḥ, ubhayī sṛṣṭiḥ.

VṚTTI—Thus, when we have the meaning *pañcāvayavā asya vṛttasya* (of this thing the parts are five), we get *pañcatayaṁ purāṇam* (the *purāṇa* which has five parts [creation, secondary creation, the dynasties of kings, the reigns of Manus, and the activities of various dynasties (ref. *Bhāgavatam* 12.7.9-10 Purport)]). A feminine example is *catuṣṭayī śrutiḥ* (the *śruti* which has four parts [the *Ṛg, Yajur, Sāma.* and *Atharva Vedas*]). From *dvi* and *tri* we get *dvayam* or *dvitayam* (which has two parts) and *trayam* or *tritayam* (which has three parts) respectively. In the feminine we get *tritayī.*

Similarly, when we have the meaning *ubhāv avayavāv asya* (this person has both parts) we get *ubhayo nara-siṁhaḥ* (Narasiṁha who has both parts [man and lion]). An example in the plural is *ubhaye deva-manuṣyāḥ* (both demigods and men), and an example in the feminine is *ubhayī sṛṣṭiḥ* (the creation which has both parts [*sarga* and *visarga*]).

SAṀŚODHINĪ—Often these words are used at the end of compounds. For example, *śloka-dvayam* (two verses), *loka-trayam* (the three worlds), and *anubandha-catuṣṭayam* (the four essential components of an introduction).

१२१६ । तस्य पूरणे केशवाः ।

1216. tasya pūraṇe keśavāḥ

tasya—of that amount; *pūraṇe*—in the sense of being a completer; *keśavāḥ*—*keśava.*

From now on the *pratyayas* are *keśava* and are applied after a numeral[425] ending in a *ṣaṣṭhī viṣṇubhakti* in the meaning "the completer of that amount."

prabhur ayam.

VṚTTI—This is a *prabhu adhikāra.*

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425 According to *Kāśikā* 5.2.48, the word *tasya* here means *saṅkhyā-vācinaḥ nāmnaḥ.*

१२१७ । अच् ।

1217. ac

ac—the *pratyaya a[c].*

***Keśava a[c]* is applied after a numeral ending in a *ṣaṣṭhī viṣṇubhakti* in the meaning "the completer of that amount."**

ekādaśānāṁ pūraṇaḥ ekādaśaḥ skandhaḥ. evaṁ dvādaśaḥ. ekādaśī tithiḥ.

Vṛtti—Thus, when we have the meaning *ekādaśānāṁ pūraṇaḥ* (that by which the amount of eleven becomes complete), we get *ekādaśaḥ skandhaḥ* (the eleventh canto). Likewise we get *dvādaśaḥ skandhaḥ* (the twelfth canto). An example in the feminine is *ekādaśī tithiḥ* (the eleventh lunar day).

➢ *ekādaśānāṁ pūraṇaḥ* (the completer of the eleven) → (*keśava a[c]* is applied in the sense of *tasya pūraṇaḥ* (the completer of that amount) by *sūtra* 1217, and thus the word *pūraṇaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *ekādaśānām* + *a[c]* → (601) *ekādaśa* + *a[c]* → (124) *ekādaśa* → (87) *ekādaśa* + *s[u]* → (93) *ekādaśaḥ* <1.1>.

Saṁśodhinī—Commenting on the equivalent Pāṇinian *sūtra* (*Aṣṭādhyāyī* 5.2.48), *Kāśikā* says *pūryate anena iti pūraṇam. yena saṅkhyā-saṅkhyānaṁ pūryate sampadyate sa tasyāḥ pūraṇaḥ* (That by which a thing is completed is called *pūraṇa.*[426] Specifically that by which the count of an amount is completed is called the *pūraṇa* of that amount). For example, in *ekādaśānāṁ pūraṇaḥ* (the completer of the eleven) the amount is eleven and it is understood that the eleventh (*ekādaśaḥ*) is the one which, added to ten, completes the eleven. The *saṅkhyās* are the cardinal numbers whereas the *pūraṇas* are the ordinal numbers. A list of the cardinal numbers was already given in *Saṁśodhinī* 1010 and a list of the ordinal numbers will be given in *Saṁśodhinī* 1224.

१२१८ । नान्तादसङ्ख्यादेरमचि ।

1218. nāntād asaṅkhyāder am aci

na-antāt—after a numeral which ends in *n; a-saṅkhyā-ādeḥ*—which doesn't have another number at its beginning; *am*—the *āgama am; aci*—when *a[c]* follows.

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426 The word *pūraṇa* is formed by applying the *kṛt pratyaya [ṭ]ana* in *karaṇe prayoga* after the *dhātu pūr[ī] āpyāyane* (4A, to fill, fulfill).

Any numeral ending in *n* which is not preceded by another numeral takes *am* when *a[c]* follows.

daśamaḥ skandhaḥ. nāntāt kim? triṁśaḥ. asaṅkhyādeḥ kim? ekādaśaḥ.

VṚTTI—Thus we get *daśamaḥ skandhaḥ* (the tenth canto). Why do we say "which ends in *n*"? Consider *triṁśaḥ* (the thirtieth). Why do we say "which isn't preceded by another numeral"? Consider *ekādaśaḥ* (the eleventh).

➢ *daśānāṁ pūraṇaḥ* (the completer of the ten) → (*keśava a[c]* is applied in the sense of *tasya pūraṇaḥ* (the completer of that amount) by *sūtra* 1217, and thus the word *pūraṇaḥ* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *daśānām* + *a[c]* → (601) *daśan* + *a[c]* → (124) *daś* + *a[c]* → (1218) *daśama* → (87) *daśama* + *s[u]* → (93) *daśamaḥ* <1.1>.

१२१९ । विंशतेस्तिहरश्चिति ।

1219. viṁśates ti-haraś citi

viṁśateḥ—of the numeral *viṁśati* (twenty); *ti-haraḥ*—deletion of the *ti; citi*—when a *pratyaya* that has the indicatory letter *c* follows.

The *ti* of *viṁśati* is deleted when a *pratyaya* that has the indicatory letter *c* follows.

viṁśaḥ.

VṚTTI—Thus we get *viṁśaḥ* (the twentieth).

१२२० । षट्कतिकतिपयचतुर्भ्यस्थुगचि ।

1220. ṣaṭ-kati-katipaya-caturbhyas thug aci

ṣaṣ-kati-katipaya-caturbhyaḥ—after the words *ṣaṣ, kati, katipaya,* and *catur; thuk*—the *āgama th[uk]; aci*—when *a[c]* follows.

***Th[uk]* is added after *ṣaṣ, kati, katipaya,* and *catur* when *a[c]* follows.**

ṣaṣṭhaḥ katithaḥ katipayathaḥ caturthaḥ. ṣaṣṭhī katipayathī.

VṚTTI—Thus we get *ṣaṣṭhaḥ* (the sixth), *katithaḥ* (the how-maniest?) *katipayathaḥ* (the so-maniest), *caturthaḥ* (the fourth). Examples in the feminine are *ṣaṣṭhī* and *katipayathī.*

१२२१ । चतुर्थे तुर्यतुरीयौ ।

1221. caturthe turya-turīyau

caturthe—in the sense of *caturtha* (the fourth); *turya-turīyau*—the words *turya* and *turīya.*

Turya* and *turīya* are irregularly formed synonyms of the words *caturtha.

sādhū. ajāditvāt turyā turīyā.

VṚTTI—The word *sādhū* is understood in this *sūtra.* Since the words *turya* and *turīya* belong to the *ajādis* (*sūtra* 1097), in the feminine we get *turyā* and *turiyā.*

AMṚTA—*Turya* (the fourth) and *turīya* (the fourth) are irregularly formed by applying the *pratyayas ya-rāma* and *cha-rāma* respectively after the word *catur* and then deleting the *ca* of *catur.* Even though *ī[p]* would usually be applied in the feminine due to the *keśava adhikāra* (1216), Jīva Gosvāmī blocks that with the sentence beginning *ajāditvāt.*

१२२२ । द्वितीयतृतीयौ पूरणे साधू ।

1222. dvitīya-tṛtīyau pūraṇe sādhū

dvitīya-tṛtīyau—the words *dvitīya* (the second) and *tṛtīya* (the third); *pūraṇe*—in the sense of completers; *sādhū*—are irregularly formed.

***Dvitīya* and *tṛtīya* are irregularly formed in the meaning "the completer of that amount."**

ajāditvāt dvitīyā tṛtīyā.

VṚTTI—Since the words *dvitīya* and *tṛtīya* belong to the *ajādis* (*sūtra* 1097), in the feminine we get *dvitīyā* and *tṛtīyā.*

AMṚTA—*Dvitīya* and *tṛtīya* are irregularly formed by applying the *pratyaya tīya* after the words *dvi* and *tri* in the meaning *tasya pūraṇaḥ* (the completer of that amount). The result of the *nipāta* is that *tri* becomes *tṛ* here.

With the sentence beginning *ajāditvāt,* Jīva Gosvāmī shows how *dvitīyā* and *tṛtīyā* also take *ā[p]* in the feminine.

१२२३ । विंशत्यादेस्तमो वा, नित्यं शतादेः ।

1223. viṁśaty-ādes tamo vā, nityaṁ śatādeḥ

viṁśati-ādeḥ—after the numerals from *viṁśati* (twenty) onwards; *tamaḥ*—the *pratyaya tama; vā*—optionally; *nityam*—mandatorily; *śata-ādeḥ*—after the numerals from *śata* (one hundred) onwards.

***Tama* is optionally applied after the numerals from *viṁśati* onwards in the meaning "the completer of that amount." But it is mandatorily applied after the numerals from *śata* onwards.**

viṁśatitamaḥ viṁśaḥ, triṁśattamaḥ triṁśaḥ. eka-viṁśatitamī eka-viṁśī. śatatamaḥ sahasratamaḥ lakṣatamaḥ eka-śatatamaḥ sapta-lakṣatamaḥ.

VṚTTI—Thus we get *viṁśatitamaḥ* (the twentieth) or *viṁśaḥ* (the twentieth), *triṁśattamaḥ* (the thirtieth) or *triṁśaḥ* (the thirtieth), and so on. An example in the feminine is *eka-viṁśatitamī* (the twenty-first) or *eka-viṁśī* (the twenty-first).

Examples of *nityaṁ śatādeḥ* (1223) are *śatatamaḥ* (the 100th) *sahasratamaḥ* (the 1000th), *lakṣatamaḥ* (the 100,000th), *eka-śatatamaḥ* (the 101st), and *sapta-lakṣatamaḥ* (the 700,000th).

१२२४ । षष्टिसप्तत्यशीतिनवतिभ्यश्चासङ्ख्यापूर्वेभ्यः ।

1224. ṣaṣṭi-saptaty-aśīti-navatibhyaś cāsaṅkhyā-pūrvebhyaḥ

ṣaṣṭi-saptati-aśīti-navatibhyaḥ—after the numerals *ṣaṣṭi* (sixty), *saptati* (seventy), *aśīti* (eighty), and *navati* (ninety); *ca*—also; *a-saṅkhyā-pūrvebhyaḥ*—which aren't preceded by another numeral.

***Tama* is also mandatorily applied after *ṣaṣṭi, saptati, aśīti,* and *navati* if they aren't preceded by another numeral.**

viṁśaty-āder vikalpasya bādhā. ṣaṣṭitama ity-ādi. saṅkhyā-pūrvebhyas tu—eka-ṣaṣṭaḥ eka-ṣaṣṭitamaḥ. uktaṁ pūraṇam.

VṚTTI—This *sūtra* removes the optionality mentioned in *viṁśaty-ādes tamo vā* (1223). Thus we get *ṣaṣṭitamaḥ* (the sixtieth) and so on. But when *ṣaṣṭi* and so on are preceded by another numeral, we get *eka-ṣaṣṭaḥ* (the 61st) or *eka-ṣaṣṭitamaḥ* (the 61st). The *adhikāra tasya pūraṇe keśavāḥ* (1216) ends here.

Saṁśodhinī—Even though *ṣaṣṭi, saptati, aśīti,* and *navati* are included in the *viṁśaty-ādis* mentioned in the previous *sūtra,* they mandatorily take *tama* in the sense of "the completer of that," unlike the other *vimśaty-ādis* which only optionally take *tama.*

A list of the cardinal numbers was given in *Saṁśodhinī* 1010. The following is a list of the ordinal numbers in their masculine *prakṛti* forms. The feminine *prakṛti* forms can be made using the rules learnt thus far in the *Taddhita-prakaraṇa:*

1st	*prathama*
2nd	*dvitīya*
3rd	*tṛtīya*
4th	*caturtha*
5th	*pañcama*
6th	*ṣaṣṭha*
7th	*saptama*
8th	*aṣṭama*
9th	*navama*
10th	*daśama*
11th	*ekādaśa*
12th	*dvādaśa*
13th	*trayodaśa*
14th	*caturdaśa*
15th	*pañcadaśa*
16th	*ṣoḍaśa*
17th	*saptadaśa*
18th	*aṣṭādaśa*
19th	*navadaśa / ūnaviṁśa / ekonaviṁśa / ekānnaviṁśa*
20th	*viṁśa / viṁśatitama*
21st	*ekaviṁśa / ekaviṁśatitama*
22nd	*dvāviṁśa / dvāviṁśatitama*
23rd	*trayoviṁśa / trayoviṁśatitama*
24th	*caturviṁśa / caturviṁśatitama*

25th	*pañcaviṁśa / pañcaviṁśatitama*
26th	*ṣaḍviṁśa / ṣaḍviṁśatitama*
27th	*saptaviṁśa / saptaviṁśatitama*
28th	*aṣṭāviṁśa / aṣṭāviṁśatitama*
29th	*navaviṁśa / navaviṁśatitama*
30th	*triṁśa / triṁśattama*
31st	*ekatriṁśa / ekatriṁśattama*
32nd	*dvātriṁśa / dvātriṁśattama*
33rd	*trayastriṁśa / trayastriṁśattama*
34th	*catustriṁśa / catustriṁśattama*
35th	*pañcatriṁśa / pañcatriṁśattama*
36th	*ṣaṭtriṁśa / ṣaṭtriṁśattamaḥ*
37th	*saptatriṁśa / saptatriṁśattama*
38th	*aṣṭātriṁśat / aṣṭātriṁśattama*
39th	*navatriṁśa / navatriṁśattama*
40th	*catvāriṁśa / catvāriṁśattama*

41st	*ekacatvāriṁśa / ekacatvāriṁśattama*
42nd	*dvācatvāriṁśa / dvācatvāriṁśattama / dvicatvāriṁśa / dvicatvāriṁśattama*
43rd	*trayaścatvāriṁśa / trayaścatvāriṁśattama / tricatvāriṁśa / tricatvāriṁśattama*
44th	*catuścatvāriṁśa / catuścatvāriṁśattama*
45th	*pañcacatvāriṁśa / pañcacatvāriṁśattama*
46th	*ṣaṭcatvāriṁśa / ṣaṭcatvāriṁśattama*
47th	*saptacatvāriṁśa / saptacatvāriṁśattama*
48th	*aṣṭācatvāriṁśa / aṣṭācatvāriṁśattama / aṣṭacatvāriṁśa / aṣṭācatvāriṁśattama*
49th	*navacatvāriṁśa / navacatvāriṁśattama*
50th	*pañcāśa / pañcāśattama*
51st	*ekapañcāśa / ekapañcāśattama*
52nd	*dvāpañcāśa / dvāpañcāśattama / dvipañcāśa / dvipañcāśattama*

53rd	*trayaḥpañcāśa / trayaḥpañcāśattama / tripañcāśa / tripañcāśattama*
54th	*catuḥpañcāśa / catuḥpañcāśattama*
55th	*pañcapañcāśa / pañcapañcāśattama*
56th	*ṣaṭpañcāśa / ṣaṭpañcāśattama*
57th	*saptapañcāśa / saptapañcāśattama*
58th	*aṣṭāpañcāśa / aṣṭāpañcāśattama / aṣṭapañcāśa / aṣṭapañcāśattama*
59th	*navapañcāśa / navapañcāśattama*
60th	*ṣaṣṭitama*
61st	*ekaṣaṣṭa / ekaṣaṣṭitama*
62nd	*dvāṣaṣṭa / dvāṣaṣṭitama / dviṣaṣṭa / dviṣaṣṭitama*
63rd	*trayaḥṣaṣṭa / trayaḥṣaṣṭitama / triṣaṣṭa / triṣaṣṭitama*
64th	*catuḥṣaṣṭa / catuḥṣaṣṭitama*
65th	*pañcaṣaṣṭa / pañcaṣaṣṭitama*
66th	*ṣaṭṣaṣṭa / ṣaṭṣaṣṭitama*
67th	*saptaṣaṣṭa / saptaṣaṣṭitama*
68th	*aṣṭāṣaṣṭa / aṣṭāṣaṣṭitama / aṣṭaṣaṣṭiḥ / aṣṭaṣaṣṭitama*

69th	*navaṣaṣṭa / navaṣaṣṭitama*
70th	*saptatitama*
71st	*ekasaptata / ekasaptatitama*
72nd	*dvāsaptata / dvāsaptatitama / dvisaptata / dvisaptatitama*
73rd	*trayaḥsaptata / trayaḥsaptatitama / trisaptata / trisaptatitama*
74th	*catuḥsaptata / catuḥsaptatitama*
75th	*pañcasaptata / pañcasaptatitama*
76th	*ṣaṭsaptata / ṣaṭsaptatitama*
77th	*saptasaptata / saptasaptatitama*
78th	*aṣṭāsaptata / aṣṭāsaptatitama / aṣṭasaptata / aṣṭasaptatitama*
79th	*navasaptati / navasaptatitama*
80th	*aśītitama*
81st	*ekāśīta / ekāśītitama*
82nd	*dvyaśīta / dvyaśītitama*
83rd	*tryaśīta / tryaśītitama*
84th	*caturaśīta / caturaśītitama*
85th	*pañcāśīta / pañcāśītitama*
86th	*ṣaḍaśīta / ṣaḍaśītitama*

87th	*saptāśīta / saptāśītitama*
88th	*aṣṭāśīta / aṣṭāśītitama*
89th	*navāśīta / navāśītitama*
90th	*navatitama*
91st	*ekanavata / ekanavatitama*
92nd	*dvānavata / dvānavatitama / dvinavata / dvinavatitama*
93rd	*trayonavata / trayonavatitama / trinavata / trinavatitama*
94th	*caturnavata / caturnavatitama*
95th	*pañcanavata / pañcanavatitama*
96th	*ṣaṇṇavata / ṣaṇṇavatitama*
97th	*saptanavata / saptanavatitama*
98th	*aṣṭānavata / aṣṭānavatitama / aṣṭanavata / aṣṭanavatitama*
99th	*navanavata / navanavatitama*
100th	*śatatama*
101st	*ekaśatatama / ekādhika-śatatama / ekādhika śatatama*
102nd	*dviśatatama / dvy-adhika-śatatama / dvy-adhika śatatama*

१२२५ । तदस्यास्त्यस्मिन् वा मतुः ।

1225. tad asyāsty asmin vā matuḥ

tat—that; *asya*—of this; *asti*—there is; *asmin*—in this; *vā*—optionally; *matuḥ*—the *pratyaya mat[u].*

***Mat[u]* is applied after the word ending in a *prathamā viṣṇubhakti* in the meaning "this has that" or "this contains that."[427]**

artho 'yaṁ prabhuś ca. gāvo 'sya santi gomān vraja-nāthaḥ. kṛṣṇo 'sty asmin, mator mo vaḥ, kṛṣṇavān. atrārthe niyamaś ca—"bhūma-nindā-praśaṁsāsu / nitya-yoge 'tiśayane, saṁsarge 'sti-vivakṣāyāṁ matu-mukhyā bhavanti te." krameṇa yathā—gomān śrī-nandaḥ, daityavān kaṁsaḥ. praśaṁsādau—rūpavān bhagavān śārṅgī daṇḍī kṛṣṇaḥ, asti-vivakṣāyāyāṁ tu—kriyāvān. in vakṣyate.

VṚTTI—*Tad asyāsty asmin vā* is both a meaning and a *prabhu adhikāra.* Thus, when we have the meaning *gāvo 'sya santi* (one who has cows), we get *gomān vraja-nāthaḥ* (Nanda Mahārāja, the king of Vraja, who has cows). And when we have the meaning *kṛṣṇo 'sty asmin* (one who contains Kṛṣṇa), we apply *a-dvaya-mābhyāṁ tad-uddhavābhyāṁ viṣṇudāsāc ca mator mo vo* (1058) and get *kṛṣṇavān.*[428]

➢ *gāvo 'sya santi* (one who has many cows) → (*mat[u]* is applied in the sense of *tad asyāsti* (this has that) by *sūtra* 1225, and thus the words *asya* and *santi* are left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *gāvaḥ + mat[u]* → (601) *gomat[u]* → (87) *gomat[u] + s[u]* → (187) *gomāt + s[u]* → (174, 160) *gomā + n[um] + t + s[u]* → (138) *gomānt* → (176) *gomān* <1.1>.

➢ *kṛṣṇo 'syāsti* (one who contains Kṛṣṇa) → (*mat[u]* is applied in the sense of *tad asminn asti* (this contains that) by *sūtra* 1225, and thus the words *asmin* and *asti* are left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *kṛṣṇaḥ + mat[u]* → (601) *kṛṣṇa + mat[u]* → (1058) *kṛṣṇavat[u]* → (87) *kṛṣṇavat[u] + s[u]* → (187) *kṛṣṇavāt + s[u]* → (174, 160) *kṛṣṇavā + n[um] + t + s[u]* → (138) *kṛṣṇavānt* → (176) *kṛṣṇavān* <1.1>.

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427 *Tad asyāsti,* which literally means "of this there is that," expresses possession and is thus best translated as "this has that" or "this possesses / owns that." On the other hand, *tad asminn asti,* which literally means "in this there is that," expresses containment and is thus best translated as "this contains that" or "this has that present in it."

428 An prominent example of this is found in *vṛtti* 689: *govardhano 'yaṁ kṛṣṇavān sarvākarṣi-veṇu-śabdāt* or *govardhano 'yaṁ kṛṣṇavān sarvākarṣi-veṇu-śabdena,* "This Govardhana has Kṛṣṇa present in it because of the all-attractive sound of the flute."

But a restriction applies in using these meanings: "The *pratyayas* headed by *mat[u]* can only be used if the connotation is (1) abundance (*bhūman*), (2) criticism (*nindā*), (3) praise (*praśaṁsā*), (4) perpetual union (*nitya-yoga*), (5) excellence (*atiśayana*), (6) temporary accompaniment (*saṁsarga*), or (7) the desire to express an action (*asti-vivakṣā*)."

In the same order examples are: (1) *gomān śrī-nandaḥ* (Nanda-mahārāja, who has [many] cows), (2) *daityavān kaṁsaḥ* (Kaṁsa, who has demons [as his allies]), (3) *rūpavān kṛṣṇaḥ* (Kṛṣṇa, who has a [beautiful] form), (4) *bhagavān kṛṣṇaḥ* (Kṛṣṇa, who [perpetually] has all six opulences), (5) *śārṅgī kṛṣṇaḥ* (Kṛṣṇa, who has a [special] bow made of horn), (6) *daṇḍī kṛṣṇaḥ* (Kṛṣṇa, who [temporarily] has a stick [in his hand]), and (7) *kriyāvān* (one who performs an action).

The *pratyaya in[i]* will be explained in *sūtra* 1230.

Amṛta—The sentence *artho 'yaṁ prabhuś ca* means that this *sūtra* is both a *vidhi-sūtra* and an *adhikāra-sūtra.* Jīva Gosvāmī speaks a *paribhāṣā* with the verse beginning *bhūma.* The word *mukhya* in *matu-mukhyāḥ* includes the *pratyayas la, va, in[i],* and *vin[i],* which will be described in the upcoming *sūtras.* The meaning of the verse is that the *pratyayas* headed by *mat[u],* though only applied in the two meanings stated in the *sūtra,* additionally suggest one of the seven special meanings headed by *bhūman.*

In the example *gomān śrī-nandaḥ*, where *gomān* means *gāvo 'sya santi,* abundance is understood on account of the plural ending in *gāvaḥ* and also because in Vraja Nanda Mahārāja is famous for having many cows. In *daityavān kaṁsaḥ* criticism is understood because demons are contemptible. In *rūpavān kṛṣṇaḥ* praise is understood because Kṛṣṇa's form is unparalleled. Regarding *bhagavān kṛṣṇaḥ,* according to the verse *aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ / jñāna-vairāgyayoś ceti ṣaṇṇāṁ bhaga itīṅganā* (*Viṣṇu Purāṇa* 6.5.47), the word *bhaga* denotes the six opulences, namely wealth, strength, fame, beauty, knowledge, and renunciation, Here perpetual union is understood because these opulences are always connected with the Lord's *svarūpa. Śārṅga* denotes a bow that is made of *śṛṅga* (horn). This is the speciality. In *daṇḍī kṛṣṇaḥ* the stick is temporarily accompanying Kṛṣṇa.

१२२६ । प्राणिस्थादारामान्ताल्लो वा सिध्मादेश्च ।

1226. prāṇi-sthād ā-rāmāntāl lo vā sidhmādeś ca

prāṇi-sthāt—that signifies something situated on a living entity; *ā-rāma-*

antāt—after a word ending in *ā-rāma; laḥ*—the *pratyaya la; vā*—optionally; *sidhma-ādeḥ*—after the words *sidhma* and so on; *ca*—also.

_La_ can optionally be applied in the meaning "this has that" or "this contains that" after words ending in _ā-rāma_ that signify something situated on a living entity. _La_ can optionally be applied in the meaning "this has that" or "this contains that" after the words _sidhma_ and so on as well.

cūḍālaḥ cūḍāvān. neha—śikhāvān pradīpaḥ. tathā sidhmalo gaḍulaḥ.

Vṛtti—Thus we get _cūḍālaḥ_ or _cūḍāvān_ (one who has a lock of hair on the top of the head). But _la_ cannot be applied in _śikhāvān pradīpaḥ_ (the lamp which has a pointed flame). Examples of _sidhmādeś ca_ (1226) are _sidhmalaḥ_ (one who has leprosy) and _gaḍulaḥ_ (one who has a hump on his back). [In the case that _mat[u]_ is applied, however, we get _sidhmavān_ and _gaḍumān_].

Saṁśodhinī—According to the Pāṇinian *Gaṇa-pāṭha,* the *sidhmādis* are 1) *sidhma,* 2) *gaḍu,* 3) *maṇi,* 4) *nābhi,* 5) *bīja,* 6) *jīva,* 7) *vīṇā,* 8) *kṛṣṇa*, 9) *niṣpāva,* 10) *pāṁsu,* 11) *pārśva,* 12) *parśū,* 13) *paraśu,* 14) *hanu,* 15) *saktu,* 16) *māṁsa,* 17) *pārṣṇi* and *dhaman,* and their final *i* becomes *trivikrama* 18) *vāta, danta, bala,* and *lalāṭa,* and their final *a* becomes *ū,* 19) *jaṭā, ghaṭā, kaṭā,* and *kāla* in the sense of criticism, 20) *parṇa,* 21) *udaka,* 22) *prajñā,* 23) *saṣki,* 24) *sākthi,* 25) *karṇa,* 26) *sneha,* 27) *śīta,* 28) *śyāma,* 29) *piṅga,* 30) *pitta,* 31) *puṣka,* 32) *śuṣka,* 33) *pṛthu,* 34) *mṛdu,* 35) *mañju,* 36) *maṇḍa,* 37) *patra,* 38) *caṭu,* 39) *kapi,* 40) *gaṇḍu,* 41) *kaṇḍu,* 42) *granthi,* 43) *śrī,* 44) *kuśa,* 45) *dhārā,* 46) *varṣman,* 47) *pakṣman,* 48) *śleṣman,* 49) *peśa,* 50) *niṣpād,* 51) *kuṇḍa,* and 52) *kṣudra* when it denotes an animal or disease.

Thus from *śrī* (good fortune, auspiciousness) we get *śrīla* (fortunate, auspicious), which is a synonym of *śrīmat[u]* (fortunate, auspicious). Other commons words formed from the above group are *śītala* (cool), *śyāmala* (blackish / bluish), *piṅgala* (yellow), *mṛdula* (soft), *mañjula* (beautiful), *maṇḍala* (circle, group), *kapila* (brown), *kuśala* (auspicious), and *kuṇḍala* (earring).

१२२७ । वत्सलः कामवति , अंसलो बलवति ।

1227. vatsalaḥ kāmavati, aṁsalo balavati

vatsalaḥ—the word *vatsala* (affectionate); *kāmavati*—in the meaning of *kāmavat[u]* (one who has love); *aṁsalaḥ*—the word *aṁsala* (strong); *balavati*—in the meaning of *balavat[u]* (one who has strength).

Vatsala **is valid in the meaning "one who has love," and** ***aṁsala*** **is valid in the meaning "one who has strength."**

sādhū.

VṚTTI—The word ***sādhū*** **is understood in this** ***sūtra.***

SAṀŚODHINĪ—Here *la* is applied in the meaning "this has that" or "this contains that" after the words *vatsa* and *aṁsa.* But although *vatsa* usually means "a calf" and *aṁsa* usually means "shoulder", the speciality here is that *vatsa* indicates love (*kāma*) and *aṁsa* indicates strength (*bala*).

१२२८ । लक्ष्मणो लक्ष्मीवति , अङ्गनादद्रुणपिच्छिलजटिलोरसिलाः ।

1228. lakṣmaṇo lakṣmīvati, aṅganā-dadruṇa-picchila-jaṭilorasilāḥ

lakṣmaṇaḥ—the word *lakṣmaṇa* (fortunate, name of the younger brother of Lord Rāma) *lakṣmīvati*—in the meaning of *lakṣmīvat* (one who has good fortune); *aṅganā-dadruṇa-picchila-jaṭila-urasilāḥ*—the words *aṅganā* (one has a beautiful body, i.e. a woman), *dadruṇa* (one who has leprosy), *picchila* (that which has slime, i.e. slimy, slippery), *jaṭila* (one who has matted hair), and *urasila* (one who has a broad chest).

Lakṣmaṇa **is irregularly formed in the meaning "one who has good fortune." Likewise,** ***aṅganā, dadruṇa, picchila, jaṭila,*** **and** ***urasila*** **are irregularly formed.**

sādhavaḥ.

VṚTTI—The word ***sādhavaḥ*** **is understood in this** ***sūtra.***

SAṀŚODHINĪ—Regarding *lakṣmaṇa, na* is applied in the meaning "this has that" or "this contains that" after the word *lakṣmī,* and the *ī* of *lakṣmī* is irregularly changed to *a. Na* is similarly applied after the words *aṅga* and *dadrū* to form *aṅganā* and *dadruṇa*. *Ā[p]* is added in *aṅganā* since a woman is naturally feminine, and in *dadruṇa* the *ū* of *dadrū* is irregularly changed to *u.*

Picchila, jaṭila, and *urasila* are formed by applying *ila* after the words *puccha, jaṭā,* and *uras* respectively. *A-i-dvayasya haro bhagavati* (1053) is applied in the case of *picchila* and *jaṭila.*

१२२९ । केशादेर्वो वा ।

1229. keśāder vo vā

keśa-ādeḥ—after the words *keśa* (hair) and so on; *vaḥ*—the *pratyaya va; vā*—optionally.

***Va* can optionally be applied in the meaning "this has that" or "this contains that" after the words *keśa* and so on.**

keśavaḥ maṇivaḥ hiraṇyavaḥ iṣṭakāvaḥ. keśika-keśi-keśavantaś ca prayujyante.

Vṛtti—Thus we get *keśavaḥ* (one who has [beautiful] hair, name of Kṛṣṇa), *maṇivaḥ* (that which has a jewel [on its head], name of a particular kind of serpent), *hiraṇyavaḥ* (that which contains gold, name of a particular kind of jewel), and *iṣṭakāvaḥ* (that which has bricks: a house).

***Keśikaḥ, keśī,* and *keśavān* (one who has nice hair) are also used.**

Amṛta—Regarding the last sentence of the *vṛtti,* the point is that the *pratyayas ṭha* and *in[i]* mentioned in the next *sūtra* and the previously ordained *pratyaya mat[u]* are also allowed due to the use of the word *vā* in this *sūtra.* Further examples of this *sūtra* are *arṇava* (that which contains water, i.e. an ocean), where the s of the word *arnaṣ* (water) irregularly gets deleted, and *gaṇḍīvaḥ* (that which has knots as strong as thunder (*gaṇḍī = vajra-granthi*)), which is the name of Arjuna's bow.

Saṁśodhinī—There are different derivations given for the name Keśava. For example, in his *Sārārtha-darśinī* commentary to *Bhāgavatam* 10.29.48, Viśvanātha Cakravartī explains the name Keśava in two ways:

1. *ko brahmā īśaś ca tāv api vayate praśāstīti* (He is called Keśava because he keeps under his control (*vayate = praśāsti* or in other places *vaśī-karoti*) Brahmā and Śiva (*ka = brahmā* and *īśa = śiva*)) and

2. *keśān vayate saṁskarotīti* (He is called Keśava because he decorates (*vayate = saṁskaroti*) the hair of Śrīmatī Rādhārāṇī). In both cases the *va* in *keśava* is formed by applying the *kṛt pratyaya ka* after the *dhātu ve[ñ]* by *karmaṇy anupendrād ā-rāmāt kaḥ* (828) after *ve[ñ]* has becomes *vā* by *caturvyūhāntānām ā-rāmānta-pāṭho 'śive* (412). *Vayate* is the *acyuta āt.* 1.1 of the *dhātu ve[ñ] tantu-santāne* (1U, to weave, sew, compose). In the first explanation *vayate* signifies binding which is further glossed as keeping under control. In the second explanation *vayate* signifies braiding which is further glossed as decorating.

Some other explanations of the name Keśava from *śāstra* are:

ko brahmaṇo nāma īśo 'haṁ sarva-dehinām
āvām tavāṅga-sambhūtāv ataḥ keśava-nāma-bhāk

"Both Brahmā (*ka*) and I (*īśa*), the master of all living entities, were born from Your body, and for this reason, O Lord, You are known as Keśava." (*Hari-vaṁśa*)

yasmāt tvayaiva duṣṭātmā hataḥ keśī janārdana
tasmāt keśava-nāmnā tvaṁ loke jñeyo bhaviṣyasi

"O Janārdana because You killed the evil-hearted Keśī, therefore in the future You will be known throughout the world by the name Keśava." (*Viṣṇu Purāṇa* 5.16.23)

१२३० । अरामादिनिठरामौ , व्रीह्यादेश्च ।

1230. a-rāmād ini-ṭha-rāmau, vrīhy-ādeś ca

a-rāmāt—after a word ending in *a-rāma; ini-ṭha-rāmau*—the *pratyayas in[i]* and *ṭha-rāma; vrīhi-ādeḥ*—after the words *vrīhi* (rice) and so on; *ca*—also.

***In[i]* and *ṭha* are applied after words ending in *a-rāma* in the meaning "this has that" or "this contains that." *In[i]* and *ṭha* are also applied after the words *vrīhi* and so on in the same meaning.**

daṇḍī daṇḍikaḥ.

VṚTTI—Thus we get *daṇḍī* and *daṇḍikaḥ* (one who has a stick).

➢ *daṇḍo 'syāsti* (one who has a stick) → (*in[i]* is applied in the sense of *tad asyāsti* (this has that) by *sūtra* 1230, and thus the words *asyāsti* are left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *daṇḍaḥ + in[i]* → (601) *daṇḍa + in[i]* → (1053) *daṇḍin* → (87) *daṇḍin + s[u]* → (196) *daṇḍīn + s[u]* → (138) *daṇḍīn* → (190) *daṇḍī* <1.1>.

➢ *daṇḍo 'syāsti* (one who has a stick) → (*ika* is applied in the sense of *tad asyāsti* (this has that) by *sūtra* 1230, and thus the words *asyāsti* are left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600)) *daṇḍaḥ + ika* → (601) *daṇḍa + ika* → (1053) *daṇḍika* → (87) *daṇḍika + s[u]* → (93) *daṇḍikaḥ* <1.1>.

Saṁśodhinī—According to the Pāṇinian *Gaṇa-pāṭha,* the *vrīhy-ādis* are *vrīhi, māyā, śālā, śikhā, mālā, mekhalā, kekā, aṣṭakā, patākā, carman, karman, varman, daṁṣṭrā, saṁjñā, vaḍavā, kumārī, nau, vīṇā, balākā, yava-khada,* and *aśīrṣa.* Out of these only *vrīhi, māyā, śālā, kekā, varman, daṁṣṭrā, saṁjñā,* and *aśīrṣa* can actually take both *pratyayas. Yava-khada, kumārī,* and *nau* only take *ṭha* as indicated by *nāv-ādibhyaṣ ṭha-rāmaḥ* (*Bṛhat* 3014) and the rest of the words only take *in[i]* in accordance with *śikhādibhya iniḥ* (1232).

१२३१ । मतुश्चात्र परत्र च ।

1231. matuś cātra paratra ca

matuḥ—the *pratyaya mat[u]; ca*—also; *atra*—here (*sūtra* 1230); *paratra*—in the next *sūtra; ca*—and.

Mat[u]* can also be applied here and in the next *sūtra.

daṇḍavān. vrīhy-ādeḥ—vrīhī vrīhikaḥ vrīhimān, māyī māyikaḥ māyāvān.

Vṛtti—Thus we also get *daṇḍavān* (one who has a stick). Examples of the *vrīhy-ādis* (1230) are *vrīhī, vrīhikaḥ,* and *vrīhimān* (one who has rice) and *māyī*, *māyikaḥ,* and *māyāvān* (one who has magical powers, one adept at illusion).

१२३२ । शिखादिभ्य इनिः ।

1232. śikhādibhya iniḥ

śikhā-ādibhyaḥ—after the words *śikhā* and so on (*Saṁśodhinī* 1230); *iniḥ*—the *pratyaya in[i].*

***In[i]* is applied after the words *śikhā* and so on in the meaning "this has that" or "this contains that."**

śikhī śikhāvān. evaṁ mālī mekhalī saṁjñī patākī karmī carmī.

Vṛtti—Thus we also get *śikhī* and *śikhāvān* (one who has a tuft of hair on the top of the head). Other examples are *mālī* (one who has a garland), *mekhalī* (one who has a belt), *saṁjñī* (one who has a name), *patākī* (one who has a flag), *karmī* (one who performs fruitive work), and *carmī* (one who has (wears) a hide).

१२३३ । अस्मायामेधास्रग्भ्यो विनिः ।

1233. as-māyā-medhā-sragbhyo viniḥ

as-māyā-medhā-sragbhyaḥ—after words ending in *as* and after the words *māyā* (magic, illusion), *medhā* (intelligence), and *sraj* (a garland); *viniḥ*—the *pratyaya vin[i].*

***Vin[i]* is applied after words ending in *as* and after *māyā, medhā,* and *sraj* in the meaning "this has that" or "this contains that."**

➲*ta-sābhyāṁ matv-arthīyā yādi-vat*➲. *payasvī māyāvī medhāvī sragvī. sarasvān sarasvatīty eva tu syāt, viner anabhidhānāt.*

VṚTTI—When *pratyayas* that have the same meaning as *mat[u]* come after words ending in *t* or *s,* they are treated as if they begin with *y*.[429] Thus we get *payasvī* (one who has milk), *māyāvī* (one who has magical powers), *medhāvī* (one who has intelligence), and *sragvī* (one who has a garland).[430] But from the word *saras* (pond) we only get *sarasvān* <masculine 1.1> and *sarasvatī* <feminine 1.1>, because *vin[i]* in not conventionally used with the word *saras.*

१२३४ । वाचालवाचाटौ निन्द्यबहुभाषिणि ।

1234. vācāla-vācāṭau nindya-bahu-bhāṣiṇi

vācāla-vācāṭau—the words *vācāla* and *vācāṭa; nindya-bahu-bhāṣiṇi*—when referring to somebody who speaks too much.

***Vācāla* and *vācāṭa* are irregularly formed in the meaning "a chatterbox."**

sādhū.

VṚTTI—The word *sādhū* is understood in this *sūtra.*

AMṚTA—*Vācāla* and *vācāṭa* are irregularly formed by applying the *pratyayas* *āla* and *āṭa* in the same meaning as *mat[u]* after the word *vāc* (speech).

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429 This is to stop such words from being treated as *viṣṇupadas* by *pūrvasya viṣṇupada-vattvaṁ svādi-taddhitayor aya-sarveśvarādyoḥ* (179). Otherwise when he have *tapas* + *vin[i],* for example, *tapas* would be treated as a *viṣṇupada* and we would get the incorrect form *tapovī* <1.1> instead of the correct form *tapasvī* <1.1>.

430 In *sragvī* <1.1> it should be understood that since *sraj* is not treated like a *viṣṇupada,* the *j* or *sraj* changes to *g* merely by the phrase *vaiṣṇave ca* in *ca-vargasya ka-vargo viṣṇupadānte vaiṣṇave ca* (177).

१२३५ । स्वामीश्वरे ।

1235. svāmīśvare

svāmī—the word *svāmin; īśvare*—in the meaning "lord, master."

***Svāmin* is valid in the meaning "lord, master."**

sādhuḥ.

VṚTTI—The word *sādhuḥ* is understood in this *sūtra.*

AMṚTA—*Svāmin* is irregularly formed by applying the *pratyaya āmin* in the same meaning as *mat[u]* after the word *sva* (self, property).

१२३६ । हस्ती जातौ ।

1236. hastī jātau

hastī—the word *hastin* (elephant); *jātau*—when referring to a particular animal species.

***Hastin* is valid when it denotes a particular species of animal.**

sādhuḥ.

VṚTTI—The word *sādhuḥ* is understood in this *sūtra.*

SAṀŚODHINĪ—*Hastin* is irregularly formed by applying the *pratyaya in[i]* after the word *hasta* (hand). But not anything that has a hand can be called a *hastin.* Only that species of animal that has a special hand, i.e. a trunk, can be called a *hastin.*

१२३७ । अर्थी याचके ।

1237. arthī yācake

arthī—the word *arthin; yācake*—in the meaning "one who asks."

***Arthin* is valid in the meaning "one who asks."**

sādhuḥ. tad-antāc ca—dhanārthī.

VṚTTI—The word *sādhuḥ* is understood in this *sūtra. In[i]* is also applied after words that end in *artha.* For example, *dhanārthī* (one who asks for wealth).

१२३८ । कृष्णनामबहुभ्यां न तु द्व्यादिचतुर्भ्यः ।

1238. kṛṣṇanāma-bahubhyāṁ na tu dvy-ādi-caturbhyaḥ

kṛṣṇanāma-bahubhyām—after a *kṛṣṇanāma* and after the word *bahu* (many); *na*—not; *tu*—but; *dvi-ādi-caturbhyaḥ*—after the four words beginning with *dvi* (e.g. the four words *dvi, yuṣmad, asmad,* and *bhavat[u]*).

From now on the *pratyayas* are applied [in the word's own meaning] after *bahu* and after any *kṛṣṇanāma* except *dvi, yuṣmad, asmad,* and *bhavat[u].*

prabhur ayaṁ prāg-diśīyaḥ. sa cāyaṁ pūrva-viṣṇubhakti-van mantavyaḥ.

VṚTTI—This is a *prabhu adhikāra* which ends just before the *pratyayas* dealing with directions (i.e. which ends at *sūtra* 1245). Moreover, the *pratyaya* is treated like the internal *viṣṇubhakti.*

SAṀŚODHINĪ—All the *pratyayas* ordained in *sūtras* 1239 - 1245 are *svārtha pratyayas.* That is to say they are applied in the word's own meaning and don't add any extra meaning of their own. The effect of the last sentence of the *vṛtti* is that the *pratyayas tas[i]* and so on are treated like the internal *sv-ādi* that gets deleted by *antaraṅga-svāder mahāhara eka-padatvārambhe* (601). The result is that *tad-ādi-saptānāṁ saṁsārasyā-rāmaḥ sv-ādau, dasya ca maḥ* (238) will be applied when the *pratyayas tas[i]* and so on follow. See, for example, *tataḥ* and *yataḥ* in the next *vṛtti.* Another important point to keep in mind is that all the *pratyayas* ordained in *sūtras* 1239 - 1255 will make *avyayas* in accordance with *vad-ādi-taddhitaḥ* (259). Jīva Gosvāmī himself states this in *vṛtti* 1255: *tasim ārabhya sarvam etad-antam avyayam* (All words which end in one of the *taddhita pratyayas* from *tas[i]* up to now are *avyayas*).

१२३९ । पञ्चमीतस्तसिः ।

1239. pañcamītas tasiḥ

pañcamītaḥ—after a word ending in a *pañcamī viṣṇubhakti; tasiḥ*—the *pratyaya tas[i].*

When *bahu* or a *kṛṣṇanāma* ends in a *pañcamī viṣṇubhakti, tas[i]* can be

applied after them. *Tas[i],* however, can not be applied after *dvi, yuṣmad, asmad,* and *bhavat[u].*

sarvataḥ viśvataḥ tataḥ yataḥ bahutaḥ.

VṚTTI—Thus we get *sarvataḥ* (from all/everything, because of all/everything), *viśvataḥ* (from all/everything, because of all/everything), *tataḥ* (from him/her/them/that/those, because of him/her/them/that/those), *yataḥ* (from whom/which, because of whom/which), and *bahutaḥ* (from many, because of many).

➢ *sarvasmāt* <5.1> → (1239) *sarvasmāt* + *tas[i]* → (601) *sarvatas* → (87, 258, 93) *sarvataḥ*.

➢ *tasmāt* <5.1> → (1239) *tasmāt* + *tas[i]* → (601) *tad* + *tas[i]* → (*vṛtti* 1238, 238) *tatas* → (87, 258, 93) *tataḥ*.

AMṚTA—The same principle applies in the *dvi-vacana* and *bahu-vacana* also. Thus, when we have *sarvābhyām* + *tas[i],* we get *sarvataḥ*. And when we have *sarvebhyaḥ* + *tas[i],* we also get *sarvataḥ.* The same principle also applies in the feminine gender. Thus when we have *sarvasyāḥ* and so on + *tas[i],* we get *sarvataḥ.* It was already explained how a feminine adjective becomes like the masculine when the *pratyayas tra* and so on follow.[431]

SAṀŚODHINĪ—Jīva Gosvāmī already used *tas[i]* and *tra* in the *kṛṣṇanāma* section to show the alternate *pañcamī* and *saptamī* forms of the main *kṛṣṇanāmas.* All of that was done in reference to the *sūtras* found in this section. In this section we have translated the examples as if they were *viśeṣyas,* but the same words can also be used as *viśeṣaṇas.* For example, *tataḥ śabdāt* (from that sound, because of that sound), *tatra vane* (in that forest), and *atra dine* (on this day). Basically if there is no *viśeṣya* in a sentence then these words will act as *viśeṣyas.* Otherwise, if there is already a *viśeṣya* in the sentence, they will act as *viśeṣaṇas.*

१२४० । सप्तमीतस्त्रः ।

1240. saptamītas traḥ

saptamītaḥ—after a word ending in a *saptamī viṣṇubhakti; traḥ*—the *pratyaya tra.*

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431 See *kṛṣṇanāma vṛtti-mātre* (1004). In this regard the word *vṛtti* may refer to a *samāsa* or a *taddhita pratyaya* such as *tas[i]* or *tra.*

When *bahu* or a *kṛṣṇanāma* ends in a *saptamī viṣṇubhakti, tra* can be applied after them. *Tra,* however, can not be applied after *dvi, yuṣmad, asmad,* and *bhavat[u].*

sarvatra bahutra.

VṚTTI—Thus we get *sarvatra* (in all places/everywhere, at all times/always), and *bahutra* (in many places, at many times).

➢ *sarvasmin* <7.1> → (1240) *sarvasmin* + *tra* → (601) *sarvatra* → (87, 258) *sarvatra*.

AMṚTA—Thus, in place of *sarvasmin, sarvayoḥ,* or *sarveṣu* we get *sarvatra.* Similarly, in place of *sarvasyām, sarvayoḥ,* or *sarvāsu* we also get *sarvatra.* Likewise in place of *tasmin* we get *tatra,* in place of *yasmin yatra,* and so on.

१२४१ । एतदोऽतोऽत्र , इदम इत इह , अदसोऽमुतोऽमुत्र , किमः कुतः कुत्रेति तस्त्राभ्यां त्रिष्वपि लिङ्गेषु साधवः , कुत्रस्य क्वेति च ।

1241. etado 'to 'tra, idama ita iha, adaso 'muto 'mutra, kimaḥ kutaḥ kutreti tas-trābhyāṁ triṣv api liṅgeṣu sādhavaḥ, kutrasya kveti ca

etadaḥ—of the *kṛṣṇanāma etad; ataḥ atra*—the *nipātas atas* and *atra; idamaḥ*—of the *kṛṣṇanāma idam; itaḥ iha*—the *nipātas itas* and *iha; adasaḥ*—of the *kṛṣṇanāma adas; amutaḥ amutra*—the *nipātas amutas* and *amutra; kimaḥ*—of the *kṛṣṇanāma kim; kutaḥ kutra*—the *nipātas kutas* and *kutra; iti*—thus; *tas-trābhyām*—with the *pratyayas tas[i]* and *tra; triṣu*—in all three; *api*—even; *liṅgeṣu*—genders; *sādhavaḥ*—are valid; *kutrasya*—instead of the *nipāta kutra; kva*—the *nipāta kva; ca*—also.

When the following *kṛṣṇanāmas* are combined with *tas[i]* and *tra,* we get the following *nipātas: atas* and *atra* from the *kṛṣṇanāma etad, itas* and *iha* from the *kṛṣṇanāma idam, amutas* and *amutra* from the *kṛṣṇanāma adas,* and *kutas* and *kutra* from the *kṛṣṇanāma kim.* These *nipātas* are used in all three genders. *Kva* can also be used instead of *kutra.*

AMṚTA—The results of the *nipātas* are that *etad* becomes *a-rāma; idam* becomes *i-rāma, adas* becomes *amu,* and *kim* becomes *ku.*

१२४२ । इतरत्रापि भवदादियोगे दृश्यते ।

1242. itaratrāpi bhavad-ādi-yoge dṛśyate

itaratra—in other cases; *api*—also; *bhavat-ādi-yoge*—when there is connection with the words *bhavat[u]* and so on; *dṛśyate*—is seen.

When there is connection with the words *bhavat[u]* and so on, *tas[i]* and *tra* are also seen in cases other than *pañcamī* and *saptamī.*

sa bhavān tato bhavān tatra bhavān. tato dīrghāyuṣaṁ bravīmi tatra vā. tato devānāṁ priyeṇa kṛtaṁ tatra vā ity-ādi.

VṚTTI—Examples are (1) *tato bhavān* or *tatra bhavān* which both mean *sa bhavān* (your good self), (2) *tato dīrghāyuṣaṁ bravīmi* or *tatra dīrghāyuṣaṁ bravīmi* (I am speaking to that long-lived one), and (3) *tato devānāṁ priyeṇa kṛtam* or *tatra devānāṁ priyeṇa kṛtam* (done by that beloved of the gods).

SAṀŚODHINĪ—According to *Siddhānta-kaumudī,* this rule is valid only when there is connection with the words *bhavat[u], dīrghāyus, devānāṁ priya,* and *āyuṣmat[u].* In the first example, *tas[i]* and *tra* are used in the sense of a *prathamā viṣṇubhakti,* in the second example they are used in the sense of a *dvitīyā viṣṇubhakti,* and in the third example they are used in the sense of a *tṛtīyā viṣṇubhakti.* In these examples the forms of *tad* are used in the sense of *prasiddha* (well known, famous) and give an extra sense of respect. Forms of *etad* can also be used. For example, we can say *tato bhavantaḥ / tatra bhavantaḥ* <1.3> or *ato bhavantaḥ / atra bhavantaḥ* <1.3>, *tato bhavatā / tatra bhavatā* <3.1> or *ato bhavatā / atra bhavatā* <3.1>, and so on.

१२४३ । कालेऽधिकरणे सर्वदादयः ।

1243. kāle 'dhikaraṇe sarvadādayaḥ

kāle adhikaraṇe—when expressing an *adhikaraṇa* that is a time; *sarvadā-ādayaḥ*—the *nipātas sarvadā* and so on (mentioned in the next *sūtra*).

The *nipātas sarvadā* and so on are used when expressing an *adhikaraṇa* that is a time.

sādhavaḥ.

VṚTTI—The word *sādhavaḥ* is understood in this *sūtra.*

१२४४ । सर्वस्य सर्वदा सदा, तदस्तदा तदानीं तर्हि, यदो यदा यर्हि, इदम एतर्हि इदानीमधुना, किमः कदा कर्हीति, विशेष्योपादाने तु न स्यात् ।

1244. sarvasya sarvadā sadā, tadas tadā tadānīṁ tarhi, yado yadā yarhi, idama etarhi idānīm adhunā, kimaḥ kadā karhīti, viśeṣyopādāne tu na syāt

sarvasya—of the *kṛṣṇanāma sarva; sarvadā sadā*—the *nipātas sarvadā* and *sadā* (at every time, always); *tadaḥ*—of the *kṛṣṇanāma tad; tadā tadānīm tarhi*—the *nipātas tadā, tadānīm,* and *tarhi* (at that time, then); *yadaḥ*—of the *kṛṣṇanāma yad; yadā yarhi*—the *nipātas yadā* and *yarhi* (at which time, when); *idamaḥ*—of the *kṛṣṇanāma idam; etarhi idānīm adhunā*—the *nipātas etarhi, idānīm,* and *adhunā* (at that time, then); *kimaḥ*—of the *kṛṣṇanāma kim; kadā karhi*—the *nipātas kadā* and *karhi* (at which time? when?); *iti*—thus; *viśeṣya-upādāne*—when there is usage of a *viśeṣya; tu*—but; *na syāt*—they cannot be used.

The following *nipātas* come from the following *kṛṣṇanāmas: sarvadā* and *sadā* from *sarva, tadā, tadānīm,* and *tarhi* from *tad, yadā* and *yarhi* from *yad, etarhi, idānīm,* and *adhunā* from *idam,* and *kadā* and *karhi* from *kim.* But these *nipātas* cannot be used when there is a *viśeṣya.*

sarvatra kāle.

VṚTTI—For example, when there is a *viśeṣya,* we get *sarvatra kāle* (at every time).

SAṀŚODHINĪ—The above *nipātas* are formed with the *pratyayas dā, dānīm, rhi,* and *dhunā.* Whereas *sarvadā* and *tadā* and so on can only express an *adhikaraṇa* that is a time, *sarvatra* and *tatra* and so on can express an *adhikaraṇa* that is a time or a place, though they usually express an *adhikaraṇa* that is a place. Therefore *sarvatra* can mean *sarvasmin kāle* (at every time, always) or *sarvasmin deśe* (in every place, everywhere) and *tatra* can mean *tasmin kāle* (at that time, then) or *tasmin deśe* (in that place, there).

१२४५ । सर्वेण प्रकारेणेत्यादौ सर्वथादयः ।

1245. sarveṇa prakāreṇety-ādau sarvathādayaḥ

sarveṇa prakāreṇa—in every way; *iti-ādau*—in meanings such as this; *sarvathā-ādayaḥ*—the *nipātas sarvathā* and so on.

The *nipātas sarvathā* and so on are made in the meanings *sarveṇa prakāreṇa* and so on.

sarvathā yathā tathā itthaṁ katham. uktāḥ prāg-diśīyāḥ.

VṚTTI—The *sarvathādis* are *sarvathā* (in every way), *yathā* (in which way, as), *tathā* (in that way, so), *ittham* (in this way, thus), and *katham* (in which way?, how?). Thus ends the description of the *prāg-diśīya pratyayas* (*vṛtti* 1238).

SAṀŚODHINĪ—Just as *sarvathā* means *sarveṇa prakāreṇa,* so *yathā* means *yena prakāreṇa, tathā* means *tena prakāreṇa, ittham* means *anena prakāreṇa,* and *katham* means *kena prakāreṇa.*

१२४६ । दिक्शब्देभ्यः सप्तमीपञ्चमीप्रथमाभ्यो दिग्देशकालेष्वस्तातिः, पूर्वाधरावरेभ्योऽसिश्च, पूर्वादीनां पुर अध अव तयोः, अवस्त्वस्तातौ वा ।

1246. dik-śabdebhyaḥ saptamī-pañcamī-prathamābhyo dig-deśa-kāleṣv astātiḥ, pūrvādharāvarebhyo 'siś ca, pūrvādīnāṁ pura adha ava tayoḥ, avas tv astātau vā

dik-śabdebhyaḥ—after words which express a direction; *saptamī-pañcamī-prathamābhyaḥ*—which end in a *saptamī, pañcamī,* or *prathamā viṣṇubhakti; dig-deśa-kāleṣu*—when a direction, place, or time is being expressed; *astātiḥ*—the *pratyaya astāt[i]; pūrva-adhara-avarebhyaḥ*—after the words *pūrva* (east, previous), *adhara* (below, underneath), and *avara* (previous, lower, below); *asiḥ*—the *pratyaya as[i]; ca*—also; *pūrva-ādīnām*—of the words *pūrva* and so on (i.e. the words *pūrva, adhara,* and *avara*); *pura adha ava*—the replacements *pura, adha,* and *ava; tayoḥ*—when either of the two *pratyayas* follow; *avaḥ*—the replacement *ava; tu*—but; *astātau*—when the *pratyaya astāt[i]* follows; *vā*—optionally.

In denoting a direction, place, or time, *astāt[i]* is applied after a word that expresses a direction and ends in a *saptamī, pañcamī,* or *prathamā viṣṇubhakti.* However, *as[i]* can also be applied after *pūrva, adhara,* and *avara.* Moreover, *pūrva, adhara,* and *avara* are replaced by *pura, adha,* and *ava* when *astāt[i]* or *as[i]* follow. But *avara* is only optionally replaced by *ava* when *astāt[i]* follows.

pūrvasyāṁ diśi, pūrvasyā diśaḥ, pūrvā dik—purastāt puraḥ. evaṁ deśa-kālayor api. dhā-pratyayaṁ yāvad astāti-pratyayaika-viṣaye vidhiḥ.

VṚTTI—Thus, when we have the meanings *pūrvasyāṁ diśi* (in the eastern direction), *pūrvasyā diśaḥ* (from the eastern direction), or *pūrvā dik* (the eastern direction), we get *purastāt* or *puras.* The same principle also applies when expressing a time or a place.

➢ *pūrvasyāṁ diśi* <7.1> or *pūrvasyā diśaḥ* <5.1> or *pūrvā dik* <1.1> → (two options by 1246):

1) (*astāt[i]* is applied in the sense of *diś,* and thus the word *diśi / diśaḥ / dik* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600), 601) *pūrvā* + *astāt[i]* → (1246) *pura* + *astāt[i]* → (1053) *purastāt* → (87, 258, 185) *purastāt.*

2) (*as[i]* is applied in the sense of *diś,* and thus the word *diśi / diśaḥ / dik* is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600), 601) *pūrvā* + *as[i]* → (1246) *pura* + *as[i]* → (1053) *puras* → (87, 258, 93) *puraḥ.*

All the *pratayayas* up to *dhā* (*vṛtti* 1253) are applied in the same meaning as *astāt[i]*. [That is to say the words *saptamī-pañcamī-prathamābhyo dig-deśa-kāleṣu* are understood in all the *sūtras* up to and including *sūtra* 1252].

Amṛta—Regarding the sentence *evaṁ deśa-kālayor api,* the meaning is that *purastāt* and *puras* can also be used even when we have sentences like *pūrvasmin deśe vasati* (he lives in the eastern country) or *pūrvasmin kāle vasati* (he lives in an previous time), *pūrvāsmāt deśād āgataḥ* (he has come from the eastern country) or *pūrvāsmāt kālād āgataḥ* (he has come from a previous time), and *pūrvo deśo dhārmikaḥ* (the eastern country is pious) or *pūrvaḥ kālo dhārmikaḥ* (the earlier time is pious). Thus we can say *purastād vasati* or *puro vasati, purastād āgataḥ* or *pura āgataḥ,* and *purastād dhārmikaḥ* or *puro dhārmikaḥ.*

Saṁśodhinī—Thus each word that is made with the *pratyayas astāt[i]* and so on (*sūtras* 1246-1252) can have nine possible meanings, taking into account that the meanings *diś, deśa,* and *kāla* can each have a *saptamī, pañcamī,* or *prathamā* meaning. The other words made by the second part of this *sūtra* are *adhastāt* or *adhas* (below, underneath, from below etc.) from *adhara,* and *avastāt, avarastāt,* or *avas* (below, underneath, from below etc.) from *avara.* In this regard one should remember that all the *pratyayas* ordained in *sūtras* 1239 - 1255 make *avyayas* in accordance with *vad-ādi-taddhitaḥ* (259). Thus the words *purastāt* and so on which end in *astāt[i]* and so on are *avyayas.* One should also remember that words connected with *avyayas* that end in *astāt[i]* and so on will take a *ṣaṣṭhī viṣṇubhakti* by *atasy-artha-yoge ṣaṣṭhī* (694). Thus we get *bhāratasya purastāt prāptaḥ* (obtained from a place that is to the east of India), *kalpa-drumasyādha āste* (he sits beneath a desire tree), and so on.

१२४७ । दक्षिणोत्तराभ्यामतसिः , परावराभ्यां वा ।

1247. dakṣiṇottarābhyām atasiḥ, parāvarābhyāṁ vā

dakṣiṇa-uttarābhyām—after the words *dakṣiṇa* (south, right) and *uttara* (north, left, later, above); *atasiḥ*—the *pratyaya atas[i]; para-avarābhyām*—after the words *para* (later, higher) and *avara* (previous, lower, below); *vā*—optionally.

But *atas[i]* is applied after the words *dakṣiṇa* and *uttara* and optionally after *para* and *avara.*

dakṣiṇataḥ. parastāt parataḥ.

VṚTTI—Thus we get *dakṣiṇatas* (in the south, from the south, the south / on the right, from the right, the right etc.) and *parastāt* or *paratas* (after, above, from above etc.).

SAṀŚODHINĪ—The other words made by this *sūtra* are *uttaratas* (in the north, from the north, the north / on the left, from the left, the left etc.) from *uttara* and *avaratas* (below, underneath, from below etc.) from *avara.* Thus, by putting together *sūtras* 1246 and 1247, we get four different words from *avara,* namely *avastāt, avarastāt, avas,* and *avaratas.*

१२४८ । अञ्चतेर्महाहरः ।

1248. añcater mahāharaḥ

añcateḥ—after a word that expresses a direction and ends in *añc[u]* (*sūtra* 174 and *vṛtti* 685); *mahāharaḥ—mahāhara.*

Astāt[i]* undergoes *mahāhara* when it comes after a word that expresses a direction and ends in *añc[u].

añcaty-antād dik-śabdād astāter mahāharaḥ. tatra lakṣmī-pratyayasya mahāharaḥ syāt. prāg vasatīty-ādi.

VṚTTI—This *sūtra* means *añcaty-antād dik-śabdād astāter mahāharaḥ.* After this *sūtra* is applied, *lakṣmī-pratyayasya mahāharas taddhita-mahāhare* (1054) is applied. Thus we get *prāg vasati* (he lives in the eastern direction, he lives in the eastern country, he lives in a previous time) and so on.

➢ *prācyāṁ diśi* <7.1> etc. → (*astāt[i]* is applied in the sense of *diś* etc. and thus the word *diśi* etc. is left out in accordance with *uktārthānām aprayogaḥ* (*vṛtti* 600), 601) *prācī + astāt[i]* → (1248) *prācī* → (1054) *prāc* → (87, 258, 185) *prāk*.

Saṁśodhinī—Examples that cover the *pañcamī* and *prathamā* meanings are *prāg āgataḥ* (he has come from the eastern direction, he has come from the eastern country, he has come from a previous time) and *prāg ramaṇīyam* (the eastern direction is beautiful, the eastern country is beautiful, the previous time is beautiful) respectively. Other words made by this *sūtra* are are *samyak, pratyak, nyak, tiryak, udak, viṣvak, avāk,* and so on. In this regard, one should remember that words connected with words made by this *sūtra* take a *pañcamī viṣṇubhakti* by *anyārthādibhir yoge pañcamī* (685). Thus we get *vrajāt prāg vṛndāvanam* (The Vṛndāvana forest is east of Vraja) and so on. Here *Vraja* denotes the village of the cowherds, namely Nandagrāma.

१२४९ । उपर्युपरिष्टात् ।

1249. upary-upariṣṭāt

upari-upariṣṭāt—the words *upari* and *upariṣṭāt* (above, from above etc.).

Upari* and *upariṣṭāt* are irregularly formed with the same meaning as *astāt[i].

etau astāty-arthe nipātyete.

Vṛtti—These two words are irregularly formed with the same meaning as *astāt[i].*

Saṁśodhinī—*Upari* and *upariṣṭāt* are irregularly formed by applying the *pratyayas ri* and *riṣṭāt[i]* after the word *ūrdhva* and then changing *ūrdhva* to *upa.*

१२५० । अवरस्य पश्चादस्तातौ साधुः ।

1250. avarasya paścād astātau sādhuḥ

avarasya—of *avara; paścāt*—the word *paścāt* (in the western direction, from the western direction, the western direction, in the western country, from the western country, the western country, in the later time, from the later time, later); *astātau*—in the meaning of *astāt[i]; sādhuḥ*—is irregularly formed.

Paścāt* is irregularly formed from *avara* with the same meaning as *astāt[i].

paścād vasaty āgato ramaṇīyaṁ vā.

Vṛtti—Thus we get *paścād vasati* (he lives in the western direction, he

lives in the western country, he lives in a later time), *paścād āgataḥ* (he has come from the western direction, he has come from the western country, he has come from a later time) and *paścād ramaṇīyam* (the western direction is beautiful, the western country is beautiful, the later time is beautiful).

१२५१ । उत्तराधरदक्षिणेभ्य आतिः ।

1251. uttarādhara-dakṣiṇebhya ātiḥ

uttara-adhara-dakṣiṇebhyaḥ—after *uttara, adhara,* and *dakṣiṇa; ātiḥ*—the *pratyaya āti.*

Āt[i]* can also be applied after *uttara, adhara,* and *dakṣiṇa.

uttarāt adharāt.

VṚTTI—Thus we get *uttarāt, adharāt,* and *dakṣiṇāt.*

SAṀŚODHINĪ—Thus, by combining *sūtras* 1246 and 1247 with the current *sūtra,* we get *uttaratas* and *uttarāt* from *uttara, adhastāt, adhas,* and *adharāt* from *adhara,* and *dakṣiṇatas* and *dakṣiṇāt* from *dakṣiṇa.*

१२५२ । अदूरे एनोऽपञ्चम्या वा ।

1252. adūre eno 'pañcamyā vā

adūre—when the meaning is *adūra* (not far); *enaḥ*—the *pratyaya ena; apañcamyāḥ*—after a word that ends in a *viṣṇubhakti* other than a *pañcamī viṣṇubhakti* (e.g. after a word ending in a *saptamī* or *prathamā viṣṇubhakti*); *vā*—optionally.

When the meaning is "not far," *āt[i]* or *ena* are applied after *uttara, adhara,* and *dakṣiṇa* that end in a *saptamī* or *prathamā viṣṇubhakti.*

uttarāt uttareṇa vasati ramaṇīyaṁ vā. apañcamyāḥ kim? vrajasya dakṣiṇata āgataḥ. uktā astāty-arthāḥ. eta evātasy-arthāḥ, yair yoge ṣaṣṭhī, enena dvitīyā-ṣaṣṭhyau, añcūttara-padād pañcamī bhavet.

VṚTTI—Thus we get *uttarād vasati* or *uttareṇa vasati* (he lives not far to the north) and *uttarād ramaṇīyam* or *uttareṇa ramaṇīyam* (the north is beautiful). Why do we say *apañcamyāḥ*? Consider *vrajasya dakṣiṇata āgataḥ* (he has come from not far to the south of Vraja).

Thus ends the section dealing with *astāt[i]* and *pratyayas* that have the same meaning as *astāt[i]*. These are the same as the *atasy-artha pratyayas* in connection with which a *ṣaṣṭhī viṣṇubhakti* is used (*sūtra* 694). But in connection with *ena* a *dvitīyā* or *ṣaṣṭhī viṣṇubhakti* can be used (*Bṛhat* 1043), and in connection with words ending in *añc[u]* a *pañcamī viṣṇubhakti* is used (*sūtra* 685).

१२५३ । क्रियाप्रकारवृत्तेः सङ्ख्याया धा ।
1253. kriyā-prakāra-vṛtteḥ saṅkhyāyā dhā

kriyā-prakāra-vṛtteḥ—whose function is that of *kriyā-prakāra* (the way of an action, i.e. adverb) *saṅkhyāyāḥ*—after a numeral; *dhā*—the *pratyaya dhā.*

***Dhā* is applied after a numeral that is functioning as an adverb.**

pañcadhā harim arcayati, saptadhā.

VṚTTI—Thus we get *pañcadhā harim arcayati* (he worships Hari five times). Likewise we get *saptadhā* (seven times) and so on.

१२५४ । द्रव्यविभागे च ।
1254. dravya-vibhāge ca

dravya-vibhāge—in the meaning of *dravya-vibhāga* (division of a thing); *ca*—also.

***Dhā* is also applied after a numeral in the sense of "division of a thing."**

ekaṁ dvidhā kuru.

VṚTTI—Thus we get *ekaṁ dvidhā kuru* (make the one thing into two).

१२५५ । एकधास्थाने ऐकध्यं च ।
1255. ekadhā-sthāne aikadhyaṁ ca

ekadhā-sthāne—in place of *ekadhā* (one time); *aikadhyam*—*aikadhyam* (one time); *ca*—also.

***Aikadhyam* can also be used instead of *ekadhā*.**

sādhu. dvidhā-tridhā-sthāne dvedhā-dvaidham ity-ādi ca. tasim ārabhya sarvam etad-antam avyayam.

VṚTTI—The word *sādhu* is understood here. Likewise, *dvedhā* or *dvaidham* can be used instead of *dvidhā* and *tredhā* or *traidham* can be used instead of *tridhā.* All words that end in a *pratyaya* from *tas[i]* til now are *avyayas.*

१२५६ । भूतपूर्वे केशवचरः ।

1256. bhūta-pūrve keśava-carah̤

bhūta-pūrve—in the meaning *bhūta-pūrva* (that existed previously); *keśava-carah̤*—the *pratyaya keśava cara.*

***Keśava cara* is applied after a word in the sense "that existed previously."**

bhūta-pūrvo vaiṣṇavah̤ vaiṣṇava-carah̤.

VṚTTI—Thus, when we have the meaning *bhūta-pūrvo vaiṣṇavah̤* (a previously existing Vaiṣṇava), we get *vaiṣṇava-carah̤* (a previous Vaiṣṇava).

SAṀŚODHINĪ—Words ending in *keśava cara* will take *ī[p]* in the feminine in accordance with *an̤-keśava-gaurādibhyah̤* (1087). A famous example of this is *anarpita-carīm* <2.1> (that was not offered previously) which is an adjective of *sva-bhakti-śriyam* <2.1>.

१२५७ । गुणप्रकर्षयुक्तात्तमेष्ठौ ।

1257. guṇa-prakarṣa-yuktāt tameṣṭhau

guṇa-prakarṣa-yuktāt—after a word that expresses one who has a greater degree of a particular quality; *tama-iṣṭhau*—the *pratyayas tama* and *iṣṭha.*

***Tama* or *iṣṭha* is applied after a word signifying one who has a greater degree of a particular quality.**

ayam eṣāṁ kṛṣṇatamah̤, ayam eṣāṁ paṭiṣṭhah̤. atra nāma-janya-prakāraṇoktam aneka-sarveśvarasya saṁsāra hara ity-ādikaṁ smartavyam.

VṚTTI—Examples are *ayam eṣāṁ kṛṣṇatamah̤* (he is the blackest out of all of them) and *ayam eṣāṁ paṭiṣṭhah̤* (he is most clever out of all of them). In this regard, one should remember the rule *aneka-sarveśvarasya saṁsāra-harah̤ … ṇīṣṭhemeyah̤su* (615) that was stated in the *nāma-dhātu* section.

Amṛta—When considering the relative degree of a quality, two or more receptacles of that quality are required for the sake of the comparison. It will be described soon that *tara* and *īyas[u]* are used when out of two people one has a greater degree of a particular quality. *Tama* and *iṣṭha,* however, are used when out of many people one has a greater degree of a particular quality. Thus Jīva Gosvāmī uses the word *eṣām* in the examples to signify that *tama* and *iṣṭha* are used when there is plurality. The idea behind the word *kṛṣṇatamaḥ* and other such words is this: *ayaṁ kṛṣṇaḥ, ayaṁ kṛṣṇaḥ, ayaṁ kṛṣṇaḥ ity eṣāṁ madhye ayam atiśayaḥ kṛṣṇaḥ* (He is black, he is black, and he is also black. But, out of the three of them, he is the most black).

Saṁśodhinī—*Tara* and *īyas[u]* are comparative *pratyayas* whereas *tama* and *iṣṭha* are superlative *pratyayas.* In English the comparative and superlative are expressed by the suffixes "er" and "est" or the words "more" and "most." For example, the gradation *kṛṣṇaḥ, kṛṣṇataraḥ, kṛṣṇatamaḥ* could be translated as "black, blacker, blackest" or "black, more black, most black." The *ṣaṣṭhī viṣṇubhakti* in *eṣām* signifies selection (*nirdhāraṇa*) and thus is translated as "out of." In this regard, one should remember the rule *sāmānyato viśeṣasya nirdhāraṇe ṣaṣṭhī-saptamyau* (695). One should also keep in mind the various changes that take place when *iṣṭha* or *īyas[u]* follow (*sūtras* 615 and 616). Some examples of changes that take place when *iṣṭha* follow are *gariṣṭhaḥ, kaṇiṣṭhaḥ, preṣṭhaḥ, śreṣṭhaḥ,* and *jyeṣṭhaḥ.* It should be noted however that *tama* can also be used in these cases and thus we can also get *gurutamaḥ, alpatamaḥ, priyatamaḥ, praśasyatamaḥ,* and *vṛddhatamaḥ* respectively.

१२५८ । आख्यातात्तमाम् ।

1258. ākhyātāt tamām

ākhyātāt—after a verb; *tamām*—the *pratyaya tamām.*

***Tamām* is applied after a verb signifying one who does an action best.**

bhajatitamām.

Vṛtti—Thus we get *bhajatitamām* ([out of all of them] he worships best).

Amṛta—The idea behind *bhajatitamām* and other such verbs is this: *ayaṁ bhajati, ayaṁ bhajati, ayaṁ bhajatīty eṣāṁ madhye ayaṁ prakarṣeṇa bhajati* (He worships, he worships, and he also worships. But, out of the three of them, he worships the best).

१२५९ । द्वयोरेकतरस्य गुणप्रकर्षे तरेयसू ।

1259. dvayor ekatarasya guṇa-prakarṣe tareyasū

dvayoḥ—out of the two; *ekatarasya*—of one; *guṇa-prakarṣe*—when there is a greater degree of a particular quality; *tara-īyasū*—the *pratyayas tara* and *īyas[u].*

***Tara* or *īyas[u]* is applied when out of two persons one has a greater degree of a particular quality.**

ayam anayor vaiṣṇavataraḥ paṭutaraḥ paṭīyān. dvayor iti dvi-bhāga-mātra-paraṁ, tena pañcamī-pakṣe 'pi śraughnebhyo māthurā āḍhyatarāḥ.

VṚTTI—Examples are *ayam anayor vaiṣṇavataraḥ* (he is the better Vaiṣṇava out of the two of them) and *ayam anayor paṭutaraḥ* or *ayam anayor paṭīyān* (out of the two of them he is more clever). The word *dvayoḥ* merely indicates that there should be two parties involved. Thus *tara* and *īyas[u]* can also be used in cases like *śraughnebhyo māthurā āḍhyatarāḥ* (The people of Mathurā are more opulent than the people of Śrughna). Here the *pañcamī viṣṇubhakti* is used by *viśeṣataś cet pañcamy eva* (695).

SAṀŚODHINĪ—The word *dvayoḥ* merely indicates that there should be two parties involved, and not necessarily that the *dvi-vacana* has to be used. Therefore there is no fault when the plural is used as in the example *śraughnebhyo māthurā āḍhyatarāḥ.* Another example using the *pañcamī viṣṇubhakti* is *mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya* "O Dhanañjaya, there is nothing superior to me" (*Bhagavad-gītā* 7.7).

१२६० । आख्यातात्तराम् ।

1260. ākhyātāt tarām

ākhyātāt—after a verb; *tarām*—the *pratyaya tarām.*

***Tarām* is applied after a verb signifying one who does an action better.**

bhajatitarām.

VṚTTI—Thus we get *bhajatitarām* ([between the two of them] he worships better).

१२६१ । प्रकारवति जातीयः ।

1261. prakāravati jātīyaḥ

prakāravati—in the sense of belonging to a particular class or type (*prakāra*); *jātīyaḥ*—the *pratyaya jātīya.*

***Jātīya* is used in the sense of belonging to a particular class or type.**

vaiṣṇava-prakāravān vaiṣṇava-jātīyaḥ. tathā-jātīyaḥ taj-jātīyaḥ.

Vṛtti—Thus we get *vaiṣṇava-jātīyaḥ* which means *vaiṣṇava-prakāravān* (one who belongs to the Vaiṣṇava class). Likewise we get *tathā-jātīyaḥ* (one who is of the same type) and *taj-jātīyaḥ* (one who is of the same kind).

Saṁśodhinī—Similarly, we get *sajātīyaḥ* (one who is of the same kind) and *vijātīyaḥ* (one who is of a different kind). The first of these is seen in Rūpa Gosvāmī's famous adage *sajātīyāśaye snigdhe sādhau saṅgaḥ svato vare,* "associating with like-minded, affectionate devotees who are more advanced than oneself" (*Bhakti-rasāmṛta-sindhu* 1.2.91).

१२६२ । कुत्सितानुकम्पाल्पार्थेषु कः , अव्ययकृष्णनाम्नोस्तु संसारात्प्रागक् ।

1262. (kutsitānukampālpārtheṣu) kaḥ, avyaya-kṛṣṇanāmnos tu saṁsārāt prāg ak

kutsita—contemptible, bad; *anukampā*—compassion, pity; *alpa*—little, small; *artheṣu*—in the meanings; *kaḥ*—the *pratyaya ka; avyaya-kṛṣṇanāmnoḥ*—of an *avyaya* or a *kṛṣṇanāma; tu*—but; *saṁsārāt*—the *saṁsāra; prāk*—before; *ak*—the *pratyaya ak.*

Ka* is applied after a word in the sense of contempt, compassion, or smallness, but for *avyayas* and *kṛṣṇanāmas ak* is applied instead, just before the *saṁsāra* of the *avyaya* or *kṛṣṇanāma.

kutsite—kutsito 'śvaḥ aśvakaḥ. anukampāyām—vaiṣṇavako durbalakaḥ. alpe—ghṛtakam. avyaya-kṛṣṇanāmnos tu—uccakaiḥ nīcakaiḥ, sarvake viśvake, tvayakā mayakā, tvayaki mayaki. ākhyātasya ca dṛśyate—jalpataki, bhajataki.

Vṛtti—An example of *kutsita* is *aśvakaḥ* (a bad horse). Examples of *anukampā* are *vaiṣṇavakaḥ* (poor Vaiṣṇava) and *durbalakaḥ* (poor

weakling). An example of *alpa* is *ghṛtakam* (a little ghee).

Examples of *avyayas* and *kṛṣṇanāmas* with *ak* are *uccakaiḥ, nīcakaiḥ, sarvake, viśvake, tvayakā, mayakā, tvayaki,* and *mayaki. Ak* is also seen in verbs. For example, *jalpataki* and *bhajataki.*

Saṁśodhinī—When used in the sense of *alpa, ka* forms a diminutive. For example, Jīva Gosvāmī has referred to himself as *jīvaka* (an insignificant *jīva*) (*Tattva-sandarbha* 5).

१२६३ । अञ्चेः खरामो वा स्वार्थे न तु दिशि ।

1263. añceḥ kha-rāmo vā svārthe na tu diśi

añceḥ—after a word that ends in *añc[u]* (*sūtra* 174 and *vṛtti* 685); *kha-rāmaḥ*—the *pratyaya kha-rāma; vā*—optionally; *sva-arthe*—in the word's own meaning; *na*—not; *tu*—but; *diśi*—when a direction is being expressed.

***Kha-rāma* is optionally applied after a word ending in *añc[u]* in the word's own meaning, but not if the word ending in *añc[u]* expresses a direction.**

prāk prācīnaṁ, prācīnā brāhmaṇī. tiryak tiraścīnaṁ, pratyak pratīcīnam. neha—prācī dik.

Vṛtti—Thus we get *prāk* or *prācīnam, tiryak* or *tiraścīnam, pratyak* or *pratīcīnam,* and so on. An example in the feminine gender is *prācīnā brāhmaṇī* (an elderly *brāhmaṇī*). But *kha-rāma* cannot be applied in *prācī dik* (the eastern direction).

➢ *prāk + kha-rāma* → (601) *prāc + kha-rāma* → (1099) *prāc + īna* → *prācīna* → (111) *prācīna* → (87) *prācīna + s[u]* → (157) *prācīna + am* → (94) *prācīnam* <1.1>.

➢ *tiryak + kha-rāma* → (601) *tiryac + kha-rāma* → (1099) *tiryac + īna* → (180) *tiraścīna* → (111) *tiraścīna* → (87) *tiraścīna + s[u]* → (157) *tiraścīna + am* → (94) *tiraścīnam* <1.1>.

१२६४ । स्थानान्ताच्छो वा तुल्यत्वे ।

1264. sthānāntāc cho vā tulyatve

sthāna-antāt—after a word ending in the word *sthāna* (place); *chaḥ*—the *pratyaya cha-rāma; vā*—optionally; *tulyatve*—in the sense of equality.

***Cha-rāma* is optionally applied after a word ending in *sthāna* in the sense of equality.**

bhagavat-sthānīyo bhagavat-tulyaḥ. evaṁ bhagavat-sthānaḥ.

VṚTTI—Thus we either get *bhagavat-sthānīyaḥ,* which means *bhagavat-tulyaḥ* (one who is equal to Bhagavān), or *bhagavat-sthānaḥ* (one who occupies the place of Bhagavān, i.e. one who is equal to Bhagavān).

१२६५ । सङ्ख्यायाः क्रियाभ्यावृत्तौ कृत्वसुः , द्वित्रिचतुर्भ्यः सुः ।
1265. saṅkhyāyāḥ kriyābhyāvṛttau kṛtvasuḥ, dvi-tri-caturbhyaḥ suḥ

saṅkhyāyāḥ—after a numeral; *kriyā-abhyāvṛttau*—when repetition of an action is understood; *kṛtvasuḥ*—the *pratyaya kṛtvas[u]; dvi-tri-caturbhyaḥ*—after the numerals *dvi, tri,* and *catur; suḥ*—the *pratyaya s[u].*

***Kṛtvas[u]* is applied after a numeral when repetition of an action is understood. But after *dvi, tri,* and *catur, s[u]* is applied instead.**

pañca-vārān harim arcayati pañca-kṛtvaḥ. śata-kṛtvaḥ stutavān. dvir adhīte gītāṁ, triś catur vā.

VṚTTI—Thus we get *pañca-kṛtvo harim arcayati* (he worships Hari five times) where *pañca-kṛtvaḥ* means *pañca-vārān* (five times). Another example is *śata-kṛtvaḥ stutavān* (He prayed one-hundred times). Examples with *dvi, tri,* and *catur* are *dvir adhīte gītām* (He studies the *Gītā* twice), *trir adhīte gītām* (He studies the *Gītā* thrice), and *catur adhīte gītām* (He studies the *Gītā* four times).

SAṀŚODHINĪ—Words ending in *kṛtvas[u]*, *s[u],* and *dhā* are *avyayas* as confirmed by the phrase *kṛtvasv-arthāś ca* (*vṛtti* 1278). A famous example of *kṛtvas[u]* is *avatāre ṣoḍaśame paśyan brahma-druho nṛpān / triḥ-sapta-kṛtvaḥ kupito niḥ-kṣatrām akaron mahīm,* "In the sixteenth incarnation, the Lord [as Paraśurāma] annihilated the *kṣatriyas* twenty-one times, being angry with them because of their rebellion against the *brāhmaṇas*" (*Bhāgavatam* 1.3.20).

१२६६ । बहोर्धा वा निकटकालक्रियाभ्यावृत्तौ ।
1266. bahor dhā vā nikaṭa-kāla-kriyābhyāvṛttau

bahoḥ—after the numeral *bahu* (many); *dhā*—the *pratyaya dhā; vā*—optionally; *nikaṭa-kāla*—within a short time; *kriyā-abhyāvṛttau*—when repetition of an action is understood.

***Dhā* is optionally applied after *bahu* when repetition of an action within a short time is understood.**

bahudhā yajate, bahu-kṛtvo vā. anikaṭatve tu bahu-kṛtva ity eva.

VṚTTI—Thus we get *bahudhā yajati* or *bahu-kṛtvo yajati* (he worships many times). But when the repetition of the action is not within a short time, we only get *bahu-kṛtvaḥ.*

१२६७ । तत्प्रकृतवचने केशवमयः ।

1267. tat-prakṛta-vacane keśava-mayaḥ

tat-prakṛta-vacane—in the sense of expressing an abundance of that; *keśava-mayaḥ*—the *pratyaya keśava maya.*

***Maya[ṭ]* is applied after a word in the sense of expressing an abundance of that.**

prācuryeṇa prastutaḥ prakṛtaḥ, sa cāsau prakṛtaś ceti tat-prakṛtaḥ, tad-vacane 'rthe mayaṭ syāt. annaṁ prakṛtam anna-mayam iha. apara āha—annaṁ prakṛtam asmin anna-mayo yajñaḥ. apūpa-mayaṁ parva ubhayathāpi pramāṇam. tulasī-mayī pātrī.

VṚTTI—*Prakṛtaḥ* means *prācuryeṇa prastutaḥ* (happening to be in abundance). And the *vigraha* of *tat-prakṛtaḥ* is *sa cāsau prakṛtaś ca* (It's that, and it happens to be in abundance). *Maya[ṭ]* is applied in the sense of expressing *tat-prakṛta.* An example is *anna-mayam iha* (there is an abundance of food here) where *anna-mayam* means *annaṁ prakṛtam* (It's food, and it happens to be in abundance).

Others give examples like *anna-mayo yajñaḥ* (a *yajña* in which there is an abundance of food) and *apūpa-mayaṁ parva* (a festival in which there is an abundance of cake) and say that *anna-mayaḥ* and so on means *annaṁ prakṛtam asmin* (in which there is an abundance of food) and so on. Both interpretations are correct. An example in the feminine is *tulasī-mayī pātrī* (a bowl in which there is an abundance of *tulasī*).

Amṛta—Moreover, *maya[ṭ]* is also applied in the senses of *saṁsarga* (mixture), *vyāpti* (pervasion), and *apṛthag-bhāva* (non-difference). Examples respectively are *ghṛta-mayaḥ* (mixed with ghee), *dhūma-mayaḥ* (filled with smoke), and *cin-mayaḥ* (nothing but spirit, i.e. purely spiritual).

Saṁśodhinī—Both interpretations of this *sūtra* are correct because in the first interpretation the word *vacana* is understood to be made with *ana* in *bhāve prayoga* and thus *tat-prakṛta-vacana* means "the mention of that as abundant" while in the second interpretation the word *vacana* is understood to be made with *[ṭ]ana* in *adhikaraṇe prayoga* and thus *tat-prakṛta-vacana* means "that in which something is spoken of as abundant." The second interpretation is by far more common and is usually translated as "filled with," "abundant with," etc. The other common translations of *maya[ṭ]* such as "consisting of," "composed of," "made of," and so on actually apply only when *maya[ṭ]* is used in the sense of *tasya vikāraḥ* (a product of that) by *mayaḍ vā vikārāvayavayor abhakṣyācchādanayoḥ* (1167). Compare, for example, *kanaka-mayo yajñaḥ* (a sacrifice in which there is an abundance of gold) and *kanaka-mayo mukuṭaḥ* (a crown made of gold).

१२६८ । स्वार्थे ।

1268. svārthe

sva-arthe—in the word's own meaning.

The word *svārthe* is to be added in the subsequent *sūtras*.

prabhur ayam.

Vṛtti—This is a *prabhu adhikāra.*

१२६९ । नवस्य नव्यनूत्ननूतननवीनाः ।

1269. navasya navya-nūtna-nūtana-navīnāḥ

navasya—of the word *nava* (new, fresh, modern); *navya-nūtna-nūtana-navīnāḥ*—the *nipātas navya, nūtna, nūtana,* and *navīna.*

The *nipātas navya, nūtna, nūtana, and navīna* are made in the same meaning as *nava.*

sādhavaḥ.

Vṛtti—The word *sādhavaḥ* is understood in this *sūtra.*

Amṛta—The *nipātas* are formed with the *pratyayas ya, tna, tana,* and *kharāma* respectively.

१२७० । भागरूपनामभ्यो धेयः ।
1270. bhāga-rūpa-nāmabhyo dheyaḥ

bhāga-rūpa-nāmabhyaḥ—after the words *bhāga* (a share, good fortune), *rūpa* (form), and *nāman* (name); *dheyaḥ*—the *pratyaya dheya.*

***Dheya* is applied after the words *bhāga, rūpa,* and *nāma* without a change in meaning.**

bhāgadheyam.

Vṛtti—Thus we get *bhāgadheyam* (good fortune).

Amṛta—Similarly, we get *rūpadheyam* (form) and *nāmadheyam* (name).

१२७१ । देवात्ताप्लक्ष्म्याम् ।
1271. devāt tāp lakṣmyām

devāt—after the word *deva* (a god); *tāp*—the *pratyaya tā[p]; lakṣmyām*—in the feminine gender.

***Tā[p]* is applied in the feminine gender after the word *deva* without a change in meaning.**

devatā.

Vṛtti—Thus we get *devatā* (a god).

१२७२ । प्रज्ञादेः केशवणः ।
1272. prajñādeḥ keśava-ṇaḥ

prajña-ādeḥ—after the words *prajña* etc.; *keśava-ṇaḥ*—the suffix *keśava [ṇ]a.*

***Keśava [ṇ]a* is applied after the words *prajña* and so on without a change in meaning.**

prajña eva prājñaḥ, prājñī strī, vaṇik vāṇijaḥ, marut mārutaḥ, coraḥ cauraḥ, rakṣo rākṣasaḥ, devatā daivataṁ, mano mānasaṁ, śatruḥ śātravaḥ, piśācaḥ paiśācaḥ, vayo vāyasaḥ, bandhur bāndhavaḥ, vikṛtaṁ vaikṛtaṁ, dvitā dvaitaṁ, pratibhā prātibhaḥ, caṇḍālaś cāṇḍālaḥ. ākṛti-gaṇo 'yam. svārtho nivṛttaḥ.

VṚTTI—Thus we get *prājñaḥ,* which has the exact same meaning as *prajñaḥ* (a learned man). An example in the the feminine gender, is *prājñī strī* (a learned women). Other examples are *vaṇik* or *vāṇijaḥ* (a merchant), *marut* or *mārutaḥ* (the wind), *coraḥ* or *cauraḥ* (a thief), *rakṣaḥ* or *rākṣasaḥ* (a demon), *devatā* or *daivatam* (a god), *manaḥ* or *mānasam* (the mind), *śatruḥ* or *śātravaḥ* (an enemy), *piśācaḥ* or *paiśācaḥ* (a kind of demon), *vayaḥ* or *vāyasaḥ* (age), *bandhuḥ* or *bāndhavaḥ* (a friend), *vikṛtam* or *vaikṛtam* (transformed), *dvitā* or *dvaitam* (duality), *pratibhā* or *prātibhaḥ* (intelligence, an idea), and *caṇḍālaḥ* or *cāṇḍālaḥ* (a dog-eater).

The *prajñādis* are an *ākṛti-gaṇa.* The *adhikāra sūtra svārthe* (1268) ends here.

१२७३ । अपादाने पञ्चम्या तसिर्वा ।

1273. apādāne pañcamyā tasir vā

apādāne—in the sense of an *apādāna; pañcamyāḥ*—after a word ending in a *pañcamī viṣṇubhakti; tasiḥ*—the *pratyaya tas[i]; vā*—optionally.

Tas[i]* can optionally be applied after any word that ends in a *pañcamī viṣṇu-bhakti* in the sense of an *apādāna.

vrajata āyāti vrajād vā.

VṚTTI—Thus we get *vrajata āyāti* (he comes from Vraja) or *vrajād āyāti* (he comes from Vraja).

१२७४ । प्रथमाप्रभृतिभ्यश्च यथादर्शनम् ।

1274. prathamā-prabhṛtibhyaś ca yathā-darśanam

prathamā-prabhṛtibhyaḥ—after words ending in *prathamā* and other *viṣṇu-bhaktis; ca*—also; *yathā-darśanam*—as seen in actual usage.

***Tas[i]* is also optionally applied after words ending in *prathamā* and other *viṣṇubhaktis,* as seen in the usage of the learned.**

karma-guṇa ity-arthe karma-guṇataḥ. smaraṇāt smaraṇataḥ, ādau āditaḥ, pṛṣṭhe pṛṣṭhataḥ, śarīreṇa śarīrataḥ. mantro duṣṭaḥ svarato varṇato vā.

VṚTTI—For example, in the sense of *karma-guṇaḥ* (quality of work) we get *karma-guṇataḥ,* in the sense of *smaraṇāt* (because of remembering) we get *smaraṇataḥ,* in the sense of *ādau* (in the beginning, first) we get *āditaḥ,* in the sense of *pṛṣṭhe* (on the back, behind) we get *pṛṣṭhataḥ,* and in the sense of *śarīreṇa* (with the body) we get *śarīrataḥ.* Another example is *mantro duṣṭaḥ svarato varṇato vā* (the *mantra* is spoiled because of the *svara* or the *varṇa*).

AMṚTA—In this *sūtra* the word *yathā-darśanam* means *śiṣṭa-prayoga-darśanam anatikramya* (in accordance with what is seen in the usage of the learned). The *vigraha* of *karma-guṇaḥ* is *karmaṇo guṇaḥ* (quality of work). This is an example of where *tas[i]* has been applied after a word ending in a *prathamā viṣṇubhakti. Svarataḥ* and *varṇataḥ* are examples of where *tas[i]* has been applied after a word ending in a *tṛtīyā viṣṇubhakti* in the sense of *hetu.*

SAṀŚODHINĪ—Many examples of this *sūtra* can be seen in usage. One simply has to judge from the context which *viṣṇubhakti* makes the most sense. For example, in *ito nṛsiṁhaḥ parato nṛsiṁhaḥ* (Nṛsiṁha is here and Nṛsiṁha is there) *itaḥ* means *iha* and *parataḥ* means *paratra.* In both instances, *tas[i]* expresses an *adhikaraṇa.* In *yatatā … upāyataḥ* "by one who endeavors through a means" (*Bhagavad-gītā* 6.36), *upāyataḥ* means *upāyena.* Here the *tṛtīyā viṣṇubhakti* expresses a *karaṇa.* In *tyaktvā … aśeṣataḥ* "after giving up completely" (*Bhagavad-gītā* 6.24), *aśeṣataḥ* means *aśeṣeṇa.* Here the *tṛtīyā viṣṇubhakti* express a *kriyā-viśeṣaṇa.* Other such examples are: *samāsataḥ … uktam* "described summarily" (*Bhagavad-gītā* 13.19) and *yaḥ … vartate kāma-kārataḥ* "who lives in such a way that there is acting on one's own whims" (*Bhagavad-gītā* 16.23).

१२७५ । बह्वल्पार्थात्कारकाच्छस्माङ्गलिक्ये , सङ्ख्यापरिमाणाभ्यां च वीप्सायाम् ।

1275. bahv-alpārthāt kārakāc chas māṅgalikye, saṅkhyā-parimāṇābhyāṁ ca vīpsāyām

bahu-alpa-arthāt—after a word which has the meaning of *bahu* (much, many) or *alpa* (little, few) *kārakāt*—which is a *kāraka; śas*—the *pratyaya śas; māṅgalikye*—when auspiciousness is understood; *saṅkhyā-parimāṇābhyām*—after a numeral or a measurement; *ca*—also; *vīpsāyām*—when *vīpsā* (simultaneous pervasion of many things of the same kind) is understood (*sūtra* 983).

***Śas* is applied after *bahu* and *alpa* and their synonyms when such words are *kārakas,* provided an auspicious occasion is understood. *Śas* is also applied after a numeral or measurement when *vīpsā* is understood.**

bahūni bahubhyo bahubhir vā dadāti bahuśo dadāti. evaṁ bhūriśaḥ alpaśaḥ stokaśaḥ. śrāddhādau tu mā bhūd iti māṅgalikya-grahaṇam. saṅkhyāyāḥ—dvau dvau dadāti dviśaḥ, evaṁ pañcaśaḥ. parimāṇāt—paṇaṁ paṇaṁ dadāti paṇaśaḥ, evaṁ prasthaśaḥ pādaśaḥ. akārakāt tu bahu-svāmī.

VṚTTI—Thus when the meaning is *bahūni dadāti* (he gives much), *bahubhyo dadāti* (he gives to many people), or *bahubhir dadāti* (he gives with many), we get *bahuśo dadāti.* Similarly, we get *bhūriśaḥ, alpaśaḥ,* and *stokaśaḥ.* The word *māṅgalikya* is used in the *sūtra* so that *śas* will not be applied in connection with inauspicious occasions such a *śrāddha* and so on.

An example when *śas* is applied after a numeral is *dviśaḥ,* which means *dvau dvau dadāti* (he gives two [to each person]). Similarly, we get *pañcaśaḥ* and so on. An example when *śas* is applied after a measurement is *paṇaśaḥ,* which means *paṇaṁ paṇaṁ dadāti* (he gives a *paṇa* [to each person]). Similarly, we get *prasthaśaḥ, pādaśaḥ,* and so on.

Why do we say *kārakāt*? Consider *bahu-svāmī* (the owner of much).

AMṚTA—*Bahūni* is a *karma-kāraka, bahubhyaḥ* a *sampradāna,* and *bahubhiḥ* a *karaṇa.* The word *dadāti* indicates the auspicious act of giving charity. Jīva Gosvāmī show the result of including the word *artha* in the *sūtra* by giving the examples *bhūriśaḥ* and *stokaśaḥ*. The *vigraha* of *bahu-svāmī* is *bahūnāṁ svāmī* (the owner of much). Here *bahūnām* is not a *kāraka* since the *ṣaṣṭhī viṣṇubhakti* is ordained in the sense of general relationship.

SAṀŚODHINĪ—Words ending in *śas* are *avyayas* as confirmed by the phrase *śas-ādir avyayam* (*vṛtti* 1278).

१२७६ । अभूततद्भावे कृभ्वस्तियोगे विः , कृञि कर्मनि भ्वस्त्योः कर्तरि ।

1276. abhūta-tad-bhāve kṛ-bhv-asti-yoge viḥ, kṛñi karmani bhv-astyoḥ kartari

abhūta—which it was not before; *tat*—that; *bhāve*—in the sense of becoming; *kṛ-bhv-asti-yoge*—when there is connection with the *dhātus [ḍu]kṛ[ñ] karaṇe* (8U, to do, make), *bhū sattāyām* (1P, to be, become, exist), and *as[a] bhuvi* (2P, to be, become, exist); *viḥ*—the *pratyaya vi; kṛñi*—when there is connection

with *[ḍu]kṛ[ñ]; karmani*—in *karmaṇi prayoga; bhū-astyoḥ*—when there is connection with *bhū* and *as[a]; kartari—in kartari prayoga.*

Vi* is applied in connection with *kṛ, bhū,* and *as* in the sense of something becoming what it was not before. When used in connection with *kṛ, vi* is applied after the *karma,* but in connection with *bhū* and *as* it is applied after the *kartā.

viḥ sarva it.

VṚTTI—All the letters of the *pratyaya vi* are indicatory letters.

AMṚTA—The above elaboration, *viḥ sarva it,* was made with this rule in mind: *kevalasya pratyaya ver haraḥ* (612).

१२७७ । अद्वयस्य वावीरामः , अन्यस्य त्रिविक्रमः ।

1277. a-dvayasya vāv ī-rāmaḥ, anyasya trivikramaḥ

a-dvayasya—of *a-dvaya; vau*—when the suffix *vi* follows; *ī-rāmaḥ*—the change to *ī-rāma; anyasya*—of any other vowel; *trivikramaḥ*—the change to *trivikrama.*

A-dvaya* becomes *ī-rāma* when *vi* follows, and other vowels become *trivikrama.

akṛṣṇaṁ kṛṣṇaṁ karoti—kṛṣṇī-karoti. akṛṣṇaḥ kṛṣṇo bhavati—kṛṣṇī-bhavati, kṛṣṇī-syāt. evaṁ harī-karoti harī-bhavati.

VṚTTI—Thus, when we have the meaning *akṛṣṇaṁ kṛṣṇaṁ karoti* (he makes black that which wasn't black), we get *kṛṣṇī-karoti* (he makes [it] black). And when we have the meaning *akṛṣṇaḥ kṛṣṇo bhavati* (that which wasn't black becomes black), we get *kṛṣṇī-bhavati* or *kṛṣṇī-syāt* (he becomes black). Similarly, we get *harī-karoti* (he makes [it] Hari) and *harī-bhavati* (he becomes Hari).

One should remember that *vi* is also used in conjuction with *kṛdanta* forms of *kṛ, bhū,* and *as* by *upendrory-ādi-vy-antāj-anta-pūrva-padāni kṛdantena samasyante* (776). An example of this is *tīrthī-kurvan* in the verse *sa go-dohana-mātraṁ hi gṛheṣu gṛha-medhinām / avekṣate mahā-bhāgas tīrthī-kurvaṁs tad āśramam* (*Bhāgavatam* 1.4.8) "He [Śukadeva Gosvāmī] used to wait at the house of a householder only long enough for the cow to be milked. He did this just to make their house into a place of pilgrimage."

१२७८ । सातिर्वा विविषये कार्त्स्न्ये ।

1278. sātir vā vi-viṣaye kārtsnye

sātih—the *pratyaya sāt[i]; vā*—optionally; *vi-viṣaye*—in the same meaning as the *pratyaya vi; kārtsnye*—when entirety is understood.

***Sāt[i]* is optionally applied instead of *vi* when something changes entirely.**

pāpaṁ bhasmasāt-karoti bhasmī-karoti viṣṇubhaktiḥ. śas-ādir avyayaṁ, kṛtvasv-arthāś ca. pūritās taddhitāḥ. iti śrī-śrī-harināmāmṛtākhye vaiṣṇava-vyākaraṇe taddhita-prakaraṇaṁ saptamaṁ samāptam.

VṚTTI—Thus we get *pāpaṁ bhasmasāt-karoti viṣṇubhaktiḥ* or *pāpaṁ bhasmī-karoti viṣṇubhaktiḥ* (Devotion to Viṣṇu completely turns sin into ashes). All the *pratyayas* from *śas* until now are *avyayas. Kṛtvas[u]* and its equivalent *pratyayas* [i.e. *s[u]* and *dhā*] are also *avyayas.* Thus ends the section dealing with the *taddhita pratyayas.* Here ends the *Taddhita-prakaraṇa,* the seventh *prakaraṇa* in the Vaiṣṇava grammatical treatise entitled *Śrī-hari-nāmāmṛta.*

AMṚTA—The idea is that he entirely makes the sin into ashes. Not even a little bit remains. Likewise we get *bhasmasād-bhavati kaluṣaḥ* and *bhasmasāt-syāt kaluṣaḥ* (The sin completety becomes ashes).

Afterword

Granthopasaṁhāraḥ

1

कृष्णत्रा कृतमेतत् तस्माद्विफला न चात्र मात्रापि ।
अपि तु महाफलयुक्ता तल्लीलाकाव्यवज्जयति ॥

kṛṣṇatrā kṛtam etat tasmād viphalā na cātra mātrāpi
api tu mahā-phala-yuktā tal-līlā-kāvya-vaj jayati

kṛṣṇatrā kṛtam—has been offered to Kṛṣṇa (ref. *deye 'dhīne ca sātis trā ca* (*Bṛhat* 3180)); *etat*—this book; *tasmāt*—therefore; *viphalā*—useless, in vain; *na*—not; *ca*—and; *atra*—in this book; *mātrā*—a *mātrā; api*—even; *api tu*—rather; *mahā-phala-yuktā*—contains great benefit; *tat-līlā-kāvya*—the poems describing His pastimes (poems such as *Śrīmad-Bhāgavatam*); *vat*—like; *jayati*—is glorious.

This book has been offered to Kṛṣṇa. Therefore not even one *mātrā* in this book is in vain. Rather every single *mātrā* contains great benefit and is glorious just like the *mātrās* in *Śrīmad-Bhāgavatam.*

2

यदत्र व्यक्तमुक्तं न भ्रान्तं वा तदशेषतः ।
ज्ञेयं शोध्यं च विज्ञेभ्यो विज्ञशास्त्रविलोकतः ॥

yad atra vyaktam uktaṁ na bhrāntaṁ vā tad aśeṣataḥ
jñeyaṁ śodhyaṁ ca vijñebhyo vijña-śāstra-vilokataḥ

yat—what; *atra*—in this book; *vyaktam*—clearly; *uktam*—described; *na*—not; *bhrāntam*—error; *vā*—or; *tad*—that; *aśeṣataḥ*—entirely; *jñeyam*—can be understood; *śodhyam*—can be corrected; *ca*—and; *vijñebhyaḥ*—from learned persons; *vijña-śāstra-vilokataḥ*—by consulting the books of learned persons.

Whatever has not been clearly described in this book can be understood by consulting scholars, and whatever errors there may be can be corrected by consulting the books of scholars.

3

हानीयं पाणिनीयं रसवदरसवत्काकलापः कलापः
सारप्रत्यागि सारस्वतमपहतगीर्विस्तरो विस्तरोऽपि ।
चान्द्रं दुःखेन सान्द्रं सकलमविकलं शास्त्रमन्यन्न धन्यं
गोविन्दं विन्दमानां भगवति भवतीं वाणि नो चेद् ब्रवाणि ॥

hānīyaṁ pāṇinīyaṁ rasavad arasavat kāka-lāpaḥ kalāpaḥ
sāra-pratyāgi sārasvatam apahata-gīr vistaro vistaro 'pi
cāndraṁ duḥkhena sāndraṁ sakalam avikalaṁ śāstram anyan na dhanyaṁ
govindaṁ vindamānāṁ bhagavati bhavatīṁ vāṇi no ced bravāṇi

hānīyam—to be rejected; *pāṇinīyam*—*Aṣṭādhyāyī*, the grammar first spoken by Pāṇini; *rasavat*—the *rasavat* grammar, the title given to the incomplete grammar of Kramadīśvara named *Saṅkṣipta-sāra-vyākaraṇa,* when it is supplemented with Jumara-nandī's commentary *Rasavatī; arasavat*—not possessed of *rasa,* tasteless; *kāka*—of crows; *lāpaḥ*—the cawing; *kalāpaḥ*—the *Kalāpa* or *Kātantra* grammar, the grammar first spoken by Kārttikeya's peacock (*kalāpin*); *sāra*—the essence; *pratyāgi*—abandons; *sārasvatam*—the *Sārasvata* grammar, the grammar first spoken by Sarasvatī to Anubhūti-svarūpācārya who then wrote it down; *apahata-gīḥ*—whose words are useless; *vistaraḥ*—an elaboration; *vistaraḥ*—the *Kātantra-vistara* of Vardhamāna Miśra; *api*—even; *cāndram*—the Cāndra grammar, the grammar first spoken by Candragomī; *duḥkhena*—with misery; *sāndram*—filled; *sakalam*—all; *avikalam*—not deficient, complete; *śāstram*—books; *anyat*—other; *na*—not; *dhanyam*—auspicious; *govindam*—Govinda; *vindamānām*—to obtain; *bhagavati*—O goddess; *bhavatīm*—you; *vāṇi*—O personified speech (Sarasvatī); *no*—don't; *cet*—if; *bravāṇi*—I speak.

O Sarasvatī, divine goddess of speech, if I don't use you to obtain Govinda, then *Aṣṭādhyāyī* is rubbish, *Rasavat* is tasteless, *Kalāpa* is like the cawing of crows, *Sārasvata* (although spoken by you) is useless, *Vistara* is verbiage, *Cāndra* is full of misery, and all other grammars are inauspicious.

4

पाणीयं पाणिनीयं रसमृदु रसवन्मुत्कलापः कलापः
सारश्रीसारि सारस्वतमधिमधुगीर्विस्तरो विस्तरोऽपि ।
चान्द्रं सौख्येन सान्द्रं सकलमविकलं शास्त्रमन्यत्प्रशस्तं
गोविन्दं विन्दतीं त्वां यदि भगवति गीर्वाणि वाणि ब्रवाणि ॥

pāṇīyaṁ pāṇinīyaṁ rasa-mṛdu rasavan mut-kalāpaḥ kalāpaḥ
sāra-śrīsāri sārasvatam adhi-madhu-gīr-vistaro vistaro 'pi
cāndraṁ saukhyena sāndraṁ sakalam avikalaṁ śāstram anyat praśastaṁ
govindaṁ vindatīṁ tvāṁ yadi bhagavati gīr-vāṇi vāṇi bravāṇi

pāṇīyam—to be drunk; *pāṇinīyam—Aṣṭādhyāyī; rasa-mṛdu*—soft with *rasa,* tasteful; *rasavat—Rasavat; mut*—of joy; *kalāpaḥ*—a bundle; *kalāpaḥ—Kalāpa; sāra*—steady; *śrī*—opulence; *sāri*—pursuing; *sārasvatam—Sārasvata; adhi-madhu-gīḥ*—on the topic of sweet speech; *vistaraḥ*—an elaboration; *vistaraḥ—Vistara; api*—even; *cāndram—Cāndra; saukhyena*—with happiness; *sāndram*—filled; *sakalam*—all; *avikalam*—not deficient, complete; *śāstram*—grammars; *anyat*—other; *praśastam*—auspicious; *govindam*—Govinda; *vindatīm*—to obtain; *tvām*—you; *yadi*—if; *bhagavati*—O goddess; *gīr-vāṇi*—O personified speech (Sarasvatī); *vāṇi*—O personified speech (Sarasvatī); *bravāṇi*—I speak.

However, O goddess, if I use you to obtain Govinda, then *Aṣṭādhyāyī* is worth drinking, *Rasavat* is tasteful, *Kalāpa* is a bundle of joy, *Sārasvata* leads to steady opulence, *Vistara* is an elaboration on sweet speech, *Cāndra* is full of happiness, and all other grammars are auspicious.

5

भगवन्नामवलिता भगवद्भक्तितत्परैः ।
वृन्दावनस्थजीवस्य कृतिरेषा तु गृह्यताम् ॥

bhagavan-nāma-valitā bhagavad-bhakti-tat-paraiḥ
vṛndāvana-stha-jīvasya kṛtir eṣā tu gṛhyatām

bhagavat-nāma-valitā—endowed with the Lord's names; *bhagavat-bhakti-tat-paraiḥ*—by those engaged in *bhagavad-bhakti; vṛndāvana-stha*—living in Vṛndāvana; *jīvasya*—composed by a certain *jīva; kṛtiḥ*—work; *eṣā*—this; *tu*—but (or only); *gṛhyatām*—should be accepted.

Devotees of the Lord should use this book, which was composed by a certain *jīva* living in Vṛndāvana, for it is full of the Lord's holy names.

6

छान्दसाप्रचरद्रूपरूढशब्दान् विना मया ।
अत्रालेखि तदिच्छा चेद् दृश्योऽन्यः शास्त्रसङ्ग्रहः ॥

chāndasāpracarad-rūpa-rūḍha-śabdān vinā mayā
atrālekhi tad-icchā ced dṛśyo 'nyaḥ śāstra-saṅgrahaḥ

chāndasa—*vaidika* Sanskrit; *apracarat-rūpa*—forms which are not in use; *rūḍha-śabdān*—words which have a conventional meaning; *vinā*—without; *mayā*—by me; *atra*—in this book; *alekhi*—the writing has been done; *tat-icchā*—desire for those; *cet*—if; *dṛśyaḥ*—can be studied; *anyaḥ*—other; *śāstra-saṅgrahaḥ*—grammars.

In writing this book I have left out *vaidika* forms, rare forms, and conventional words. If anyone wants to know about them, they can study other grammars.

Saṁśodhinī—Those who want to learn *vaidika* Sanskrit may study the *vaidika-prakriyā* of *Siddhānta-kaumudī,* those who wish to know all the rare forms may study *Bṛhac-chabda-kusumākara* and *Bṛhad-dhātu-kusumākara* which are published by Caukambha, and those who want to know more about conventional words may study Sanskrit dictionaries such as *Amara-koṣa.* One may also consult *Śabda-kalpadruma* and *Vācaspatyam* to ascertain a word's etymology and how it has been used by previous authorities.

7

हरिनामामृतसंज्ञं यदर्थमेतत्प्रकाशयामासे ।
उभयत्र च मम मित्रं स भवतु गोपालदासाख्यः ॥

harināmāmṛta-saṁjñaṁ yad-artham etat prakāśayāmāse
ubhayatra ca mama mitraṁ sa bhavatu gopāla-dāsākhyaḥ

harināmāmṛta-saṁjñam—named *Harināmāmṛta; yat-artham*—for whose sake; *etat*—this book; *prakāśayāmāse*—I have manifested; *ubhayatra*—in both this world and the next; *ca*—and; *mama*—my; *mitram*—friend; *saḥ*—that; *bhavatu*—may he be; *gopāla-dāsākhyaḥ*—named Gopāla dāsa.

May Gopāla dāsa, for whose sake I have written this book, *Harināmāmṛta,* be my friend in this life and in the next.

Saṁśodhinī—There is a book named *Sādhana-dīpikā* which was written by Rādhā-kṛṣṇa dāsa, a disciple of the famous Haridāsa Gosvāmī who was the chief *sevaka* of the Rādhā Govinda deities and who requested Kṛṣṇadāsa Kavirāja to write *Caitanya-caritāmṛta.* At the end of the ninth chapter of that book some details about Gopāla dāsa are mentioned. To summarize what is mentioned there: Gopāla dāsa was a dear disciple of Jīva Gosvāmī, hailing from a *vaiśya* family. It was under the sway of his request that Jīva Gosvāmī established the *svakīya-rasa* in some of his works like *Gopāla-campū* and *Kṛṣṇa-sandarbha,* and in his *Ujjvala-nīlamaṇi-ṭīkā.* Being a direct disciple of Rūpa Gosvāmī and a recipient of his potency and instructions, Jīva Gosvāmī personally accepted only the *parakīya-rasa,* but to cater to certain disciples like Gopāla dāsa he seemingly supported the *svakīya-rasa.*

For example, in the *maṅgalācaraṇa* of *Gopāla-campū,* a book which contains many descriptions of the *svakīya-rasa,* Jīva Gosvāmī clearly dedicates the book to Gopāla-dāsa by saying *śrī-gopāla-gaṇānāṁ gopālānāṁ pramodāya / bhavatu samantād eṣā nāmnā gopāla-campūr yā* (May this book entitled Gopāla-campū bring about the pleasure of the *gopālas* in the group of Śrī Gopāla). However, at the end of the section in *Kṛṣṇa-sandarbha* that establishes *svakīya-rasa,* we find that Jīva Gosvāmī begs forgiveness from the Lord for promoting such a faulty conception. He says: *yad etat tu mayā kṣudra-tareṇa taralāyitam / kṣamatāṁ tat kṣamā-śīlaḥ śrīmān gokula-vallabhaḥ* (May the beloved Lord of Gokula, who is forgiving by nature, forgive insignificant me for my fickleness). And in his *Ujjvala-nīlamaṇi-ṭīkā* he frankly admits that his writing about the *svakīya-rasa* is prompted by the will of others. It is not his own viewpoint. He says there: *svecchayā likhitaṁ kiñcit kiñcid atra parecchayā* (Some parts in this commentary have been written out of my own will and other parts have been written out of another's will). Keeping all this in mind, learned Vaiṣṇavas overlook such sections in Jīva Gosvāmī's works, knowing that at heart he never once deviates from the teachings of Rūpa Gosvāmī.

iti veda-vedāṅga-vedāntetihāsa-purāṇādy-adhyayanādhyāpana-janita-yaśa-stoma-soma-dhavalīkṛta-diṅ-mukhair mahāmahopādhyāya-nikaraiḥ parama-bhṛhattama-siddhi-saṅghaiś ca niṣevita-pāda-paṅkajaiḥ paramahaṁsa-kula-mukuṭamaṇi-śrīmaj-jīva-gosvāmi-pādair viracitam idaṁ śrīmad-dhari-nāmāmṛtākhyaṁ vaiṣṇava-vyākaraṇaṁ sampūrṇam.

Thus ends the Vaiṣṇava grammatical treatise entitled *Śrī-hari-nāmāmṛta,* composed by the venerable Jīva Gosvāmī.

Appendix 1

Tests

23. First Test of Kāraka

Describe the four kinds of relationships (for words in the genitive case), and give examples.

24. Second Test of Kāraka

Make the syntactical connection, write the *kāraka* of each word along with the corresponding *sūtra,* and translate:

munayaḥ sādhu pṛṣṭo 'haṁ
bhavadbhir loka-maṅgalam
yat kṛtaḥ kṛṣṇa-sampraśno
yenātmā suprasīdati

25. Third Test of Kāraka

Do the word-for-word translation, write the *kāraka* of each word, make the syntactical connection, and translate:

kecid dāsyam avāpur uddhava-mukhāḥ ślāghyaṁ pare lebhire
śrīdāmādi-padaṁ vrajāmbu-dṛśāṁ bhāvaṁ bhejuḥ pare
anye dhanyatamā dhayanti madhuraṁ rādhā-rasāmbhonidhiṁ
śrī-caitanya-mahāprabhoḥ karuṇayā no kasya kāḥ sampadaḥ

26. First Test of Kṛdanta

Using Jīva Gosvāmī's terms, explain the difference between Pāṇini's code words *lyu* and *lyuṭ,* and give examples. In addition, explain the derivation of the term *nandinī,* as in Rādhā's name Vṛṣabhānu-nandinī.

27. Second Test of Kṛdanta

A. Make the form step by step by citing the relevant *sūtras:*

1. *gam* + *[k]ta* (masc. 1.1 *kartari*).
2. *[o]hā[k]* + *[ś]at[ṛ]* (masc. 1.1 *kartari*).
3. *gṝ* (9P) + *[ś]at[ṛ]* (masc. 1.3 *kartari*).
4. *kṛ* + *[ś]at[ṛ]* (fem. 1.1 *kartari,* future).
5. *vi* + *dhā* + *[k]ta* (masc. 1.1 *karmaṇi*).
6. *ā[ṅ]* + *kram[u]* + *[k]ta* (fem. 1.1 *karmaṇi*).
7. *guh[ū]* + *[k]ta* (masc. 1.1 *karmaṇi*).
8. *vi* + *śṝ* + *[k]ta* (1.1 *bhāve*).

B. Reverse forms (translate, and explain the form by citing the *sūtra*):
उक्तः । लिप्सितम् । उपात्तः । आसीनः । बिभ्रत् । मदयन्ती । उदितः । उन्नतम् । हित्वा । विदुषे । कीर्तयन्तः ।

28. Third Test of Kṛdanta

Do the same procedure as that in the tests on *kāraka,* and add the full *kṛdanta* information:

sammuṣṇan navanītam antika-maṇi-stambhe sva-bimbodgamaṁ
dṛṣṭvā mugdhatayā kumāram aparaṁ sañcintayan śaṅkayā
man-mitraṁ hi bhavān mayātra bhavato bhāgaḥ samaḥ kalpito
mā māṁ sūcaya sūcayety anunayan bālo hariḥ pātu vaḥ

29. First Test of Samāsa

1. Which type of basic compound is *pūrva-pada-pradhāna*?
2. Of all the possibe types of compounds and subcategories of compounds, which one is the most common in ordinary language?
3. What is the suffix commonly called "the *bahuvrīhi* indicator?"

30. Second Test of Samāsa

Specify whether the compound *caitanya-candra* in this verse is a simile or a metaphor and mention the *sūtra* by which the compound is made. Make the syntactical connection of the words in the verse, analyze the compounds, and translate:

caitanya-candra mama hṛt-kumudaṁ vikāśya
hṛdyaṁ vidhehi nija-cintana-bhṛṅga-raṅgaiḥ
kiñcāparādha-timiraṁ niviḍaṁ vidhūya
pādāmṛtaṁ sa-daya pāyaya durgataṁ mām

31. Third Test of Samāsa

Analyze the compounds both one by one and in combination. Translate each word and the whole verse:

sveda-kampa-kaṇṭakāśru-gadgadādi-sañcitā-
marṣa-harṣa-vāmatādi-bhāva-bhūṣaṇāñcitā
kṛṣṇa-netra-toṣi-ratna-maṇḍanāli-dādhikā
mahyam ātma-pāda-padma-dāsyadāstu rādhikā

32. Fourth Test of Samāsa

Analyze the compounds both one by one and in combination. Translate each word and the whole verse:

ambudāñjanendranīla-nindi-kānti-ḍambaraḥ
kuṅkumodyad-arka-vidyud-aṁśu-divyad-ambaraḥ
śrīmad-aṅga-carcitendu-pītanākta-candanaḥ
svāṅghri-dāsyado 'stu me sa ballavendra-nandanaḥ

33. First Test of Taddhita

1. Give the most common senses the suffix *a[ṇ]* is used in *māthura,* and translate.
2. Mention the most common applications of the suffix *ka.*

34. Second Test of Taddhita

The term *cha* is a code word for which suffix? It is applied in which meanings and after which kind of words? Those meanings as a whole have which name and are covered in which set of *sūtras*? The suffix *cha* is also applied in which meaning other than those in that group?

35. Third Test of Taddhita

In this verse, point out the two words and their respective suffixes used in the sense of possession (*tad asyāsti*). Write the type of compound '*indranīla-maṇi*' is, give the *vigraha* and mention the corresponding *sūtra.* Do the same for the compound '*indranīla-maṇi-mañjula-varṇaḥ*'. Analyze the compounds of the verse both one by one and in combination, and translate:

indranīla-maṇi-mañjula-varṇaḥ
phulla-nīpa-kusumañcita-karṇaḥ
kṛṣnalābhir akṛśorasi hārī
sundaro jayati kuñja-vihārī

36. Fourth Test of Taddhita

In this verse, do the same analysis of words as that in the tests on *kṛdanta* and on *samāsa,* but point out the word formed with the special *taddhita* suffix (clue: the word is either in the first line or in the third line) and give its literal meaning along with the corresponding *sūtra.*

govindāsyottaṁsita-vaṁśī-kvaṇitodyal-
lāsyotkaṇṭhā-matta-mayūra-vraja-vīta
rādhā-kuṇḍottuṅga-taraṅgāṅkuritāṅga
pratyāśāṁ me tvaṁ kuru govardhana pūrṇām

Appendix 2

Answers for the Tests

23. Answer for the First Test of Kāraka

See *Vṛtti* 627.

24. Answers for the Second Test of Kāraka

(he) munayaḥ! *loka-maṅgalaṁ (yathā syāt tathā) bhavadbhiḥ ahaṁ sādhu (yathā syāt tathā) pṛṣṭaḥ, yat (yat = yataḥ) yena (kṛṣṇa-viṣayena sampraśnena) ātmā suprasīdati (saḥ) kṛṣṇa-sampraśnaḥ kṛtaḥ.*

munayaḥ—O sages <masculine 8.3, sambodhana, prathamā by sambodhane ca>;
sādhu—properly <neuter 2.1, kriyā-viśeṣaṇa of pṛṣṭaḥ, dvitīyā by kriyā-viśeṣaṇaṁ karma>;
pṛṣṭaḥ <masculine 1.1, ppp (karmaṇi prayoga) of pracch[a], prathamā because samānādhikaraṇa-viśeṣaṇa (SAV) of aham>;
aham—I <masculine 1.1, ukta-karma of pṛṣṭaḥ, prathamā by prathamā nāma-mātrārthe>;
bhavadbhiḥ—by you <masculine 3.3, anukta-kartā of pṛṣṭaḥ, tṛtīyā by anukte kartari karaṇe ca tṛtīyā>;
loka-maṅgalam—the welfare of everyone <neuter 2.1, kriyā-viśeṣaṇa of pṛṣṭaḥ, dvitīyā by kriyā-viśeṣaṇaṁ karma>;
yat—because <indeclinable (connects the sentences)>;
kṛtaḥ—was done <masculine 1.1, SAV of sampraśnaḥ>;
kṛṣṇa-sampraśnaḥ—a proper question about Kṛṣṇa <masculine 1.1, ukta-karma of kṛtaḥ>;
yena—by which <masculine 3.1, karaṇa, tṛtīyā by kartur adhīnaṁ prakṛṣṭaṁ sahāyaṁ karaṇam>:
ātmā—the soul <masculine 1.1, ukta-kartā of suprasīdati>;
suprasīdati—is quite satisfied <acyuta 1.1 of su + pra + ṣad[ḷ] viśaraṇa-gaty-avasādaneṣu (1P) (by 419)>.

Sages, you nicely inquired from me in a way conducive to auspiciousness in the world, because you put forward a proper question about Kṛṣṇa. The soul becomes quite satisfied by such a question. (*Bhāgavatam* 1.2.5)

25. Answers for the Third Test of Kāraka

kecid dāsyam avāpur uddhava-mukhāḥ ślāghyaṁ pare lebhire
śrīdāmādi-padaṁ vrajāmbu-dṛśāṁ bhāvaṁ bhejuḥ pare
anye dhanyatamā dhayanti madhuraṁ rādhā-rasāmbhonidhiṁ
śrī-caitanya-mahāprabhoḥ karuṇayā no kasya kāḥ sampadaḥ

kecit—some people <ukta-kartā of avāpuḥ>;
dāsyam—servanthood <anukta-karma of avāpuḥ>;
avāpuḥ—obtained <adhokṣaja 1.3 of ava + āp[ḷ] vyāptau (5P) or āp[ḷ] lambhane (10P) >;
uddhava-mukhāḥ—among whom the foremost is Uddhava <bahuvrīhi of kecit>;
ślāghyam—praiseworthy <samānādhikaraṇa-viśeṣaṇa (SAV) of padam>;
pare—others <ukta-kartā of lebhire>;
lebhire—obtained <adhokṣaja 1.3 of [ḍu]labh[aṣ] prāptau (1A)>;
śrīdāmādi-padam—the status of Śrīdāmā and others <anukta-karma of lebhire>;
vrajāmbu-dṛśām—of the lotus-eyed [women] of Vraja <sva-svāmī relationship with bhāvam>;
bhāvam—the mood <anukta-karma of bhejuḥ>;
bhejuḥ—experienced <adhokṣaja 1.3 of bhaj[a] sevāyām (1P) >;
pare—others <ukta-kartā of bhejuḥ>;
anye—others <ukta-kartā of dhayanti>;
dhanyatamāḥ—the most fortunate ones <SAV of anye>;
dhayanti—drink <acyuta 1.3 of dhe[ṭ] pāne (1P)>;
madhuram—sweet <SAV of ambhonidhim>;
rādhā-rasa-ambho-nidhim—the ocean of Rādhā's relishment <anukta-karma of dhayanti>;
śrī-caitanya-mahāprabhoḥ —of Śrī Caitanya Mahāprabhu <sva-svāmī relationship with karuṇayā>;
karuṇayā—because of the mercy <hetu of sampadaḥ; tṛtīyā by hetos tṛtīyā>;
no—not <indeclinable which modifies the verb>;
kasya—of what [person]? <sva-svāmī relationship with sampadaḥ>;
kāḥ— which? <SAV of sampadaḥ>;
sampadaḥ—excellences <ukta-kartā of the implied verb abhavan>.

kecid (janāḥ) uddhava-mukhāḥ dāsyam avāpuḥ. pare (uddhava-mukhāḥ) ślāghyaṁ śrīdāmādi-padaṁ lebhire. pare (uddhava-mukhāḥ) vrajāmbu-dṛśāṁ (strīṇāṁ) bhāvaṁ bhejuḥ. anye dhanyatamāḥ madhuraṁ rādhā-rasāmbhonidhiṁ dhayanti. kasya (janasya) kāḥ śrī-caitanya-mahāprabhoḥ karuṇayā sampadaḥ no (abhavan)?

Of prominent devotees such as Uddhava, some attained servanthood unto the Lord, others obtained the praiseworthy status of Śrīdāmā and the like, and yet others achieved the *gopīs'* love of God. Others, the most fortunate ones, drink the sweet [water from the] ocean of Rādhā's relishment. Who did not receive a blessing resulting from Śrī Caitanya Mahāprabhu's mercy? (*Caitanya-candrāmṛta* 123)

26. Answers for the First Test of Kṛdanta

Pāṇini's code word *lyu* is the same as Jīva Gosvāmī's *ana* applied after the *nandy-ādis* in *kartari prayoga* in the masculine, usually after a name (820). Pāṇini's code word *lyuṭ* corresponds to *[ṭ]ana,* which can be used in any *prayoga* (911-912) except in *bhāve prayoga,* where the suffix is simply called *ana: ano bhāve* (910), because the indicatory letter *ṭ* signifies that *ī[p]* is applied in the feminine. Still, Pāṇini used *lyuṭ* for *bhāve* also: *lyuṭ ca* (*Aṣṭādhyāyī* 3.3.115).

The term *nandinī* (daughter) is formed by adding the causative suffix *[ṇ]i* and the *kṛt* suffix *[ṇ]in[i]* after the *dhātu [ṭu]nad[i] samṛddhau* (1P) (intransitive) and by adding *ī[p].*

27. Answers for the Second Test of Kṛdanta

A. Make the form:

1. *gam + [k]ta* (masc. 1.1 *kartari*) = gam + kta → (aniṭ by *yami-rami-ṇami-gamayaś ca*) (hariveṇv-anta-sahajāniṭāṁ) → gata + s[u] → (sa-ra-rāmayoḥ)→ gataḥ (he is gone).

2. *[o]hā[k] + [ś]at[ṛ]* (masc. 1.1 *kartari*) = hā + śatṛ → (śap kṛṣṇa-dhātuke) (ad-ādeḥ śapo mahāharaḥ) (juhoty-ādeḥ pūrva-vad dvir-vacanaṁ śab-luki) → hā + hā + śatṛ → (narasya vāmanaḥ) (hasya jo narasya) → ja + hā + śatṛ → (apṛthu-kṛṣṇa-dhātuko nirguṇaḥ) (śnā-nārāyaṇayor ā-rāma-haro nirguṇa-kṛṣṇa-dhātuke)→ ja + h + śatṛ → (adhātu-viṣṇubhaktikam arthavan nāma) (tatra nāmnaḥ su au jas) → jahat[ṛ] + s[u] → (na nārāyaṇāc chatur num kṛṣṇasthāne) (rādhā-viṣṇujanābhyām īpaś ca trivikramāt sor haraḥ) → jahat (he is letting go).

3. *gṝ + [ś]at[ṛ]* (masc. 1.3 *kartari*) = gṝ + śatṛ → (pv-ādīnāṁ vāmanaḥ śive) → gṛ + śatṛ → (śap kṛṣṇa-dhātuke) (kry-ādeḥ śapaḥ śnā) → gṛ + śnā + śatṛ → (apṛthu-kṛṣṇa-dhātuko nirguṇaḥ) (śnā-nārāyaṇayor ā-rāma-haro nirguṇa-kṛṣṇa-dhātuke) → gṛ + śn + śatṛ → (ra-ṣa-ṛ-dvayebhyo nasya ṇaḥ)→ gṛṇat[ṛ] → gṛṇat[ṛ] + jas → (acaś caturbhujānubandhānāṁ ca nuṁ kṛṣṇasthāne) (antya-sarveśvarāt paraṁ mitaḥ sthānam) → gṛṇan +t[ṛ] + jas → (aviṣṇupadāntasya nasya masya ca viṣṇucakraṁ vaiṣṇave) (viṣṇucakrasya hariveṇur viṣṇuvarge) → gṛṇant[ṛ] + jas → (sa-ra-rāmayor viṣṇusargo viṣṇupadānte) → gṛṇantaḥ (they are talking).

4. *kṛ + [ś]at[ṛ]* (fem. 1.1 *kartari,* future) = kṛ + śatṛ → (śatṛ-śānau bhaviṣyati ca, tat-pūrvaṁ syaś ca) → kṛ + sya + śatṛ → (ṛ-rāma-hanibhyām iṭ sye) → kṛ + i[ṭ] + sya + śatṛ → (dhātor antasya govindaḥ pratyaye) → kari + sya + śatṛ → (īśvara-harimitra-ka-ṅebhyaḥ pratyaya-viriñci-sasya ṣaḥ) → kari + ṣya + śatṛ → (a-rāma-hara e-ayor aviṣṇupadānte) → kariṣyat[ṛ] → (adhātu-viṣṇubhaktikam arthavan nāma) → kariṣyat[ṛ] + ī[p] + s[u] → (śap-śyābhyāṁ śatur num ī-pratyaye, śeṣā-dvayāt tu vā) → kariṣyatī or kariṣyantī (she will be doing).

5. *vi + dhā + [k]ta* (masc. 1.1 *karmaṇi*) = vi + dhā + kta → (kto bhūte bhāva-karmaṇoḥ) (<dhā is aniṭ by verse 1 of aniḍ-aṣṭakam>) (dyati-syati-mā-sthām iḥ, śā-chor vā, dadhāter hiḥ) → vi + hi + kta → (adhātu-viṣṇubhaktikam) (sa-ra-rāmayoḥ) → vihitaḥ (he is ordained).

6. *ā[ṅ] + kram[u] + [k]ta* (fem. 1.1 *karmaṇi*) = ā + kram + kta → (kto bhūte bhāva-karmaṇoḥ) (u-rāmeto veṭ ktvi) (ā-ī-rāmānubandhād vikalpitateṭaḥ śvayater āśvaser vameś ca neḍ viṣṇuniṣṭhāyām) (hariveṇv-antoddhavasya trivikramaḥ kvau kaṁsāri-vaiṣṇave ca) → ā + krām + kta → (aviṣṇupadāntasya nasya masya ca viṣṇucakraṁ vaiṣṇave) → ā + krāṁ + kta → (viṣṇucakrasya hariveṇur viṣṇuvarge) → ā + krān + kta → (kṛṣṇād āp) → ākrānta+ ā[p] + s[u] → (a-i-dvayasya haro bhagavati) (rādhā-viṣṇujanābhyām īpaś ca trivikramāt sor haraḥ) → ākrāntā → (na-varja-ta-varga-sthasya nasya na ṇatvam, "*Na-rāma* which is in *sat-saṅga* with any member of *ta-varga* except *na-rāma* does not change to *ṇa-rāma* by *sūtra* 111 (ra-ṣa-ṛ-dvayebhyo nasya ṇaḥ)." (*Bṛhat sūtra* 273))→ ākrāntā (she was overcome).

7. *guh[ū] + [k]ta* (masc. 1.1 *karmaṇi*) = guh + kta → (kto bhūte bhāva-karmaṇoḥ) (svarati-sūti-sūyati-dhūñ-ūd-ita iḍ vā) (ā-ī-rāmānubandhād vikalpitateṭaḥ śvayater āśvaser vameś ca neḍ viṣṇuniṣṭhāyām) → guh + kta → (hasya ḍhaḥ) → guḍh + kta → (harighoṣāt ta-thor dho dhā-varjam) → guḍh + dha → (ṣāt parasya ṭa-varga-yuktasya ca ta-vargasya ṭa-vargaḥ) → guḍh

+ ḍha → (ḍhasya haro ḍhe, pūrvasya trivikramaś ca) → gūḍha → (adhātu-viṣṇubhaktikam) (sa-ra-rāmayoḥ) → gūḍhaḥ (he is mysterious).

8. *vi + śṝ + [k]ta* (1.1 *bhāve*) = vi + śṝ + [k]ta → (śriño jāgṛ-varjaṁ catur-bhujāntāc ca neṭ kapile) (ṝ-rāmasyer kaṁsārau) → viśir + [k]ta → (ra-dābhyāṁ viṣṇuniṣṭhā-tasya pūrva-dasya ca naḥ) → viśir + na → (dhāto ra-va-prāg-id-utos trivikramo ra-vato viṣṇujane) → viśīr + na → (ra-ṣa-ṛ-dvayebhyo nasya ṇaḥ) → viśīrṇa → viśīrṇam (the shattering).

B. Reverse forms:

A) *uktaḥ* = spoken, <masc 1.1, karmaṇi> made from vac[a] + [k]ta by kto bhūte bhāva-karmaṇoḥ (747).

B) *lipsitam* = (A) was desired <masc. 2.1 karmaṇi, or neuter 1.1 or 2.1 karmaṇi>: labh + sa[n] + [k]ta → kto bhūte bhāva-karmaṇoḥ → ripsa-lipsau (584); or (B) is desired (present tense by ñi-rāmeto buddhīcchā-pūjārthebhyaś ca kto vartamāne ca); or (C) desiring [is done] <neuter 1.1. or 1.2 in bhāve> by bhāva-kṛd brahmaṇi (733), etc.

C) *upāttaḥ* = received <masc. 1.1 karmaṇi>: upa + ā[ṅ] + dā + [k]ta → kto bhūte bhāva-karmaṇoḥ → dyati-syati-mā-sthām iḥ, śā-chor vā, dadhāter hiḥ, dāmodarasya do dad (764);

D) *āsīnaḥ* = he who is sitting <masc. 1.1 kartari>: ās + [ś]āna → āsaḥ śānasya īnaḥ (735).

E) *bibhrat* = having, nourishing <neuter 1.1or 2.1>: bhṛ + [ś]at[ṛ] → bhṛña āmi ca (536)→ na nārāyaṇāc chatur num kṛṣṇasthāne (741)

F) *madayantī* = she is causing excitement <fem. 1.1> : mad + [ṇ]i + [ś]at[ṛ] + ī[p] → śap-śyābhyāṁ śatur num ī-pratyaye (742). (or <neuter 1.2, 2.2, or 8.2> by rādhā-brahmabhyām au ī, 144)

G) *uditaḥ* = (A) spoken <masc. 1.1 karmaṇi> of vad + [k]ta by vaci-svapi-yaj-ādīnāṁ saṅkarṣaṇaḥ kapile (471), or (B) he rose <masc. 1.1 kartari> of ut + i[ṇ] gatau + [k]ta → gaty-arthākarmaka-śliṣa-śīṅ-sthāsa-vasa-jana-ruha-jīryatibhyaḥ ktaḥ kartari ca (767).

H) *unnatam* = (A) which was raised <masc. 2.1 karmani, or neuter 1.1 or 2.1 karmaṇi>: ut+ ṇam + [k]ta → hariveṇv-anta-sahajāniṭāṁ (436) or (B) which rose <masc. 2.1 kartari, or neuter 1.1 or 2.1 kartari> by gaty-arthākarmaka.

I) *hitvā* = (A) after abandoning <[o]hā[k] + [k]tvā → jahāter hiḥ ktvi (774), or (B) having held: dhā + [k]tvā → dadhāter hiḥ (764).

J) *viduṣe* = unto he who knows <masc. 4.1>: vid + vas[u] → vetteḥ śatur vasur vā (736) → vasor vasya ur bhagavati (209).

K) *kīrtayantaḥ* = they are glorifying (or telling, proclaiming) <masc. 1.3>: kṝt + [ś]at[ṛ] → cur-āder ṇiḥ (565) → uddhava-ṝ-rāmasyer (567) → dhāto ra-va-prāg-id-utos trivikramo (192).

28. Answers for the Third Test of Kṛdanta

sammuṣṇan navanītam antika-maṇi-stambhe sva-bimbodgamaṁ
dṛṣṭvā mugdhatayā kumāram aparaṁ sañcintayan śaṅkayā
man-mitraṁ hi bhavān mayātra bhavato bhāgaḥ samaḥ kalpito
mā māṁ sūcaya sūcayety anunayan bālo hariḥ pātu vaḥ

sammuṣṇan—while stealing <masc. 1.1, sam + muṣ + [ś]at[ṛ] in kartari, SAV of hariḥ>;
navanītam—fresh butter <neuter 2.1, anukta-karma of sammuṣṇan>;
antika-maṇi-stambhe—on the nearby pillar endowed with jewels <masc. 7.1, anukta adhikaraṇa of dṛṣṭvā>;
sva-bimbodgamam—the rise of His reflection <masc. 2.1, anukta-karma of dṛṣṭvā>; pac-āder a[t] after ud + gam[l̤];
dṛṣṭvā—after seeing <avyaya, dṛś + [k]tvā in bhāve prayoga>;
mugdhatayā—because of being bewildered < feminine 3.1; mugdha = muh + [k]ta in kartari, + tā[p]; tṛtīyā by hetos tṛtīyā>;
kumāram—a boy <masc. 2.1, anukta-karma of sañcintayan>;
aparam—another <masc. 2.1, SAV of kumāram>;
sañcintayan—while causing [the boy] to consider <masc. 1.1, sam + cit[i] + [ṇ]i + [ś]at[ṛ], SAV of hariḥ>;
śaṅkayā—out of fear <feminine 3.1, śak[i] + [ṅ]ā[p] by 904, hetos tṛtīyā>;
mat-mitram—my friend <masc. 1.1, SAV (predicate) of bhavān>;
hi—because
bhavān—you <masc. 1.1, ukta-kartā of implied verb bhavati>;
mayā—by me <masc. 3.1, anukta-kartā of kalpitaḥ, tṛtīyā by anukte kartari karaṇe ca tṛtīyā>;
atra—here <7.1, adhikaraṇa of kalpitaḥ>;
bhavataḥ—for you <masc. 6.1 of bhavat[u], loose ṣaṣṭhī>;
bhāgaḥ—portion <masc. 1.1, bhaj + [gh]a[ṇ] by ca-joḥ ka-gau ghiṇ-ṇyator (809), ukta-karma of kalpitaḥ>;
samaḥ—same <masc. 1.1, SAV of bhāgaḥ>;
kalpitaḥ—is caused to be made <SAV of bhāgaḥ, kṛp[u] + [ṇ]i + [k]ta>;
mā—[do] not;
mām—me <masc. 2.1, anukta karma of sūcaya>;
sūcaya—reveal <vidhāta 2.1 of sūc (10P)>;
sūcaya—(see above)
iti—(end of quotation mark) < avyaya>;
anunayan—while conciliating <SAV of hariḥ, anu + ṇī + [ś]at[ṛ]>;
bālaḥ—child <SAV of hariḥ>;

hariḥ—Hari <masc. 1.1, ukta-kartā of sammuṣṇan, sañcintayan, and anunayan>;
pātu—may he protect <vidhātā 1.1 of pā>;
vaḥ—you all <2.3 replacement of yuṣmad, anukta-karma of pātu>.

bālaḥ hariḥ navanītaṁ sammuṣṇan antika-maṇi-stambhe sva-bimbodgamaṁ dṛṣṭvā mugdhatayā kumāram aparaṁ sañcintayan śaṅkayā "bhavān man-mitraṁ hi (bhavati), mayā bhavataḥ samaḥ bhāgaḥ atra kalpitaḥ. (tvaṁ) māṁ mā sūcaya (tvaṁ māṁ mā) sūcaya" iti anunayan vaḥ pātu.

While child Hari was stealing fresh butter, He noticed His own reflection in a nearby jewel-studded column. Thinking this to be another boy, due to bewilderment, He conciliated him out of fear: "You're My friend, so I made an equal portion of fresh butter for you. Don't tell on Me. Don't tell on Me!" May He protect you all. (*Padyāvalī* 142)

29. Answers for the First Test of Samāsa

1. The *avyayī-bhava* compound is *pūrva-pada-pradhāna* (where the first word is the main thing) (*Amṛta* 921).

2. In common usage, the type of compound most often seen is the *ṣaṣṭhī-tatpuruṣa.* The *karma-dhāraya* is also very frequently used.

3. The so-called 'the *bahuvrīhi* indicator' is the suffix *ka[p]* (1079). However, a *bahuvrīhi* must consist of at least two words. Moreover, this compound is mandatory for *bahuvrīhi* compounds whose last letter is a *ṛ* or a *gopī* (1078).

30. Answers for the Second Test of Samāsa

The compound *caitanya-candra* is a metaphor, not a simile, because the context is that the moon is asked to open a lotus. As such, the compound is formed by the *sūtra: mayūrādayo vyaṁsakādibhiḥ* (930).

The syntactical connection is: *(he) caitanya-candra*! *(tvaṁ) mama hṛt-kumudaṁ vikāśya (tad hṛt-kumudaṁ) nija-cintana-bhṛṅga-raṅgaiḥ hṛdyaṁ vidhehi. kiñca (he) sa-daya*! *(tvaṁ mama) aparādha-timiraṁ niviḍaṁ vidhūya (tava) pādāmṛtaṁ māṁ durgatam (api) pāyaya.*

caitanya-candra mama hṛt-kumudaṁ vikāśya
{rūpaka śyāma-rāma} {rūpaka śyāma-rāma}

hṛdyaṁ vidhehi nija-cintana-bhṛṅga-raṅgaiḥ
{rūpaka śyāma-rāma}
{rūpaka śyāma-rāma}
{saptamī-tatpuruṣa}

kiñcāparādha-timiraṁ niviḍaṁ vidhūya
{rūpaka śyāma-rāma}

pādāmṛtaṁ sa-daya pāyaya durgataṁ mām
{rūpaka śyāma-rāma}

O Caitanya Moon, open the lotus of my heart, and make it lovely with the delights of the bees of thoughts about You. And one more thing, O merciful moon! Dispel the dense darkness of my offenses and induce me, though I am miserable, to imbibe the nectar of Your rays (or of Your feet). (*Stavāvali, Abhīṣṭa-sūcanam* 11)

31. Answers for the Third Test of Samāsa

sveda-kampa-kaṇṭakāśru-gadgadādi-sañcitā-
marṣa-harṣa-vāmatādi-bhāva-bhuṣaṇāñcitā
kṛṣṇa-netra-toṣi-ratna-maṇḍanāli-dādhikā
mahyam ātma-pāda-padma-dāsyadāstu rādhikā

sveda—perspiration; *kampa*—trembling; *kaṇṭaka*—standing of hairs on end; *aśru*—tears; *gadgadā*—choking up of the voice; *ādi*—[by *sāttvika-bhāvas*] beginning from; *sañcita*—[the emotions are] heaped up (or *sañcitā*—she is augmented); *amarṣa*—indignation; *harṣa*—joy; *vāmatā*—and crookedness; *ādi*—among which the foremost are; *bhāva-bhūṣaṇa*—with ornaments in the form of emotions (rūpaka śyāma-rāma by mayūrādayo vyaṁsakādibhiḥ, 930); *añcitā*—she is endowed; *kṛṣṇa-netra*—Kṛṣṇa's eyes; *toṣi*—[the ornaments] delight; *ratna*—[studded] with jewels; *maṇḍana*—of ornaments; *ali*—a multitude; *dādhikā*—she wears (from the Pāṇinian *dhātu dadh*); *mahyam*—to me; *ātma*—own; *pāda-padma*—of the lotus-like feet[1] (by *upameyaṁ vyāghrādibhir upamānaiḥ,* 928); *dāsya*—of the service; *dā*—the giver; *astu*—may she become; *rādhikā*—Rādhikā.

1 There is no metaphor here because it makes no sense to serve a lotus.

sveda-kampa-kaṇṭakāśru-gadgadādi-sañcita-
{ dvandva }
{ bahuvrīhi }
{ tṛtīyā-tatpuruṣa }
{śyāma-

amarṣa-harṣa-vāmatādi-bhāva-bhūṣaṇāñcitā
rāma}
{ dvandva }
{ bahuvrīhi }
{ śyāma-rāma }
{rūpaka śyāma-rāma}
{ tṛtīyā-tatpuruṣa }

kṛṣṇa-netra-toṣi-ratna-maṇḍanāli-dādhikā
{ṣaṣṭhī-tatpuruṣa}
{kṛt-samāsa}
(ṣaṣṭhī-tatpuruṣa)
{tṛtīyā-tatpuruṣa}
{ṣaṣṭhī-tatpuruṣa}
{ śyāma-rāma }
{ṣaṣṭhī-tatpuruṣa}

mahyam ātma-pāda-padma-dāsya-dāstu rādhikā
{ṣaṣṭhī-tatpuruṣa}
{ śyāma-rāma }
{saptamī-tatpuruṣa}
{kṛt-samāsa}

Her emotions, such as indignation, joy, and contrariness, are accentuated by perspiring, trembling, horripilation, crying, faltering of the voice, and so on, and are ornaments. She wears jewel-studded adornments that delight Kṛṣṇa's eyes. May Rādhikā bestow upon me the service of Her lotus-like feet. (*Rādhikāṣṭaka* 7, *Govinda-līlāmṛta* 17.65)

32. Answers for the Fourth Test of Samāsa

ambudāñjanendranīla-nindi-kānti-ḍambaraḥ

{ dvandva }

{ kṛt-samāsa }

{ śyāma-rāma }

{ ṣaṣṭhī-tatpuruṣa }

{ bahuvrīhi }

kuṅkumodyad-arka-vidyud-aṁśu-divyad-ambaraḥ

{ dvandva }

{śyāma-rāma}

{ṣaṣṭhī-tatpuruṣa}

{ śyāma-rāma }[1]

{ śyāma-rāma }

{ bahuvrīhi }

śrīmad-aṅga-carcitendu-pītanākta-candanaḥ

{ saptamī-tatpuruṣa }

{ dvandva }

{ tṛtīyā-tatpuruṣa }

{ śyāma-rāma }

{ śyāma-rāma }

{ yena saḥ bahuvrīhi }

svāṅghri-dāsya-do 'stu me sa ballavendra-nandanaḥ

{kṛt-samāsa}

aptamī-tatpuruṣa}

ī-tatpuruṣa}

{ṣaṣṭhī-tatpuruṣa}

{ ṣaṣṭhī-tatpuruṣa }

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1 The sense is: "shining like saffron, the rising sun and a flash of lightning," by the rule: *upamānam ubhaya-stha-dharma-vacanaiḥ* (929). The commentator Vṛndāvana Cakravartī, however, interprets the words *kuṅkumodyad-arka-vidyud-aṁśu-divyad* as a *pañcamī-tatpuruṣa: kuṅkumodyad-sūrya-vidyutām aṁśuḥ kiraṇas tato 'pi divyad,* "shining even more than the rays of saffron, of the rising sun, and of lightning." (*Sadānanda-vidhāyinī* 17.50)

ambuda—a raincloud; *añjana*—eyeliner; *indranīla*—and a sapphire; *nindi*—belittles; *kānti*—of splendor; *ḍambaraḥ*—he whose abundance; *kuṅkuma*—[like] saffron; *udyat-arka*—the rising sun; *vidyut-aṁśu*—and a flash of lightning; *divyat*—shining; *ambaraḥ*—he whose garment; *śrīmat*—beautiful; *aṅga*—on the limbs; *carcita*—is anointed; *indu*—with camphor; *pītana*—and saffron; *akta*—is smeared; *candanaḥ*—he by whom sandalwood paste; *sva*—own; *aṅghri*—in the matter of the feet; *dāsya*—of the service; *daḥ*—the giver; *astu*—may he become; *me*—to me; *saḥ*—He; *ballava*—of cowherds; *indra*—of the king; *nandanaḥ*—the son.

His profuse splendor belittles a raincloud, eyeliner, and a sapphire. His shining garment resembles saffron, the rising sun and a lightning flash. And His resplendent body is anointed with a mix of camphor, saffron, and sandalwood paste. May He, the son of the chief of cowherds, bestow upon me the service of His feet. (*Kṛṣṇa-candrāṣṭaka* 1, *Govinda-līlāmṛta* 17.50)

33. Answers for the First Test of Taddhita

1. In usage, for the most part *māthura* is used either in the senses of *tatra jātaḥ* (1045) (born / produced in Mathurā), *tatra bhavaḥ* (1149) (existing in Mathurā) or *tasyedam* (1164) (related to Mathurā).

2. Usually, the suffix *ka* is used in one of these meanings: *alpa* (being little), *anukampā* (endearment), *kutsita* (being despicable) (1262) or *svārtha* (without a change in meaning) (*Bṛhat* 3104) (1060).

34. Answers for the Second Test of Taddhita

The term *cha* is a code word for *īya* (1099). It is applied in the *śaiṣika* meanings, which are *tatra jātaḥ* (1145) to *tasyedam* (1164) inclusively. In particular, *cha-rāma* is applied after an *ādi-vṛṣṇīndra* word and optionally after a name: *ādi-vṛṣṇīndrāc cha-rāmaḥ, nāmadheyād vā* (1140). It is also applied in the sense of *tasmai hitam* (1187).

35. Answers for the Third Test of Taddhita

The two suffixes used in the sense of possession are *la* (1226) in *mañjula* and *in[i]* (1230) in *hārī.* However, the suffix at the end of *vihārī* in *kuñja-viharī* is the *kṛt* suffix *[ṇ]in[i]* (854). Another example of the usage with a word in the locative case is: *adri-kandara-gṛheṣv abhisārī subhruvām,* "He habitually goes to meet the girls for a tryst in abodes which are mountain caves" (*Prathamaṁ Kuñja-vihāry-aṣṭakam* 7, *Stavamālā*): Here the suffix *[ṇ]in[i]* is used in a single word. Regarding *mañjula,* the words *mañju* and *mañjula* are synonymous, just like *śrī* and *śrīla* are, because *śrī* is understood to mean *śrī-yukta* (endowed with resplendence) (947). Although there is no need of the suffix *la* in *mañjula* because the word *mañju* already means 'beautiful', the form is proper because originally, *mañju* was a noun meaning 'resplendence': It is formed by adding the *uṇādi* suffix *[k]u* after the *sautra* root *maj[i]* by: *mṛgayv-ādayaś ca* (*Uṇādi-sūtra* 1.37). All words formed by the suffix *[k]u* are nouns.

The compound *indranīla-maṇi* is analyzed as: *indranīla-nāmā maṇiḥ* (the jewel named sapphire). It is a *madhya-pada-lopī śyāma-rāma* compound formed by the rule: *madhya-pada-lopaś ca* (931).

The analysis of the compound *indranīla-maṇi-mañjula-varṇaḥ* is: *indranīla-maṇir iva mañjula-varṇo yasya saḥ,* "His beautiful luster resembles a sapphire." The whole compound is formed by the rule: *upameyaṁ vyāghrādibhir upamānaiḥ* (928). The meaning cannot be "His luster is beautiful like a sapphire," because the attribute of comparison is stated, and so are the *upameya* (the subject of comparison) and the *upamāna* (the standard of comparison) (*vṛtti* 928). In that sense, the words of the verse would have to be constructed as follows: *indranīla-maṇi-mañjulo varṇo yasya,* where the compound *indranīla-maṇi-mañjulaḥ* is formed by the rule: *upamānam ubhaya-stha-dharma-vacanaiḥ* (929).

indranīla-maṇi-mañjula-varṇaḥ
{ śyāma-rāma }
{ śyāma-rāma }
{ śyāma-rāma }
{ pītāmbara }

phulla-nīpa-kusumāñcita-karṇaḥ
{ śyāma-rāma }
{ṣaṣṭhī-tatpuruṣa}
{tṛtīyā-tatpuruṣa}
{śyāma-rāma}
{ pītāmbara }

kṛṣnalābhir akṛśorasi hārī
{śyāma-rāma}

sundaro jayati kuñja-vihārī
{saptamī-tatpuruṣa}

indranīla-maṇi-mañjula-varṇaḥ—whose beautiful luster resembles a sapphire; *phulla*—blown; *nīpa*—of a *nīpa* tree; *kusuma*—with flowers; *añcita*—are endowed; *karṇaḥ*—whose ears; *kṛṣnalābhiḥ*—with *guñjā* berries; *akṛśa-urasi*—on the broad chest; *hārī*—He has a garland; *sundaraḥ*—beautiful; *jayati*—He is glorious; *kuñja-vihārī*—He delights in pleasure groves.

The splendid one is supereminent: He habitually delights in pleasure groves, His beautiful luster resembles a sapphire, His ears have blown *kadamba* flowers, and He has a garland of *guñjā* berries on His broad chest. (*Prathamaṁ Kuñja-vihāry-aṣṭakam* 1, *Stavamālā*)

36. Answers for the Fourth Test of Taddhita

govindāsyottaṁsita-vaṁśī-kvaṇitodyal-
lāsyotkaṇṭhā-matta-mayūra-vraja-vīta
rādhā-kuṇḍottuṅga-taraṅgāṅkuritāṅga
pratyāśāṁ me tvaṁ kuru govardhana pūrṇām

govinda—of Govinda; *āsya*—by the face; *uttaṁsita*—adorned ("made into an ornament": nāma-dhātu of uttaṁsa + [ṇ]i + [k]ta)[2]; *vaṁśī*—of the flute; *kvaṇita*—due to the sounds (kvaṇ + [k]ta in bhāve); *udyat*—[the longing is] rising (ut + i[ṇ] gatau + [ś]at[ṛ]); *lāsya*—for dancing; *utkaṇṭhā*—due to the longing (ud + kath[i] + [ṅ]ā[p]); *matta*—maddened (mad[ī] harṣe + [k]ta); *mayūra*—of peacocks; *vraja*—by a multitude; *vīta*—surrounded (SAV of govardhana); *rādhā-kuṇḍa*—of Rādhā's pond; *uttuṅga*—tall; *taraṅga*—because of the waves; *aṅkurita*—have sprouts ("sprouts have occurred in this," by *tad asya sañjātaṁ tārakādibhya itaḥ,* HNV 1210)[3]; *aṅga*—whose limbs (SAV of govardhana); *prati-āśām*—every desire; *me*—of mine; *tvam*—you; *kuru*—please make; *govardhana*—O Govardhana Hill; *pūrṇām*—fulfilled.

O Govardhana encircled by peacocks that are excited because their longing to dance has risen due to the sounds from the flute which is adorned by Govinda's face, your limbs have sprouts because of the high waves of Radhā-kuṇḍa. Kindly fulfill all my desires. (*Prathamaṁ Govardhanāṣṭakam* 1, *Stavamālā*)

2 In his commentary on *Stavamālā,* Baladeva Vidyābhūsāṇa glosses *uttaṁsita* as *vibhūṣita.*
3 Baladeva Vidyābhūsāṇa comments: *aṅkuritāni harita-tṛṇavanty aṅgāni yasya he tādṛśa.* Alternatively, the purport is that the waves of Rādhā-kuṇḍa are Govardhana's goosebumps, as it were.

govindāsyottaṁsita-vaṁśī-kvaṇitodyal-
{ṣaṣṭhī-tatpuruṣa}
{ śyāma-rāma }
{tṛtīyā-tatpuruṣa}
{pañcamī-tatpuruṣa}
{śyāma-

lāsyotkaṇṭhā-matta-mayūra-vraja-vīta
rāma}
{saptamī-tatpuruṣa}
{ yasya saḥ pītāmbara }
{ śyāma-rāma }
{ṣaṣṭhī-tatpuruṣa}
{tṛtīyā-tatpuruṣa}
{ śyāma-rāma }

rādhā-kuṇḍottuṅga-taraṅgāṅkuritāṅga
{śyāma-rāma}
{ śyāma-rāma }
{ ṣaṣṭhī-tatpuruṣa }
{pañcamī-tatpuruṣa}
{śyāma-rāma}
{ pītāmbara }

pratyāśāṁ me tvaṁ kuru govardhana pūrṇām

Appendix 3

Comparative Table

This table shows the equivalent *sūtras* in *Hari-nāmāmṛta, Aṣṭādhyāyī,* and *Siddhānta-kaumudī.* The *Bṛhat sūtras* of *Hari-nāmāmṛta* are in the left column; the number in parentheses therein signifies the number of that *sūtra* in the course version (*Madhyama*).

Hari-nāmāmṛta-vyākaraṇa (Bṛhat sūtra)	**Aṣṭādhyāyī**	**Siddhānta-kaumudī**
Saṁjñā-sandhi-prakaraṇam		
1. nārāyaṇād udbhūto 'yaṁ varṇa-kramaḥ (1)	By sounding his *ḍamaru* drum, Lord Śiva revealed to Pāṇini the *varna-krama* through the 14 *pratyāhāra-sūtras* (also called the *Śiva-sūtras*).	
2. tatrādau caturdaśa sarveśvarāḥ (2)	ac	ac
3. daśa daśāvatārāḥ (3)	ak	ak
4. teṣāṁ dvau dvāv ekātmakau (4)	1.1.9 tulyāsya-prayatnaṁ savarṇam	10
5. pūrvo vāmanaḥ (5)	1.2.27 ū-kālo 'j hrasva-dīrgha-plutaḥ	4
6. paras trivikramaḥ (6)	1.2.27 ū-kālo 'j hrasva-dīrgha-plutaḥ	4
7. tri-mātro mahā-puruṣaḥ	1.2.27 ū-kālo 'j hrasva-dīrgha-plutaḥ	4
8. a-ā-varjitāḥ sarveśvarā īśvarāḥ (7)	ic	ic
9. daśāvatārā īśāḥ (8)	ik	ik
10. a-ā-i-ī-u-ū anantāḥ (9)	aṇ	aṇ
11. i-ī-u-ū catuḥ-sanāḥ (10)	iṇ	iṇ
12. u-ū-ṛ-ṝ catur-bhujāḥ (11)	uk	uk
13. e-ai-o-au catur-vyūhāḥ (12)	ec	ec
14. aṁ iti viṣṇu-cakram (13)	anusvāra	anusvāra
15. a̐ iti viṣṇu-cāpaḥ (14)	1.1.8 mukha-nāsikā-vacano 'nunāsikaḥ	9
16. aḥ iti viṣṇu-sargaḥ (15)	visarga	visarga
17. kādayo viṣṇu-janāḥ (16)	hal	hal
18. ya-varjitās tu valāḥ	val	val
19. te māntāḥ pañca pañca viṣṇu-vargāḥ (17)	varga	varga
20. ña-varjitās tu viṣṇu-gaṇāḥ	may	may

21. ka-ca-ṭa-ta-pā hari-kamalāni (18)	cay	cay
22. kha-cha-ṭha-tha-phā hari-khaḍgāḥ (19)	No Equivalent in Pāṇinian grammar	
23. ga-ja-ḍa-da-bā hari-gadāḥ (20)	jaś	jaś
24. gha-jha-ḍha-dha-bhā hari-ghoṣāḥ (21)	jhaṣ	jhaṣ
25. ṅa-ña-ṇa-na-mā hari-veṇavaḥ (22)	ñam	ñam
26. ta etad-varjitā viṣṇu-dāsāḥ (23)	jhay	jhay
27. ya-ra-la-vā hari-mitrāṇi (24)	yaṇ	yaṇ
28. śa-ṣa-sa-hā hari-gotrāṇi (25)	śal	śal
29. śa-ṣa-sāḥ śaurayaḥ (26)	śar	śar
30. viṣṇudāsa-harigotrāṇi vaiṣṇavāḥ (27)	jhal	jhal
31. harigadā-harighoṣa-hariveṇu-harimitrāṇi haś ca gopālāḥ (28)	haś	haś
32. yādavā anye (29)	khar	khar
33. śauri-varjitās tu sātvatāḥ (30)	khay	khay
34. asparśī prayatnaḥ sarveśvarāṇām, sparśī viṣṇu-vargāṇām, īṣat-sparśī hari-mitrāṇām	No Equivalent in Pāṇinian grammar	
35. rād anusvārāc ca paraṁ ya-vābhyāṁ tu pūrvaṁ vinā ya-rāmasya punar aviṣṇupadādāv īṣat-sparśi-taraḥ	No Equivalent in Pāṇinian grammar	
36. upendrāt kvacid viṣṇupadādau ca	No Equivalent in Pāṇinian grammar	
37. varṇa-svarūpe rāmaḥ (35)	with vowels 't' is used e.g. a-rāma=at (see 1.1.70 ta-paras tat-kālasya); with consonants 'kāra' is used e.g. ka-kāra	15
38. tad-ādi-dvaye dvayam (36)	No Equivalent in Pāṇinian grammar	
39. ādeśo viriñciḥ (37)	No Equivalent in Pāṇinian grammar	
40. āgamo viṣṇuḥ (38)	No Equivalent in Pāṇinian grammar	
41. lopo haraḥ (39)	1.1.60 adarśanaṁ lopaḥ	53
42. sūtrāṇi ṣaḍ-vidhāni (40)	No Equivalent in Pāṇinian grammar	
43. asiddha-rūpaṁ na tyājyaṁ pratijñeyaṁ kṛd-antikā	No Equivalent in Pāṇinian grammar	
Sarveśvara-sandhiḥ		
44. sandhir eka-pade nityaṁ nityaṁ dhātūpasargayoḥ anityaṁ sūtra-nirdeśe 'nyatra cānityam iṣyate		2232 vṛtti
45. sarva-prakaraṇa-vyāpī varṇa-mātra-nimittakaḥ vārṇo vikāraḥ sandhiḥ syād viṣayāpekṣakaḥ kvacit (41)	No Equivalent in Pāṇinian grammar	
46. daśāvatāra ekātmake militvā trivikramaḥ (42)	6.1.101 akaḥ savarṇe dīrghaḥ	85
47. ṛ-dvaya-ḷ-dvayayor ekātmakatvaṁ vācyam	1.1.9 (vārttika) ṛ-kāra-ḷ-kārayoḥ savarṇa-saṁjñā vaktavyā	12 vārttika
48. a-dvayam i-dvaye e (43)	6.1.87 ād guṇaḥ	69
49. prād eṣaiṣyayor vā tathā	6.1.89 (vārttika) prād ūhoḍhoḍhy-eṣaiṣyeṣu vṛddhir vaktavyā	73 vārttika
50. u-dvaye o (44)	6.1.87 ād guṇaḥ	69
51. omi ca tathā	6.1.95 om-āṅoś ca	80

52. ṛ-dvaye ar (45)	1.1.51 ur aṇ ra-paraḥ	70
53. ḷ-dvaye al (47)	1.1.51 ur aṇ ra-paraḥ	70
54. punar-a-dvaya-sandhau āṅ-ādeśaḥ para-nimitta-vad vaktavyaḥ	6.1.95 om-āṅoś ca	80
55. e-dvaye ai (48)	6.1.88 vṛddhir eci	72
56. svād īreriṇoś ca tathā	6.1.89 (vārttika) svād īreriṇyor vṛddhir vaktavyā	73 vārttika
57. o-dvaye au (49)	6.1.88 vṛddhir eci	72
58. prād ūḍhoḍhyoś ca tathā	6.1.89 (vārttika) prād ūhoḍhoḍhy-eṣaiṣyeṣu vṛddhir vaktavyā	73 vārttika
59. i-dvayam eva yaḥ sarveśvare (50)	6.1.77 iko yaṇ aci	47
60. u-dvayaṁ vaḥ (51)	6.1.77 iko yaṇ aci	47
61. ṛ-dvayaṁ raḥ (52)	6.1.77 iko yaṇ aci	47
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204. kroṣṭu-śabdasya pāṇḍaveṣu tṛl-pratyayāntasyaiva rūpaṁ, buddhaṁ vinā, ṭādi-sarveśvare tu vikalpaḥ	7.1.95 tṛj-vat kroṣṭuḥ 7.1.97 vibhāṣā tṛtīyādiṣv aci	274, 278
205. rāya ā sa-bhoḥ (140)	7.2.85 rāyo hali	286
206. o au pāṇḍaveṣu (141)	7.1.90 goto ṇit	284
207. o ā am-śasor, na ca so naḥ (142)	6.1.93 auto 'm-śasoḥ	285
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208. tatrāb-anta-lakṣmī rādhā-saṁjñā (143)	No Equivalent in Pāṇinian grammar	
209. rādhā-brahmabhyām au ī (144)	7.1.18 auṅa āpaḥ 7.1.19 napuṁsakāc ca	287, 310
210. rādhāyā e ṭausor buddhe ca (145)	7.3.105 āṅi cāpaḥ 7.3.106 sambuddhau ca	289, 288
211. rādhāto yāp vṛṣṇiṣu (146)	7.3.113 yāḍ āpaḥ	290
212. ambādīnāṁ gopyāś ca vāmano buddhe (147)	7.3.107 ambārtha-nadyor hrasvaḥ	267
213. jarāyā jaras vā sarveśvare (148)	7.2.101 jarāyā jaras anyatarasyām	227
214. atra niśā-nāsikayor niś-nasāv ādeśau yaduṣu vā vācyau (149)	6.1.63 pad-dan-no-mās-hṛn-niś-asan-yūṣan-doṣan-yakañ-chakann-udann-āsañ-chas-prabhṛtiṣu	228
215. harita āp vā vṛṣṇiṣu lakṣmyāṁ, nityaṁ gopyāḥ (150)	1.4.6 ṅ-iti hrasvaś ca 7.3.112 āṇ nadyāḥ	296, 268
216. lakṣmī-sthayos tri-caturos tisṛ-catasṛ viṣṇubhaktau (151)	7.2.99 tri-caturoḥ striyāṁ tisṛ-catasṛ	298
217. tisṛ-catasro raḥ sarveśvare (152)	7.2.100 aci ra ṛtaḥ	299
218. ī-ū-lakṣmīr gopī-saṁjñā (153)	1.4.3 y-ū stry-ākhyau nadī	266

219. avī-tantrī-tarī-lakṣmī-hrī-dhī-śrīṇām uṇādinā śabdānāṁ tu bhavaty eṣāṁ su-lopo na kadācana (154)	These words don't end in [ṅ]ī, and thus s[u] is not deleted by: 6.1.68 hal-ṅy-ābbhyo dīrghāt su-ti-sy-apṛktaṁ hal	
220. strī-bhruvor iy-uvau sarveśvare, striyā am-śasor vā (155)	6.4.77 aci śnu-dhātu-bhruvāṁ y-vor iyaṅ-uvaṅau 6.4.79 striyāḥ 6.4.80 vām-śasoḥ	271, 301, 302
221. ney-uv-sthānaṁ gopī, striyaṁ vinā, vṛṣṇiṣv āmi ca vā (156)	1.4.4 neyaṅ-uvaṅ-sthānāv astrī 1.4.5 vāmi	303, 304
Sarveśvarāntā brahma-liṅgāḥ		
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223. brahmato jas-śasoḥ śiḥ (158)	7.1.20 jaś-śasoḥ śiḥ	312
224. sarveśvara-vaiṣṇavāntayor nuṁ śau (159)	7.1.72 napuṁsakasya jhal-acaḥ	314
225. antya-sarveśvarāt paraṁ mitaḥ sthānam (160)	1.1.47 m-id aco 'ntyāt paraḥ	37
226. antyāt pūrva-varṇaḥ uddhava-saṁjñaḥ (161)	1.1.65 alo 'ntyāt pūrva upadhā	249
227. abrahma-pāṇḍavāḥ śiś ca kṛṣṇa-sthāna-saṁjñāḥ (162)	1.1.42 śi sarvanāma-sthānam 1.1.43 suḍ anapuṁsakasya	313, 229
228. nānta-dhātu-varjita-sānta-sat-saṅga-mahad-apām uddhavasya trivikramaḥ kṛṣṇasthāne, buddhaṁ vinā (163)	6.4.8 sarvanāma-sthāne cāsambuddhau 6.4.10 sānta-mahataḥ saṁyogasya 6.4.11 ap-tṛn-tṛc-svasṛ-naptṛ-neṣṭṛ-tvaṣṭṛ-kṣatṛ-hotṛ-potṛ-praśāstṝṇām	250, 317, 277
229. hṛdayasya hṛd yaduṣu vā, śīrṣasya śīrṣan vety eke (164)	6.1.60 śīrṣaṁś chandasi — 6.1.63 pad-dan-no-mās-hṛn-niś-asan-yūṣan-doṣan-yakañ-chakann-udann-āsañ-chas-prabhṛtiṣu	3514, 228
230. aviṣṇupadāntasya nasya masya ca viṣṇucakraṁ vaiṣṇave (165)	8.3.24 naś cāpadāntasya jhali	123
231. brahmataḥ sv-amor mahāharaḥ (166)	7.1.23 sv-amor napuṁsakāt	319
232. brahmeśāntān nuk sarveśvare, na tv āmi (167)	7.1.73 iko 'ci vibhaktau	320
233. dadhi-asthi-sakthi-akṣi-śabdānām i-rāmasya an ṭādi-sarveśvare (168)	7.1.75 asthi-dadhi-sakthy-akṣṇām anaṅ udāttaḥ	322
234. akṛṣṇasthāna-sarveśvaro bhagavat-saṁjñaḥ, taddhite yaś ca (169)	1.4.18 y-aci bham	231
235. va-ma-sat-saṅga-hīnasyāno '-rāma-haro bhagavati, na tu ye, ī-ṅyos tu vā (170)	6.4.134 al-lopo 'naḥ 6.4.136 vibhāṣā ṅi-śyoḥ 6.4.137 na saṁyogād va-m-antāt	234, 237, 355
236. brahmaṇo govindo vā buddhe (171)		
237. brahmānta-trivikramasya vāmanaḥ (172)	1.2.47 hrasvo napuṁsake prātipadikasya	318
238. samānārthatayā puruṣottamatārham īśāntaṁ brahma puruṣottama-vad vā ṭādi-sarveśvare	7.1.74 tṛtīyādiṣu bhāṣita-puṁskaṁ puṁ-vad gālavasya	321

239. e-ai-sthāne i-rāmaḥ, o-au-sthāne u-rāmo vāmanaḥ syāt (173)	1.1.48 eca ig ghrasvādeśe	323
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240. acaś caturbhujānubandhānāṁ ca nuṁ kṛṣṇasthāne (174)	7.1.70 ugid-acāṁ sarvanāma-sthāne 'dhātoḥ	361
241. ta-vargasya ca-vargaś ca-varga-yoge (175)	8.4.40 s-toḥ ś-cunā ś-cuḥ	111
242. sat-saṅgāntasya haro viṣṇupadānte (176)	8.2.23 saṁyogāntasya lopaḥ	54
243. ca-vargasya ka-vargo viṣṇupadānte, vaiṣṇave tv asa-varge (177)	8.2.30 coḥ kuḥ	378
244. viṣṇujanasya dvitvaṁ vā virāme	8.4.47 anaci ca	48
245. aco '-rāma-haro bhagavati, pūrvasya trivikramaś ca (178)	6.1.222 cau 6.4.138 acaḥ	417, 416
246. pūrvasya viṣṇupada-vattvaṁ svādi-taddhitayor aya-sarveśvarādyoḥ (179)	1.4.17 sv-ādiṣv asarvanāmasthāne 1.4.16 siti ca	230, 1252
247. tiryacas tiraścir udaca udīcir bhagavati (180)	6.4.139 uda īt	420
248. sasya śaś ca-varga-yoge (181)	8.4.40 s-toḥ ś-cunā ś-cuḥ	111
249. cha-śo rāj-yaj-bhrāj-parivrāj-sṛj-mṛj-bhrasj-vraścāṁ ca ṣo viṣṇupadānte vaiṣṇave ca (182)	8.2.36 vraśca-bhrasja-sṛja-mṛja-yaja-rāja-bhrāja-ccha-śāṁ ṣaḥ — 8.2.30 (vārttika) parau vrajeḥ ṣaḥ padānte	294, 378 vārttika
250. s-koḥ sat-saṅgādyor haro viṣṇupadānte vaiṣṇave ca (183)	8.2.29 s-koḥ saṁyogādyor ante ca	380
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253. sraj diś dṛś ṛtvij uṣṇih dadhṛṣ anudaka-pūrva-spṛś tādṛś ity-ādīnāṁ ko viṣṇupadānte (186)	3.2.58 spṛśo 'nudake kvin 3.2.59 ṛtvig-dadhṛk-srag-dig-uṣṇig-añcu-yuji-kruñcāṁ ca 8.2.62 kvin-pratyayasya kuḥ	432, 373, 377
254. yujo 'samastasya nuṁ kṛṣṇasthāne, na tu samādhau	7.1.71 yujer asamāse	376
255. rāt sasyaiva sat-saṅgānta-hara-vidhiḥ	8.2.24 rāt sasya	280
256. atv-as-antoddhavasya trivikramo buddha-varjita-sau, dhātuṁ vinā (187)	6.4.14 atv-as-antasya cādhātoḥ	425
257. bhagavatu-aghavatu-bhavatūnāṁ bhagos aghos bhos iti nipātā vā buddhe	8.3.1 (vārttika) vibhāṣā bhavad-bhagavad-aghavatām oc cāvasya	
258. pāc-chabdasya vāmano bhagavati (188)	6.4.130 pādaḥ pat	414
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260. nāmāntasya nasya haro viṣṇupadānte buddhaṁ vinā (190)	8.2.7 na-lopaḥ prātipadikāntasya 8.2.8 na ṅi-sambuddhyoḥ	236, 352
261. śvan yuvan maghavan ity eṣāṁ vasya ur bhagavati īb-varjita-taddhite tu na yuvatīty etad-varjam (191)	6.4.133 śva-yuva-maghonām a-taddhite	362
262. dhāto ra-va-prāg-id-utos trivikramo ra-vato viṣṇujane, na kura-chura-nāma-dhātūnāṁ, na ca taddhita-ye (192)	8.2.77 hali ca 8.2.78 upadhāyāṁ ca 8.2.79 na bha-kur-churām	354, 2265, 1629
263. pathin mathin ṛbhukṣinn ity eṣāṁ nasya haraḥ sau (193)	7.1.85 pathi-mathy-ṛbhukṣām āt	365
264. pathy-ādīnām i-rāmasyā-rāmaḥ kṛṣṇasthāne, thāt pūrvaṁ nuk ca (194)	7.1.86 ito 't sarvanāma-sthāne 7.1.87 tho nthaḥ	366, 367
265. pathy-ādīnāṁ saṁsāra-haro bhagavati (195)	7.1.88 bhasya ṭer lopaḥ	368
266. in han pūṣan aryaman ity eṣām uddhavasya trivikramaḥ su-śyor eva (196)	6.4.12 in-han-pūṣāryamṇāṁ śau 6.4.13 sau ca	356, 357
267. hano hasya gho ṇin-nayoḥ (197)	7.3.54 ho hanter ñ-ṇ-in-neṣu	358
268. ra-ṣa-nānta-saṅkhyābhyo nuḍ āmi svārthe (198)	1.1.24 ṣ-ṇāntā ṣaṭ 7.1.55 ṣaṭ-caturbhyaś ca	369, 338
269. nāntoddhavasya trivikramo nāmi (199)	6.4.7 nopadhāyāḥ	370
270. aṣṭana ā viṣṇubhaktiṣu vā (200)	7.2.84 aṣṭana ā vibhaktau	371
271. tasmāt jas-śasor auś svārthe (201)	7.1.21 aṣṭābhya auś	372
272. anañ-pūrvasyārvaṇo 'rvatṛ suṁ vinā	6.4.127 arvaṇas trasāv anañaḥ	364
273. na-varja-ta-varga-sthasya nasya na ṇatvam		
274. dhātor mo no viṣṇupadānte ma-vayoś ca	8.2.64 mo no dhātoḥ 8.2.65 m-voś ca	341, 2309
275. catur-anaḍuhor ām kṛṣṇasthāne, buddhe tv am (202)	7.1.98 catur-anaḍuhor ām udāttaḥ 7.1.99 am saṁbuddhau	331, 333
276. ra-rāmasya na viṣṇusargaḥ supi (203)	8.3.16 roḥ supi	339
277. ya-vayor viṣṇupadāntayor haro gopāle	6.1.66 lopo v-yor vali	873
278. sarveśvare tu vikalpaḥ, hare sati punar na sandhiś ca	8.2.1 pūrvatrāsiddham 8.3.18 v-yor laghu-prayatnataraḥ śākaṭāyanasya	12, 168
279. nityaṁ hariveṇu-vidhiḥ pratyaya-hariveṇau (204)	8.4.45 (vārttika) yaro 'nunāsike pratyaye bhāṣāyāṁ nitya-vacanaṁ kartavyam	
280. ṣāt parasya ṭa-varga-yuktasya ca ta-vargasya ṭa-vargaḥ, na tu viṣṇupadāntāṭ ṭa-vargād anām-navati-nagarīṇām (205)	8.4.41 ṣ-ṭunā ṣ-ṭuḥ — 8.4.42 na padāntāṭ ṭor anām — 8.4.42 (vārttika) anām-navati-nagarīṇām iti vaktavyam	113, 114, 114 vārttika
281. sajuṣ āśiṣ ity anayor is-us-anta-dhātoś ca ro viṣṇupadānte, tasya viṣṇusargaś ca supi (206)	8.2.66 sa-sajuṣo ruḥ 6.4.34 (vārttika) kvau ca śāsa itvaṁ bhavatīti vaktavyam	162, 2984 vārttika

282. ir-ur-anta-dhātor uddhavasya trivikramo viṣṇupadānte (207)	8.2.76 r-vor upadhāyā dīrgha ikaḥ 6.4.34 (vārttika) kvau ca śāsa itvaṁ bhavatīti vaktavyam	433, 2984 vārttika
283. sahajasya mūrdhanya-jāta-ka-rāma-sambandhinaś ca kṣa-rāmasya sat-saṅgādi-hare ḍaḥ, anyasya tu ko vaktavyaḥ, diśi-dṛśi-anudaka-pūrva-spṛśi-jātasya ca	No Equivalent in Pāṇinian grammar	
284. rakṣer vā ka iti kecit	No Equivalent in Pāṇinian grammar	
285. doṣo doṣan yaduṣu vā	6.1.63 pad-dan-no-mās-hṛn-niś-asan-yūṣan-doṣan-yakañ-chakann-udann-āsañ-chas-prabhṛtiṣu	
286. dhvaṁsu-sraṁsu-vasv-anaḍuhāṁ do viṣṇupadānte (208)	8.2.72 vasu-sraṁsu-dhvaṁsv-anaḍuhāṁ daḥ	334
287. vasor vasya ur bhagavati (209)	6.4.131 vasoḥ saṁprasāraṇam	435
288. puṁsaḥ pumasuḥ kṛṣṇasthāne (210)	7.1.89 puṁso 'suṅ	436
289. uśanaso nāntatvaṁ sa-lopitvaṁ viṣṇusargāntatvaṁ ca buddhe	7.1.94 (vārttika) uśanasaḥ saṁbuddhāv api pakṣe 'naṅ iṣyate na ṅi-saṁbuddhyor iti na-lopa-pratiṣedho 'pi pakṣa iṣyate	436 vārttika
290. hasya ḍhaḥ, naho dhaḥ, dādes tu dhātor ghaḥ, druha-muha-naśa-snuha-snihāṁ vā viṣṇupadānte vaiṣṇave ca (211)	8.2.31 ho ḍhaḥ 8.2.32 dāder dhātor ghaḥ 8.2.33 vā druha-muha-ṣṇuha-ṣṇihām 8.2.34 naho dhaḥ	324, 325, 327, 440
291. vāho vā ūṭh bhagavati	6.4.132 vāha ūṭh	329
292. a-dvayād ūṭho vṛṣṇīndraḥ	6.1.89 ety-edhaty-ūṭhsu	73
293. anaḍuho nuṁ ca sau	7.1.82 sāv anaḍuhaḥ	332
294. sāḍhaḥ ṣāṭ	8.3.56 saheḥ sāḍaḥ saḥ	335
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295. apo do bhe (212)	7.4.48 apo bhi	442
296. diva au sau (213)	7.1.84 diva aut	336
297. diva ur viṣṇupadānte (214)	6.1.131 diva ut	337
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298. bahūrjo num-pratiṣedhaḥ	7.1.72 (vārttika) bahūrji pratiṣedho vaktavyaḥ	443 vārttika
299. nasya haro vā brahmaṇi buddhe (215)	No Equivalent in Pāṇinian grammar	
300. ahno viṣṇusargo viṣṇupadānte, na samāse puṁsīti vācyam (216)	8.2.68 ahan	443
301. asya sv-ādy-abhāva eva ra-vidhir vācyaḥ	8.2.69 ro 'supi	172
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302. tatra kṛṣṇādi-śabdāḥ saṁjñā-viśeṣādau niyata-puruṣottamādayaḥ (217)	No Equivalent in Pāṇinian grammar	
303. saṅkhyādi-śabdās tu vācya-liṅgāḥ (218)	No Equivalent in Pāṇinian grammar	

304. samānādhikaraṇa-viśeṣaṇa-rūpā viśeṣya-liṅga-viṣṇubhakti-vacanāni bhajante (219)	No Equivalent in Pāṇinian grammar	
305. jāti-guṇa-kriyā-dvārā yasya viśeṣaḥ kathyate tad viśeṣyaḥ, yena tasya viśeṣaḥ kathyate tad viśeṣaṇam (220)	No Equivalent in Pāṇinian grammar	
306. avyaya-viśeṣaṇaṁ brahma	No Equivalent in Pāṇinian grammar	
307. kecic chabdā viśeṣaṇatve 'pi sva-liṅgaṁ na tyajanti (221)	No Equivalent in Pāṇinian grammar	
308. ekasya viśeṣaṇasya viśeṣyam anekaṁ cet praty-ekaṁ vā samudāyasya vā saṅkhyānurūpaṁ vacanam	No Equivalent in Pāṇinian grammar	
309. kvacid bahūnāṁ viśeṣaṇatve 'py ekatvam (222)	No Equivalent in Pāṇinian grammar	
310. viṁśaty-ādyāḥ sadaikatve anāvṛttau (223)	No Equivalent in Pāṇinian grammar	
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311. sarvādīni kṛṣṇa-nāmāni (224)	1.1.27 sarvādīni sarvanāmāni	213
312. kṛṣṇanāma-kṛṣṇato jasaḥ śīḥ (225)	7.1.17 jasaḥ śī	214
313. kṛṣṇanāma-kṛṣṇato ṅeḥ smai (226)	7.1.14 sarvanāmnaḥ smai	215
314. kṛṣṇanāma-kṛṣṇato ṅaseḥ smāt (227)	7.1.15 ṅasi-ṅyoḥ smāt-sminau	216
315. kṛṣṇanāma-kṛṣṇa-rādhābhyāṁ suḍ āmi (228)	7.1.52 āmi sarvanāmnaḥ suṭ	217
316. kṛṣṇanāma-kṛṣṇato ṅeḥ smin (229)	7.1.15 ṅasi-ṅyoḥ smāt-sminau	216
317. sarvādiḥ kṛṣṇanāmākhyo gauṇa-saṁjñe vinā bhavet (230)	1.1.29 na bahuvrīhau 1.1.29 (vārttika) saṁjñopasarjanī-bhūtās tu na sarvādayaḥ	222, 222 vārttika
318. pūrvādi ca vyavasthāyāṁ saptakaṁ kṛṣṇanāmakam (231)	1.1.34 pūrva-parāvara-dakṣiṇottarāparādharāṇi vyavasthāyām asaṁjñāyām	218
319. samo 'tulye kṛṣṇanāma (232)	No Equivalent in Pāṇinian grammar	
320. svam ajñāti-dhanāhvaye (233)	1.1.35 svam ajñāti-dhanākhyāyām	219
321. antaro bāhya-paridhānīyayor, na tv asau puri (234)	1.1.36 antaraṁ bahir-yogopasaṁvyānayoḥ 1.1.36 (vārttika) apurīti ca vaktavyam	220, 217 vārttika
322. pūrvādīni nava kṛṣṇanāmāni jasi vā (235)	No Equivalent in Pāṇinian grammar	
323. pūrvādibhyo navabhyaḥ smāt-sminau vā (236)	7.1.16 pūrvādibhyo navabhyo vā	221
324. na kṛṣṇanāma tṛtīyā-samāse tad-vākye ca	1.1.30 tṛtīyā-samāse	223
325. na kṛṣṇanāma dvandve, jasi tu vā	1.1.31 dvandve ca 1.1.32 vibhāṣā jasi	224, 225

326. prathama-carama-tayāyālpārdha-katipaya-nemāḥ kṛṣṇanāmāni jasi vā (237)	1.1.33 prathama-carama-tayālpārdha-katipaya-nemāś ca	226
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332. sa-ka-rāmasya ca kathitānukathane	2.4.32 idamo 'nvādeśe 'ś anudāttas tṛtīyādau	350
333. idam-adobhyām aka-rāmābhyāṁ nais (242)	7.1.11 nedam-adasor akoḥ	349
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339. yuṣmad-asmados tvam-aham-ādayaḥ sv-ādinā saha (248)	3.4.53 dvitīyāyāṁ ca — 7.1.27 yuṣmad-asmadbhyāṁ ṅaso 'ś — 7.1.28 ṅe prathamayor am — 7.1.29 śaso naḥ — 7.1.30 bhyaso bhyam — 7.1.31 pañcamyā at — 7.1.32 eka-vacanasya ca — 7.1.33 sāma ākam — 7.2.86 yuṣmad-asmador anādeśe — 7.2.88 prathamāyāś ca dvi-vacane bhāṣāyām — 7.2.89 yo 'ci — 7.2.90 śeṣe lopaḥ — 7.2.91 ma-paryantasya — 7.2.92 yuvāvau dvi-vacane — 7.2.93 yūya-vayau jasi — 7.2.94 tvāhau sau — 7.2.95 tubhya-mahyau ṅayi — 7.2.96 tava-mamau ṅasi — 7.2.97 tva-māv eka-vacane	390, 399, 382, 391, 395, 397, 396, 400, 393, 387, 392, 385, 383, 386, 388, 384, 394, 398, 389
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341. teṣāṁ sarveṣāṁ tvam-aham-ādaya eva su-jas-ṅe-ṅassu		discussed under 400
342. anyatra va-ma-paryanta-varjam akṣarāṇi prakṛta-pada-vat kāryāṇi		discussed under 400

343. viṣṇupadād vā, anvādeśe tu nityam (249)	8.1.17 padāt 8.1.26 (vārttika) yuṣmad-asmador vibhāṣā ananvādeśa iti vaktavyam	402, 407 vārttika
344. yuṣmān yuṣmabhyaṁ yuṣmākam ity eṣāṁ vas, asmān asmabhyam asmākam ity eṣāṁ nas (250)	8.1.21 bahu-vacanasya vas-nasau	405
345. tubhyaṁ-tavayos te, mahyaṁ-mamayor me (251)	8.1.22 te-mayāv eka-vacanasya	406
346. tvāṁ māṁ tvā mā (252)	8.1.23 tvā-mau dvitīyāyāḥ	407
347. yuṣmad-asmad-viṣṇupadayor vāṁ-nau dvitīyā-caturthī-ṣaṣṭhī-dvitve, na tu samāse (253)	8.1.20 yuṣmad-asmadoḥ ṣaṣṭhī-caturthī-dvitīyā-sthayor vāṁ-nāvau 8.1.18 anudāttaṁ sarvam apādādau	404, 403
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349. na te vākyādau śloka-pādādau ca	8.1.18 anudāttaṁ sarvam apādādau	403
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351. paramparā-yoge tu na niṣedhaḥ	Kāśikā of 8.1.25	
352. na ca darśanārthair acākṣuṣatve	8.1.25 paśyārthaiś cānālocane	409
353. paramparā-yoge 'pi na	kāśikā of 8.1.25	409 iṣṭi
354. āmantritaṁ pūrvam asad-vat	8.1.72 āmantritaṁ pūrvam avidyamānavat	412
355. sāmānya-vacana-tulyādhikaraṇe āmantrite krama-sthe cet pūrvaṁ sat	8.1.73 nāmantrite samānādhikaraṇe sāmānya-vacanam	413
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357. kimaḥ ko viṣṇubhaktau sākasyāpi (254)	7.2.103 kimaḥ kaḥ	342
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370. anadyatana-bhūte dib-ādayo bhūteśvara-nāmānaḥ (265)	3.2.111 anadyatane laṅ — 3.4.100 itaś ca — 3.4.101 tas-thas-tha-mipāṁ tāṁ-taṁ-tāmaḥ	2205, 2207, 2199
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375. bhaviṣyat-kāle syaty-ādayaḥ kalki-nāmānaḥ (270)	3.3.13 lṛt śeṣe ca 3.3.33 prathane vāv aśabde	2193, 2186

376. sākāṅkṣaṁ yatra kriyātikramo nirdiśyate, tatra kārya-kāraṇayoḥ syad-ādikā ajita-nāmāno bhūte bhaviṣyati ca (271)	3.3.139 liṅ-nimitte lṛṅ kriyātipattau	2229
377. pit pṛthuḥ (272)	No Equivalent in Pāṇinian grammar	
378. ṇin nṛsiṁhaḥ (273)	No Equivalent in Pāṇinian grammar	
379. kit kapilaḥ (274)	No Equivalent in Pāṇinian grammar	
380. ṅin nirguṇaḥ (275)	No Equivalent in Pāṇinian grammar	
381. kic ca ṅic ca kaṁsāriḥ (276)	No Equivalent in Pāṇinian grammar	
382. śit śivaḥ (277)	No Equivalent in Pāṇinian grammar	
383. tib-ādi-nava-navānāṁ pūrva-pūrvāṇi para-pada-saṁjñāni (278)	1.4.99 laḥ parasmaipadam	2155
384. uttarottarāṇy ātma-pada-saṁjñakāni (279)	1.4.100 taṅ-ānāv ātmanepadam	2156
385. navakeṣu trīṇi trīṇi prathama-madhyamottama-puruṣa-saṁjñakāni (280)	1.4.101 tiṅas trīṇi trīṇi prathama-madhyamottamāḥ	2160
386. acyutādayaḥ pañca śivaś ca kṛṣṇa-dhātukāḥ (281)	3.4.113 tiṅ-śit sārvadhātukam	2166
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388. parapadāni kartari (283)	1.3.78 śeṣāt kartari parasmaipadam	2159
389. ātmapadibhya ātmapadāni ṅitaś ca (284)	1.3.12 anudātta-ṅ-ita ātmanepadam	2157
390. ubhayapadibhya ubhayapadāni ñitaś ca (285)	1.3.72 svarita-ñitaḥ kartr-abhiprāye kriyā-phale	2158
391. ātmapadāny eva karmaṇi (286)	1.3.13 bhāva-karmaṇoḥ	2679
392. ātmapada-prathama-puruṣaika-vacanam eva bhāve (287)	1.3.13 bhāva-karmaṇoḥ	2679
393. śap kṛṣṇa-dhātuke (288)	3.1.68 kartari śap	2167
394. dhātor antasya govindaḥ pratyaye (289)	7.3.84 sārvadhātukārdhadhātukayoḥ	2168
395. apṛthu-kṛṣṇa-dhātuko nirguṇaḥ (290)	1.2.4 sārvadhātukam ap-it	2234
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397. a ā va-moḥ (292)	7.3.101 ato dīrgho yañi	2170
398. yak kṛṣṇa-dhātuke bhāva-karmaṇoḥ (293)	3.1.67 sārvadhātuke yak	2756
399. īśasya na govinda-vṛṣṇīndrau kaṁsāriṣu (294)	1.1.5 k-ṅ-iti ca	2217
400. ata ā is ta-thayoḥ (295)	7.2.81 āto ṅitaḥ	2235
401. ato yā iḥ (296)	6.1.66 lopo v-yor vali 7.2.80 ato yeyaḥ	873, 2212
402. ata iṭ yusi (297)	7.2.80 ato yeyaḥ	2212
403. ato yāma iyam (298)	7.2.80 ato yeyaḥ	2212
404. tu-hyos tātaṅ āśiṣi vā sarvatra (299)	7.1.35 tu-hyos tātaṅ āśiṣy anyatarasyām	2197
405. ato her haraḥ (300)	6.4.105 ato heḥ	2202

406. prādaya upendra-saṁjñā dhātu-yoge, te ca prāk (301)	1.4.59 upasargāḥ kriyā-yoge 1.4.80 te prāg dhātoḥ	22, 2230
407. pūrvokta-nimittatve saty eva ṣatva-ṇatve (302)	not needed in Pāninian grammar since there is anuvṛtti of the nimittas	
408. upendrāṇ ṇopadeśasya ṇatvam (303)	8.4.14 upasargād asamāse 'pi ṇopadeśasya	2287
409. hinu-mīnānipāṁ ca (304)	8.4.15 hinu-mīnā 8.4.16 āni loṭ	2530, 2231
410. niṁsa-nikṣa-nindāṁ vā	8.4.33 vā niṁsa-nikṣa-nindām	2839
411. āṅo 'nyena viṣṇupadena vyavadhāne ṇatvaṁ na	8.4.2 aṭ-ku-pv-āṅ-num-vyavāye 'pi	197
412. vakṣyamāṇa-kṛd-ādau ca	8.4.2 aṭ-ku-pv-āṅ-num-vyavāye 'pi	197
413. va-mādayas te tv acyutāder eva, nānyasya (305)	No Equivalent in Pāṇinian grammar	
414. dhātoḥ pūrvam at bhūteśvara-bhūteśājiteṣu (306)	6.4.71 luṅ-laṅ-lṛṅkṣv aḍ udāttaḥ	2206
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417. dāp-daip-dīṅo vinā dā-dhā dāmodara-saṁjñāḥ (309)	1.1.20 dā-dhā ghv adāp	2373
418. bhuvo na govindaḥ si-luki (310)	7.3.88 bhū-suvos tiṅi	2224
419. bhuvo bhūv bhūteśādhokṣaja-sarveśvare (311)	6.4.88 bhuvo vug luṅ-liṭoḥ	2174
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421. iṇ bhūteśa-te bhāva-karmaṇoḥ (313)	3.1.66 ciṇ bhāva-karmaṇoḥ	2758
422. antasya vṛṣṇīndro nṛsiṁhe (314)	7.2.115 aco ñ-ṇ-iti	254
423. iṇas to haraḥ (315)	6.4.104 ciṇo luk	2329
424. iṭ rāma-dhātuke (316)	7.2.35 ārdhadhātukasyeḍ val-ādeḥ	2184
425. sahaja-sarveśvarānta-hana-graha-dṛśibhya iṇ-vad-iḍ vā sya-si-kāmapāla-bālakalkiṣu bhāva-karmaṇoḥ	6.4.62 sya-sic-sīyuṭ-tāsiṣu bhāva-karmaṇor upadeśe 'j-jhana-graha-dṛśāṁ vā ciṇ-vad iṭ ca	2757
426. a-rāmānya-varṇād ante-antām-antānāṁ nasya haraḥ (317)	7.1.5 ātmanepadeṣv anataḥ	2258
427. śīṅo ruṭ ca (318)	7.1.6 śīṅo ruṭ	2442
428. vette ruṭ tu vā	7.1.7 vetter vibhāṣā	2701
429. sasya haro dhe (319)	8.2.25 dhi ca	2249
430. īśvara-harimitra-ha-kārebhyaḥ sīdhvaṁ-bhūteśādhokṣajānāṁ dhasya ḍhaḥ (320)	8.3.78 iṇaḥ ṣīdhvaṁ-luṅ-liṭāṁ dho 'ṅgāt	2247
431. iḍ-vyavadhāne tu vā (321)	8.3.79 vibhāṣeṭaḥ	2325
432. dhātor dvir-vacanam adhokṣaja-sann-aṅ-yaṅṣu (322)	6.1.8 liṭi dhātor anabhyāsasya 6.1.11 caṅi	2177, 2315
433. sarveśvara-paryantasyādi-bhāgasya anarasya dvir-vacanam (323)	6.1.1 ekāco dve prathamasya 6.1.8 liṭi dhātor anabhyāsasya	2175, 2177

434. sarveśvarāditve tu sat-saṅgādi-na-ba-da-ra-varjasyānya-bhāgasya (324)	6.1.2 aj-āder dvitīyasya 6.1.3 na n-d-rāḥ saṁyogādayaḥ 6.1.3 (vārttika) ba-kārasyāpy ayaṁ pratiṣedho vaktavyaḥ	2176, 2446
435. san-yaṅos tu tat-sambandhinaḥ sarveśvarasya ca (325)	6.1.9 san-yaṅoḥ	2395
436. pūrvo naraḥ (326)	6.1.4 pūrvo 'bhyāsaḥ	2178
437. paro nārāyaṇaḥ (327)	6.1.5 ubhe abhyastam	426
438. bhū-narasya bho 'dhokṣaje (328)	7.4.73 bhavater aḥ	2181
439. harikhaḍgasya harikamalaṁ, harighoṣasya harigadā narasya (329)	8.4.54 abhyāse car ca	2182
440. neṭ ya-sarveśvarayoḥ (330)	7.2.35 ārdhadhātukasyeḍ val-ādeḥ	2184
441. kāmapāla-parapadaṁ kapilaḥ (331)	3.4.104 kid āśiṣi	2216
442. dvy-akṣara-dhātor antaḥ pūrvaś ca sarveśvaraḥ sa-viṣṇucāpaḥ, jāgṛ-kathādi-varjam (332)	No Equivalent in Pāṇinian grammar	
443. laghūddhavasya govindaḥ (333)	7.3.86 pug-anta-laghūpadhasya ca	2189
444. asti-sibhyām īḍ dip-sipoḥ (334)	7.3.96 asti-sico 'pṛkte	2225
445. iṭaḥ si-lopa īṭi (335)	8.2.28 iṭa īṭi	2266
446. si-nārāyaṇa-vettibhyo 'na us (336)	3.4.109 sij-abhyasta-vidibhyaś ca	2226
447. asaṁyogād alid-adhokṣajaḥ kapilaḥ (337)	1.2.5 asaṁyogāl liṭ k-it	2242
448. svañjer vā (338)	1.2.6 (vārttika) śranthi-granthi-dambhi-svañjīnām iti vaktavyam	
449. śranthi-granthi-dambhibhyas thal ca vā	1.2.6 (vārttika) śranthi-granthi-dambhi-svañjīnām iti vaktavyam	
450. a-rāma-harasya nimittam a-rāmaḥ pūrva-vac ca (339)	1.1.57 acaḥ parasmin pūrva-vidhau 6.1.97 ato guṇe	50, 191
451. ir-anubandhān ṅo vā bhūteśa-parapade (340)	3.1.57 irito vā	2269
452. nara-viṣṇujanānām ādiḥ śiṣyate (341)	7.4.60 hal-ādiḥ śeṣaḥ	2179
453. śauri-śiraskas tu sātvataḥ (342)	7.4.61 śar-pūrvāḥ khayaḥ	2259
454. ani-rāmetāṁ viṣṇujanāntānām uddhava-na-rāma-haraḥ kaṁsārau (343)	6.4.24 anid-itāṁ hala upadhāyāḥ k-ṅ-iti	415
455. lagi-kapyor upatāpa-śarīra-vikārayoḥ	6.4.24 (vārttika) anid-itāṁ na-lope laṅgi-kampyor upatāpa-śarīra-vikārayoḥ upasaṁkhyānaṁ kartavyam	
456. i-rāmed-dhātor num (344)	7.1.58 id-ito num dhātoḥ	2262
457. ka-varga-narasya ca-vargaḥ (345)	7.4.62 ku-hoś cuḥ	2245
458. dhātv-ādeḥ ṣaḥ saḥ (346)	6.1.64 dhātv-ādeḥ ṣaḥ saḥ	2264
459. sarveśvara-dantya-parā dhātor ādi-sāḥ ṣopadeśāḥ (347)	Kāśikā on 6.1.64	2264 vṛtti
460. svaṣka-svida-svada-svañja-svapa-smiṅāṁ ca (348)	Kāśikā on 6.1.64	2264 vṛtti

461. sṛpḷ-sṛ-stṛ-sṛj-stṝ-styā-sūca-sūtra-stana-saṅgrāma-sāra-sāma-sabhāja-sekṛ-stena-stoma-varjam (349)	Kāśikā on 6.1.64	2264 vṛtti
462. upendrād api ṣopadeśasya ṣatvaṁ kvacit (350)	Summary of 8.3.65 to 8.3.77	
463. svarati-sūti-sūyati-dhūñ-ūd-ita iḍ vā (351)	7.2.44 svarati-sūti-sūyati-dhūñ-ūdito vā	2279
464. viṣṇujanāntānām aniṭāṁ vṛṣṇīndraḥ sau parapade (352)	7.2.4 neṭi	2268
465. vāmana-vaiṣṇavābhyāṁ ser haro vaiṣṇave, na tv iṭaḥ (353)	8.2.26 jhalo jhali 8.2.27 hrasvād aṅgāt	2281, 2369
466. harighoṣāt ta-thor dho dhā-varjam (354)	8.2.40 jhaṣas ta-thor dho ’dhaḥ	2280
467. ṛ-dvayād viṣṇujanānteśoddhavāc ca vaiṣṇavādi-si-kāmapālau kapilāv ātmapade, games tu vā (355)	1.2.11 liṅ-sicāv ātmanepadeṣu 1.2.12 uś ca 1.2.13 vā gamaḥ	2300, 2368, 2700
468. kṛ-sṛ-bhṛ-vṛ-stu-dru-sru-śrubhya evādhokṣaja-mātre neṭ, anyebhyas tv aniḍbhyo ’pīṭ (356)	7.2.13 kṛ-sṛ-bhṛ-vṛ-stu-dru-sru-śruvo liṭi	2293
469. viṣṇujanāder laghor a-rāmasya vṛṣṇīndra iḍ-ādau sau vā parapade (357)	7.2.7 ato hal-āder laghoḥ	2284
470. uddhavā-rāmasya vṛṣṇīndro nṛsiṁhe (358)	7.2.116 ata upadhāyāḥ	2282
471. uttama-ṇal nṛsiṁha-kārya-karo vā (359)	7.1.91 ṇal uttamo vā	2283
472. sarveśvarāder vṛṣṇīndro ’t-prasaṅga-mātre (360)	6.1.90 āṭaś ca 6.4.72 āḍ aj-ādīnām	269, 2254
473. narāder a-rāmasya trivikramaḥ (361)	7.4.70 ata ādeḥ	2248
474. tasmān nuḍ dvi-viṣṇujana-dhātau (362)	7.4.71 tasmān nuḍ dvi-halaḥ	2288
475. ādeśa-hīna-narādy-akṣarasya dhātor asaṁyukta-viṣṇujana-madhyasyā-rāmasya etvaṁ narādarśanaṁ ca kapilādhokṣaje seṭ-thali ca (363)	6.4.120 ata eka-hal-madhye ’nādeśāder liṭi 6.4.121 thali ca seṭi	2260, 2261
476. tṝ-phala-bhaja-trapāṁ na-lopi-granthi-śranthi-danbhīnāṁ ca (364)	6.4.122 tṝ-phala-bhaja-trapaś ca	2301
477. jṝ-bhramu-trasa-phaṇādīnāṁ hiṁsārtha-rādhaś ca vā (365)	6.4.123 rādho hiṁsāyām 6.4.124 vā jṝ-bhramu-trasām 6.4.125 phaṇāṁ ca saptānām	2532, 2356, 2354
478. dhātv-āder ṇo naḥ (366)	6.1.65 ṇo naḥ	2286
479. sarve nādayo ṇopadeśā nṝ-nṛti-nardi-nandi-nakki-nāthi-nādhi-naṭi-varjam (367)	Kāśikā on 6.1.65	2286 vṛtti

480. upendrān ner ṇatvaṁ nada-gada-pata-pada-vaha-vapa-hanti-drāti-mā-yā-dāmodara-śamu-so-ciñi-dihi-vāti-psātiṣv ad-vyavadhāne 'pi, ka-khādi-sahaja-ṣāntau vinā śeṣe tu vā	8.4.17 ner gada-nada-pata-pada-ghu-mā-syati-hanti-yāti-vāti-drāti-psāti-vapati-vahati-śāmyati-cinoti-degdhiṣu ca — 8.4.18 śeṣe vibhāṣāka-khādāv aṣānta upadeśe	2285, 2232
481. ṛccha-varjita-gurv-īśvarāder ām adhokṣaje (368)	3.1.36 ij-ādeś ca gurumato 'nṛcchaḥ	2237
482. āmaḥ kṛ-bhv-astayo 'nuprayujyante (369)	3.1.40 kṛñ cānuprayujyate liṭi	2239
483. kṛña ām-anta-dhātu-vat parapadādi (370)	1.3.63 ām-pratyaya-vat kṛño 'nuprayogasya	2240
484. nara-ṛ-rāmasyā-rāmaḥ (371)	7.4.66 ur at	2244
485. āmo masya hariveṇu-vidhir vā (372)	No Equivalent in Pāṇinian grammar	
486. dvir-vacana-nimitta-sarveśvare para-mātre sati yaḥ sarveśvarasyādeśaḥ sa sthāni-vad dvir-vacane eva kartavye (373)	1.1.59 dvir-vacane 'ci	2243
487. upendrā-dvaya-hara e-o-rāmayor iṇ-edhau vinā	6.1.89 ety-edhaty-ūṭhsu 6.1.94 eṅi para-rūpam	73, 78
488. nāma-dhātau vā	No Equivalent in Pāṇinian grammar	
489. nared-utor iy-uvāv ekātmaketara-sarveśvare (374)	6.4.78 abhyāsasyāsavarṇe	2290
490. añceḥ pūjāyāṁ na-lopābhāvaḥ	6.4.30 nāñceḥ pūjāyām	424
491. narasya vāmanaḥ (375)	7.4.59 hrasvaḥ	2180
492. sasya jo je, na tu vaiṣṇave (376)		
493. śasu-dada-va-rāmādīnāṁ govindā-rāmasya ca naitvādi (377)	6.4.126 na śasa-dada-vādi-guṇānām	2263
494. vada-vrajayor vṛṣṇīndraḥ sau parapade (378)	7.2.3 vada-vraja-hal-antasyācaḥ	2267
495. ajer vī ghaṇaṁ vinā rāma-dhātuke (379)	2.4.56 ajer vy aghañ-apoḥ	2292
496. vale tu vā yapi ca		
497. īśāntasya vṛṣṇīndraḥ sau parapade (380)	7.2.1 sici vṛddhiḥ parasmaipadeṣu	2297
498. ūrṇoter vā	7.2.6 ūrṇoter vibhāṣā	2449
499. dhātoś catuḥsanasyey-uvau sarveśvare (381)	6.4.77 aci śnu-dhātu-bhruvāṁ y-vor iyaṅ-uvaṅau	271
500. saṁyukta-śnoś ca (382)	6.4.77 aci śnu-dhātu-bhruvāṁ y-vor iyaṅ-uvaṅau 6.4.87 hu-śnuvoḥ sārvadhātuke	271, 2387
501. asaṁyoga-pūrvasyāneka-sarveśvarasye-dvayasya tu yaḥ (383)	6.4.81 iṇo yaṇ 6.4.82 er anekāco 'saṁyoga-pūrvasya	2455, 272
502. eti-huvor ya-vau kṛṣṇa-dhātuka eva (384)	6.4.81 iṇo yaṇ 6.4.87 hu-śnuvoḥ sārvadhātuke	2455, 2387
503. sarveśvarāntāt sahajāniṭa iḍ vā thali (385)	7.2.61 acas tās-vat thaly aniṭo nityam	2294
504. sahajā-rāmavataś ca tādṛśāt (386)	7.2.62 upadeśe 'tvataḥ	2295
505. sṛji-dṛśibhyāṁ ca (387)	7.2.65 vibhāṣā sṛji-dṛśoḥ	2404

506. atty-arti-vṛ-vyeñbhyo nityam (388)	7.2.66 iḍ atty-arti-vyayatīnām	2384
507. ṛ-rāmāt tu nityaṁ neṭ (389)	7.2.63 ṛto bhāradvājasya	2296
508. vāmanasya trivikramaḥ kṛt-kṛṣṇa-dhātuketara-ya-pratyaye (390)	7.4.25 akṛt-sārvadhātukayor dīrghaḥ	2298
509. ha-ma-yānta-kṣaṇa-śvasa-śvīnām e-rāmetaś ca na vṛṣṇīndraḥ seṭi sau parapade (391)	7.2.5 h-m-y-anta-kṣaṇa-śvasa-jāgṛ-ṇi-śvy-ed-itām	2299
510. gupū-dhūpa-vicchi-paṇi-panibhya āyaḥ (392)	3.1.28 gupū-dhūpa-vicchi-paṇi-panibhya āyaḥ	2303
511. a-rāma-haro rāma-dhātuke (393)	6.4.48 ato lopaḥ	2308
512. āya īyaṅ kamer ṇiṅ ca rāma-dhātuke tu vā (394)	3.1.31 āyādaya ārdhadhātuke vā	2305
513. aneka-sarveśvara-kāsibhyām ām adhokṣaje (395)	3.1.35 kās-pratyayād ām amantre liṭi	2306
514. nisaḥ ṣatvaṁ tapatau sakṛt-sevane	8.3.102 nisas tapatāv anāsevane	2403
515. nānos tapa iṇ	3.1.65 tapo 'nutāpe ca	2760
516. ṣṭhivv-ācamu-klamāṁ trivikramaḥ śive (396)	7.3.75 ṣṭhivu-klamv-ācamāṁ śiti	2320
517. jani-vadhyor māntānāṁ cānācamy-ami-kami-vami-yami-rami-nami-gamāṁ na vṛṣṇīndra iṇi kṛti ca (397)	7.3.34 nodāttopadeśasya māntasyānācameḥ 7.3.34 (vārttika) anācami-kami-vamīnām iti vaktavyam 7.3.35 jani-vadhyoś ca	2763, 2512
518. ama-cama-viśramāṁ vety eke	No Equivalent in Pāṇinian grammar	
519. kramas trivikramaḥ parapade śive (398)	7.3.76 kramaḥ parasmaipadeṣu	2322
520. snu-kramibhyām iḍ nātmapada eva	7.2.36 snu-kramor anātmanepada-nimitte — 7.2.36 (vārttika) kramas tu kartary ātmanepada-viṣayād asaty ātmanepade kṛti pratiṣedho vaktavyaḥ	2323, 2895 vārttika
521. iṣu-gami-yamāṁ chaḥ śive (399)	7.3.77 iṣu-gami-yamāṁ chaḥ	2400
522. yama-rama-namā-rāmāntebhyaḥ sug-iṭau sau parapade (400)	7.2.73 yama-rama-namātāṁ sak ca	2377
523. sūcanārthād yamaḥ siḥ kapila ātmapade svīkārārthād vā	1.2.15 yamo gandhane 1.2.16 vibhāṣopayamane	2698, 2730
524. hariveṇv-anta-sahajāniṭāṁ tanu-kṣaṇu-kṣiṇu-tṛṇu-vanu-manūnām api hariveṇu-haro vaiṣṇavādi-kaṁsārau (436)	6.4.37 anudāttopadeśa-vanati-tanoty-ādīnām anunāsika-lopo jhali k-ṅ-iti	2428
525. ar al ity antasya vṛṣṇīndraḥ sau parapade	7.2.2 ato l-rāntasya	2330
526. nāmadhātu-ṣṭyai-ṣvaṣka-ṣṭhivāṁ satva-natva-niṣedhaḥ (401)	6.1.64 (vārttika) sub-dhātu-ṣṭhivu-ṣvaṣkatīnāṁ pratiṣedho vaktavyaḥ	2289 vārttika
527. ṣṭhiver nara-ṭha-rāmasya ta-rāmo vā	Kāśikā on 6.1.64	
528. jes tv-antvos ty-antī (402)	No Equivalent in Pāṇinian grammar	
529. jer giḥ sann-adhokṣajayoḥ, ceḥ kir vā (403)	7.3.57 san-liṭor jeḥ 7.3.58 vibhāṣā ceḥ	2331, 2525

530. kṛṣ-spṛś-mṛś-tṛp-dṛp-sṛpaḥ sir vā (404)	3.1.44 (vārttika) spṛśa-mṛśa-kṛṣa-tṛpa-dṛpāṁ sij vā vaktavyaḥ	
531. ṣa-ḍhoḥ kaḥ se (405)	1.1.25 ḍati ca	295
532. ṛ-rāmoddhava-sahajāniṭo 'm vā vaiṣṇavādāv akapile (406)	6.1.59 anudāttasya card-upadhasyānyatarasyām	2402
533. īśoddhavād aniṭo harigotrāntāt sak bhūteśe dṛśiṁ vinā (407)	3.1.45 śala ig-upadhād aniṭaḥ ksaḥ 3.1.47 na dṛśaḥ	2336, 2407
534. sako 'nta-haraḥ sarveśvare (408)	7.3.72 ksasyāci	2337
535. iṣu-saha-lubha-ruṣa-riṣa iḍ vā te (409)	7.2.48 tīṣa-saha-lubha-ruṣa-riṣaḥ	2340
536. uṣa-vetti-jāgṛbhya ām adhokṣaje vā (410)	3.1.38 uṣa-vida-jāgṛbhyo 'nyatarasyām	2341
537. ḍhasya haro ḍhe, pūrvasya trivikramaś ca (411)	8.3.13 ḍho ḍhe lopaḥ — 6.3.111 ḍh-ra-lope pūrvasya dīrgho 'ṇaḥ	2335, 174
538. ṛ-rāmasya na	This is automatic since ṛ is not included in the pratyāhāra a[ṇ] (see 6.3.111 ḍh-ra-lope pūrvasya dīrgho 'ṇaḥ)	
539. caturvyūhāntānām ā-rāmānta-pāṭho 'śive (412)	6.1.45 ād eca upadeśe 'śiti	2370
540. āto yug iṇi nṛsiṁha-kṛti ca (413)	7.3.33 āto yuk ciṇ-kṛtoḥ	2761
541. ā-rāmāṇ ṇala auḥ (414)	7.1.34 āta au ṇalaḥ	2371
542. ā-rāma-haraḥ kaṁsāri-sarveśvara-rāma-dhātuke iṭi usi ca (415)	6.1.96 usy apadāntāt 6.4.64 āto lopa iṭi ca	2214, 2372
543. sat-saṅgāder āta e-rāmaḥ kapila-kāmapāle vā (416)	6.4.68 vā 'nyasya saṁyogādeḥ	2378
544. dāmodara-mā-sthā-gā-pibati-jahāti-syatīnām ī-rāmo viṣṇujana-rāma-dhātuka-kaṁsārau (417)	6.4.66 ghu-mā-sthā-gā-pā-jahātisāṁ hali	2462
545. dāmodarādīnām e-rāmaḥ kapila-kāmapāle (418)	6.4.67 er liṅi	2374
546. dheṭ-śvibhyām aṅ vā bhūteśe kartari	3.1.49 vibhāṣā dheṭ-śvyoḥ	2375
547. ghrā-dheṭ-śā-chā-sābhyaḥ ser mahāharo vā parapade	2.4.78 vibhāṣā ghrā-dheṭ-śā-cchā-saḥ	2376
548. ā-rāmād ana us, bhūteśvarasya tu vā (529)	3.4.110 ātaḥ — 3.4.111 laṅaḥ śākaṭāyanasyaiva	2227, 2463
549. sthā-dāmodarayor i-rāmo vaiṣṇavādi-sāv ātmapade, siś ca kapilaḥ (530)	1.2.17 sthā-ghvor ic ca	2389
550. paḥ pibaḥ, ghro jighraḥ, dhmo dhamaḥ, sthas tiṣṭhaḥ, mno manaḥ, dāṇo yacchaḥ, dṛśeḥ paśyaḥ, arter ṛcchaḥ, sarter javārthasya dhāvaḥ, śadeḥ śīyaḥ, sadeḥ sīdaḥ śive (419)	7.3.78 pā-ghrā-dhmā-sthā-mnā-dāṇ-dṛśy-arti-sarti-śada-sadāṁ piba-jighra-dhama-tiṣṭha-mana-yaccha-paśyarccha-dhau-śīya-sīdāḥ	2360
551. anta-hare na govinda-vṛṣṇīndrau (420)	1.1.4 na dhātu-lopa ārdhadhātuke	2656
552. udaḥ sthā-stambhoḥ sasya haraḥ (421)	8.4.61 udaḥ sthā-stambhoḥ pūrvasya	118

553. arti-sat-saṅgādy-ṛd-antayor govindo yak-kāmapāla-yayor yaṅi ca (422)	7.4.29 guṇo 'rti-saṁyogādyoḥ 7.4.30 yaṅi ca	2380, 2633
554. ṝ-rāma-vṛ-sat-saṅgādy-ṛd-antebhya iḍ vā si-kāmapālayor ātmapade (423)	7.2.42 liṅ-sicor ātmanepadeṣu 7.2.43 ṛtaś ca saṁyogādeḥ	2528, 2526
555. sat-saṅgādy-ṛd-antasya ṛccher ṝ-rāmāntānāṁ ca govindo 'dhokṣaja-mātre, na tu vṛṣṇīndre (424)	7.4.10 ṛtaś ca saṁyogāder guṇaḥ 7.4.11 ṛcchaty-ṝtām	2379, 2383
556. ṛ-rāma-hanibhyām iṭ sye svarateś ca (425)	7.2.70 ṛd-dhanoḥ sye	2366
557. ṛ-rāmasya riḥ śa-yak-kāmapāla-yeṣu, na ca trivikramaḥ (426)	7.4.28 riṅ śa-yag-liṅkṣu	2367
558. sarti-śāsty-artibhyo ṅo bhūteśe kartari (427)	3.1.56 sartti-śāsty-arttibhyaś ca	2382
559. ṛ-dvayānta-dṛśyor govindo ṅe (428)	7.4.16 ṛ-dṛśo 'ṅi guṇaḥ	2406
560. upendrāras trivikramaḥ	6.1.91 upasargād ṛti dhātau	74
561. nāma-dhātau tu vā tad-alaś ca, na tu trivikrama-bhavasya	6.1.92 vā supy āpiśaleḥ	77
562. śruvaḥ śapaḥ śnus tasya śṛś ca (429)	3.1.74 śruvaḥ śṛ ca	2386
563. u-śnvor govindaḥ (430)	Guṇa is accomplished as usual by 7.3.84 sārvadhātukārdhadhātukayoḥ	
564. asaṁyoga-pūrvasya pratyayo-rāmasya haro vā nirguṇa-va-moḥ (431)	6.4.107 lopaś cāsyānyatarasyāṁ m-voḥ	2333
565. karotes tu nityaṁ ye ca (432)	6.4.109 ye ca	2549
566. u-rāmāt pratyayād asaṁyoga-pūrvāt her haraḥ (433)	6.4.106 utaś ca pratyayād asaṁyoga-pūrvāt	2334
567. su-stu-dhūñbhya iṭ sau parapade	7.2.72 stu-su-dhūñbhyaḥ parasmaipadeṣu	2385
568. ṇi-śri-dru-sru-kamibhyo 'ṅ bhūteśe kartari (434)	3.1.48 ṇi-śri-dru-srubhyaḥ kartari caṅ	2312
569. puṣādi-dyutādi-ḷd-ito ṅo bhūteśe parapade (435)	3.1.55 puṣādi-dyutādi-lṛditaḥ parasmaipadeṣu	2343
570. gama-hana-jana-khana-ghasām uddhavādarśanaṁ kaṁsāri-sarveśvare ṅaṁ vinā (437)	6.4.98 gama-hana-jana-khana-ghasāṁ lopaḥ k-ṅ-ity anaṅi	2363
571. gamer iṭ sa-rāmādi-rāma-dhātuke, nātmapade (438)	7.2.58 gamer iṭ parasmaipadeṣu	2401
572. ṝ-rāmasyer kaṁsārau (439)	7.1.100 ṝta id dhātoḥ	2390
573. ṝ-rāma-vṛbhya iṭas trivikramo vā, na tu parapada-sau kāmapālādhokṣajayoś ca	7.2.38 vṝto vā 7.2.39 na liṅi 7.2.40 sici ca parasmaipadeṣu	2391, 2529, 2392
574. iṇ-vad-iṭo na trivikramaḥ	No Equivalent in Pāṇinian grammar	
575. danśa-ranja-ṣanja-svanjāṁ nasya haraḥ śapi (440)	6.4.25 daṁśa-sañja-svañjāṁ śapi 6.4.26 rañjeś ca	2396, 2397
576. sṛji-dṛśor am akapila-vaiṣṇave (441)	6.1.58 sṛji-dṛśor jhaly am ak-iti	2405
577. gup-tij-kidbhyaḥ san (442)	3.1.5 gup-tij-kidbhyaḥ san	2393

578. neṭ svārthe sani (443)	No Equivalent in Pāṇinian grammar	
579. īśa-samīpād viṣṇujanād aniṭ san kapilaḥ (444)	1.2.10 hal-antāc ca	2613
580. īśāc ca (445)	1.2.9 iko jhal	2612
581. pūrva-dhātu-vat sanaḥ parapadādi (446)	1.3.62 pūrva-vat sanaḥ	2734
582. ṛter īyaṅ (447)	3.1.29 ṛter īyaṅ	2422
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746. giro ro laḥ sarveśvare vā, nityaṁ tu yaṅi (547)	8.2.20 gro yaṅi 8.2.21 aci vibhāṣā	2639, 2541
747. gunph-āder na-lopaḥ śe vā	7.1.59 (vārttika) śe tṛmphādīnām upasaṁkhyānaṁ kartavyam	vārttika in vol. II page 393
748. kuṭ-āder anṛsiṁho nirguṇaḥ (548)	1.2.1 gāṅ-kuṭādibhyo 'ñ-ṇ-in ṅ-it	2461
749. vyaces tv asiṁ vinā	1.2.1 (vārttika) vyaceḥ kuṭāditvam anasīti vaktavyam	vārttika in vol. II page 390
750. likha-milau kuṭ-ādī bahulam (549)	No Equivalent in Pāṇinian grammar	
751. mriyateḥ parapadaṁ śiva-bhūteśa-kāmapālebhyo 'nyatra (550)	1.3.61 mriyater luṅ-liṅoś ca	2538
752. vijer iṭ nirguṇaḥ	1.2.2 vija iṭ	2536
Rudh-ādiḥ		
753. rudh-ādeḥ śap-khaṇḍī śnam (551)	3.1.78 rudhādibhyaḥ śnam	2543
754. tṛhaḥ śnamo neḥ pṛthu-viṣṇujane	7.3.92 tṛṇaha im	2545
755. śnān nasya haraḥ (552)	6.4.23 śnān na-lopaḥ	2544
756. añjer iṭ sau	7.2.71 añjeḥ sici	2546
757. bhañjer na-lopa iṇi vā	6.4.33 bhañjeś ca ciṇi	2764
Tan-ādiḥ		
758. tan-ādeḥ śapo 'pavāda uḥ (553)	3.1.79 tanādi-kṛñbhya uḥ	2466
759. tanoter ā-rāmo vā yaki	6.4.44 tanoter yaki	2759
760. tan-ādeḥ ser mahāharo vā ta-thāsoḥ (554)	2.4.79 tanādibhyas ta-thāsoḥ	2547
761. kṛñas tu nityam (555)	6.4.108 nityaṁ karoteḥ	2548

762. noddhavasya govinda u-vikaraṇe (556)		vol. II page 426 (in the transl. by Śrīśa Chandra Vasu)
763. ṛ-rāmasya tu vā	No Equivalent in Pāṇinian grammar	
764. karoty-a-rāmasya ur nirguṇe (557)	6.4.110 ata ut sārvadhātuke	2467
765. sam-pary-upebhyaḥ suṭ karotau saṁskārādy-artheṣu (558)	This is a summary of 6.1.137, 6.1.138, and 6.1.139	
766. an-nara-vyavadhāne 'pi	6.1.136 aḍ-abhyāsa-vyavāye 'pi	2539 vārttika
767. tatra sam-paribhyāṁ bhūṣaṇe samavāye ca (559)	6.1.137 sam-pary-upebhyaḥ karotau bhūṣaṇe — 6.1.138 samavāye ca	2550, 2551
768. sa-suṭkāt kṛña iḍ adhokṣaje	7.2.13 (vārttika) kṛño 'suṭa iti vaktavyam	2553 vārttika
769. upād bhūṣaṇa-samavāya-pratiyatna-vikṛtī-karaṇa-vākyādhyāhāreṣu (560)	6.1.139 upāt pratiyatna-vaikṛta-vākyādhyāhāreṣu	2552
Kry-ādiḥ		
770. kry-ādeḥ śapaḥ śnā (561)	3.1.81 kry-ādibhyaḥ śnā	2554
771. stanbha-stunbha-skanbha-skunbha-skubhyaḥ śnuś ca	3.1.82 stambhu-stumbhu-skambhu-skumbhu-skuñbhyaḥ śnuś ca	2555
772. pv-ādīnāṁ vāmanaḥ śive (562)	7.3.80 pv-ādīnāṁ hrasvaḥ	2558
773. viṣṇujanāt śna āno hau (563)	3.1.83 halaḥ śnaḥ śānaj jhau	2557
774. graher iṭas trivikramo 'nadhokṣaje (564)	7.2.37 graho 'liṭi dīrghaḥ	2562
775. śṝ dṝ ity etayor vāmano vādhokṣaje	7.4.12 śṝ-dṝ-prāṁ hrasvo vā	2495
776. niraḥ kuṣo veṭ	7.2.46 niraḥ kuṣaḥ	2560
777. kṣubhnādiṣu na ṇatvam	4.1.49 (vārttika) ācāryād aṇatvaṁ ca 8.4.39 kṣubhnādiṣu ca	505 vārttika, 792
778. narān nṛtiś ca	kāśikā of 8.4.39	792 note
779. chasya śo vasya ūṭh hariveṇau kvau kaṁsāri-vaiṣṇave ca	6.4.19 cch-voḥ ś-ūḍ anunāsike ca	2561
780. jvara-tvara-sriv-ava-mavāṁ tu sa-sarveśvarasya	6.4.20 jvara-tvara-srivy-avi-mavām upadhāyāś ca	2654
Cur-ādiḥ		
781. cur-āder ṇiḥ (565)	3.1.25 satyāpa-pāśa-rūpa-vīṇā-tūla-śloka-senā-loma-tvaca-varma-varṇa-cūrṇa-curādibhyo ṇic	2563
782. ṇer ubhayapadam (566)	1.3.74 ṇicaś ca 1.3.78 śeṣāt kartari parasmaipadam	2564, 2159
783. uddhava-ṝ-rāmasyer (567)	7.1.101 upadhāyāś ca	2571
784. uddhava-saṁjñasya ṛ-dvayasya ṛr vā aṅ-pare ṇau	7.4.7 ur ṛt	2567, 2589A
785. arti-hrī-vlī-rī-knūyī-kṣmāyy-ā-rāmebhyaḥ puk ya-lopo govindaś ca ṇau, daridrāṁ vinā (571)	7.3.36 arti-hrī-vlī-rī-knūyī-kṣmāyy-ātāṁ pug ṇau	2570, 2587A
786. yuj-āder ṇir vā (568)	The gaṇa-sūtra ādhṛṣād vā in Pāṇini's Dhātu-pāṭha	gaṇa-sūtra vol. II page 481

Ṇy-anta-prakriyā		
787. ṇiḥ preraṇādau (569)	3.1.26 hetumati ca	2576
788. ṇer ṇau hare na daśāvatārādarśanatvaṁ mantavyam	No Equivalent in Pāṇinian grammar	
789. ghaṭ-ādīnām uddhavasya vāmano ṇau, ṇi-pūrvayor ṇamv-iṇos tu trivikramo vā (570)	6.4.92 mitāṁ hrasvaḥ 6.4.93 ciṇ-ṇamulor dīrgho 'nyatarasyām	2568, 2762
790. tvara-spaśa-smṛ-mrada-pratha-dṝ-stṝṇāṁ narasya a-rāmo 'ṅ-pare ṇau	7.4.95 at smṛ-dṝ-tvara-pratha-mrada-stṝ-spaśām	2566
791. veṣṭi-ceṣṭyor vā	7.4.96 vibhāṣā veṣṭi-ceṣṭyoḥ	2583
792. bhrāja-bhāsa-bhāṣa-dīpa-jīva-mīla-pīḍa-raṇa-bhaṇa-śraṇa-hve-lapa-lupa-luṭhādīnām uddhavasya vāmano vāṅ-pare ṇau	7.4.3 bhrāja-bhāsa-bhāṣa-dīpa-jīva-mīla-pīḍām anyatarasyām	2565
793. svāpeḥ saṅkarṣaṇo 'ṅi	6.1.18 svāpeś caṅi	2584
794. śā-chā-sā-hvā-vyā-ve-pābhyo yuk ṇau (572)	7.3.37 śā-cchā-sā-hvā-vyā-ve-pāṁ yuk	2585
795. sa-narasya pibater aṅ-pare ṇau pīpyaḥ, tiṣṭhates tiṣṭhipaḥ, jighrates tu jighripo vā	7.4.4 lopaḥ pibater ic cābhyāsasya 7.4.5 tiṣṭhater it 7.4.6 jighrater vā	2587, 2588, 2589
796. pāteḥ pāl ṇau, vāteḥ kampanārthe vāj, dhūño dhūn, prīṇāteḥ prīṇ (573)	7.3.37 (vārttika) dhuñ-prīñor nug vaktavyaḥ 7.3.38 vo vidhūnane juk	2585 note, 2590
797. liyo līn, lāter lāl vā ṇau sneha-drāvaṇe	7.3.39 lī-lor nug-lukāv anyatarasyāṁ sneha-nipātane	2591
798. liyor ā-ramo ṇau pūjābhibhava-pratāraneṣu ātmapadaṁ ca	1.3.70 liyaḥ sammānana-śālīnī-karaṇayoś ca — 1.3.70 (vārttika) pralambhanābhibhava-pūjāsu liyo nityam ātvam aśiti vācyam	2592, 2591 vārttika
799. bhiyo bhīṣ-bhāpau ṇau prayojakād bhayaṁ ced ātmapadaṁ ca, smayateḥ smāpaḥ sa-bhaya-vismayaś cet (574)	1.3.68 bhī-smyor hetu-bhaye 6.1.56 bibheter hetu-bhaye 6.1.57 nityaṁ smayateḥ 7.3.40 bhiyo hetu-bhaye ṣuk	2594, 2593, 2596, 2595
800. sphāyaḥ sphāv, śader agatau śāt, iṇo gamir abodhane, krīñaḥ krāp, adhīṅo 'dhyāp, jer jāp, sidhyateḥ sādh na tu pāra-laukike, duṣo dūṣ citta-karmatve tu vā ṇau (575)	2.4.46 ṇau gamir abodhane — 6.1.48 krīṅ-jīnāṁ ṇau — 6.1.49 sidhyater apāra-laukike — 6.4.90 doṣo ṇau 6.4.91 vā citta-virāge — 7.3.41 sphāyo vaḥ — 7.3.42 śader agatau taḥ	2607, 2600, 2602, 2604, 2605, 2597, 2598
801. ruho rop, ciñaś cāp, sphuraḥ sphār, veteḥ prajane vāp ṇau vā	6.1.54 ci-sphuror ṇau 6.1.55 prajane vīyateḥ 6.4.91 vā citta-virāge 7.3.43 ruhaḥ po 'nyatarasyām	2569, 2603, 2605, 2599
802. iṅo gāṅ sann-aṅ-pare ṇau vā	6.1.31 ṇau ca saṁś-caṅoḥ	2601
803. naro-dvayasya iḥ pa-varga-harimitra-ja-rāmeṣv a-dvaya-pareṣu sani (576)	7.4.80 oḥ pu-yaṇ-jy-a-pare	2577
804. sravati-śṛṇoti-dravati-pravati-plavati-cyavatīnāṁ vā	7.4.81 sravati-śṛṇoti-dravati-pravati-plavati-cyavatīnāṁ vā	2578

805. rañjer nasya haro ṇau mṛga-ramaṇe	6.4.24 (vārttika) rañjer ṇau mṛga-ramaṇa upasaṁkhyānaṁ kartavyam	2605 vārttika
806. hantes to nṛsiṁhe 'n-iṇ-adhokṣaje (577)	7.3.32 hanas to 'ciṇ-ṇaloḥ	2574, 2607A
San-anta-prakriyā		
807. san kriyecchāyām (578)	3.1.7 dhātoḥ karmaṇaḥ samāna-kartṛkād icchāyāṁ vā	2608
808. u-dvaya-graha-guhebhyo neṭ sani (579)	7.2.12 sani graha-guhoś ca	2610
809. upāsane 'pi śruvaḥ (580)	No Equivalent in Pāṇinian grammar	
810. dīṅa ā vā sani	No Equivalent in Pāṇinian grammar	
811. īśānta-hantyor iṅ-ādeśa-gameś ca trivikramaḥ sani (581)	6.4.16 aj-jhana-gamāṁ sani	2614
812. ṝ-rāma-vṛbhya iḍ vā sani (582)	7.2.41 iṭ sani vā	2625
813. iṇo gamir abodhane sani	2.4.47 sani ca	2615
814. iṅaś ca	2.4.48 iṅaś ca	2616
815. īrṣyo yiḥ san vā dviḥ	6.1.3 (vārttika) īrṣyates tṛtīyasya dve bhavata iti vaktavyam	2607A vārttika, 2608 vārttika
816. ruda-vetti-muṣa-grahi-svapi-pracchaḥ ktvā-sanau kapilau (583)	1.2.8 ruda-vida-muṣa-grahi-svapi-pracchaḥ saṁś ca	2609
817. ya-va-varjita-viṣṇujanāntāc catuḥsanoddhavād viṣṇujanādeḥ seṭ-ktvā-sanau kapilau vā	1.2.26 ralo v-y-upadhād dhal-ādeḥ saṁś ca	2617
818. ṛ pūṅ smi anjū aśū kṝ gṝ dṛṅ dhṛṅ praccha ity etebhya iṭ sani	7.2.74 smi-pūṅ-rañjv-aśāṁ sani 7.2.75 kiraś ca pañcabhyaḥ	2626, 2611
819. iv-anta-ṛdha-bhrasja-dambhu-śri-ūrṇu-yauti-bharati-jñapi-sani-tani-pati-daridrābhya iḍ vā sani	7.2.49 sanīvantardha-bhrasja-dambhu-śri-svṛ-yūrṇu-bhara-jñapi-sanām 7.4.56 (vārttika) tani-pati-daridrātibhyaḥ sano vā iṅ vācyaḥ	2618, 2621 vārttika
820. tanoter uddhavasya trivikramo vaiṣṇavādi-sani vā	6.4.17 tanoter vibhāṣā	2622
821. dambho dhīpsa-dhipsau, ṛdha īrtsaḥ, jñaper jñīpsaḥ, āpa īpsaḥ, mīnāti-minoti-mānāṁ mitsaḥ, dāmodarāṇāṁ ditsa-dhitsau, rabha-labho ripsa-lipsau, śakaḥ śikṣaṅ, rādho ritso hiṁsāyām, pata-padoḥ pitsaḥ, muco 'karmakatve mokṣaṅ-mumukṣaṅāv aniṭ-sanā saha (584)	7.4.54 sani mī-mā-ghu-rabha-labha-śaka-pata-padām aca is 7.4.54 (vārttika) sani rādho hiṁsāyām aca is vaktavyaḥ 7.4.55 āp-jñapy-ṛdhām īt 7.4.56 dambha ic ca 7.4.57 muco 'karmakasya guṇo vā 7.4.58 atra lopo 'bhyāsasya	2623, 2623 vārttika, 2619, 2621, 2624, 2620
822. narāt stauti-ṇy-antayor eva ṣatvaṁ sanaḥ ṣe	8.3.61 stauti-ṇyor eva ṣaṇy abhyāsāt	2627
823. na tu saha-svada-svidām	8.3.62 saḥ svidi-svadi-sahīnāṁ ca	2628
824. icchā-san-antān na san (585)	3.1.7 (vārttika) icchā-sann-antāt pratiṣedho vaktavyaḥ	2622 vārttika, 2628 kārikā

Yaṅ-anta-prakriyā		
825. viṣṇujanādy-eka-sarveśvarād yaṅ paunaḥ-punyātiśayayoḥ (586)	3.1.22 dhātor ekāco halādeḥ kriyā-samabhihāre yaṅ	2629
826. narasya govindo yaṅi, viṣṇu-rahitā-rāmāntasya tu trivikramaḥ (587)	7.4.82 guṇo yaṅ-lukoḥ 7.4.83 dīrgho 'k-itaḥ	2630, 2632
827. na śubha-ruca-gṛṇātibhyo yaṅ	Mahābhāṣya 7.4.82	
828. sūci-sūtri-mūtri-aṭi-arti-aśa-ūrṇotibhyaś ca yaṅ	3.1.22 (vārttika) sūci-sūtri-mūtry-aṭy-arty-aś-ūrṇotīnāṁ grahaṇaṁ yaṅ-vidhāv anekāj ahalādy artham	2630 vārttika
829. viṣṇujanāt sā-rāma-yasya haro rāma-dhātuke (588)	6.4.49 yasya halaḥ	2631
830. kyasya tu vā (589)	6.4.50 kyasya vibhāṣā	2660
831. gaty-arthād yaṅ kauṭilya eva (590)	3.1.23 nityaṁ kauṭilye gatau	2634
832. ya-rāma-paro ra-rāmo na dvir-vacane varjyate	6.1.3 (vārttika) ya-kāra-parasya rephasya pratiṣedho na bhavatīti vaktavyam	
833. ṛ-rāmasya rīḥ kya-yaṅoḥ (591)	7.4.27 rīṅ ṛtaḥ	1234
834. lupa-sada-cara-japa-jabha-daha-daṁśa-gṝbhyo bhāva-garhāyām eva yaṅ (592)	3.1.24 lupa-sada-cara-japa-jabha-daha-daṁśa-gṝbhyo bhāva-garhāyām	2635
835. kavater narasya na co yaṅi	7.4.63 na kavater yaṅi	2641
836. vañcu-sraṁsu-dhvaṁsu-bhraṁsu-kasa-pata-pada-skanda-narato nī yaṅi	7.4.84 nīg vañcu-sraṁsu-dhvaṁsu-bhraṁsu-kasa-pata-pada-skandām	2642
837. hariveṇv-antānāṁ japa-jabha-daha-daṁśa-bhañja-paśāṁ ca narād a-rāmato viṣṇucakraṁ yaṅi (593)	7.4.85 nug ato 'nunāsikāntasya — 7.4.86 japa-jabha-daha-daśa-bhañja-paśāṁ ca	2643, 2638
838. la-va-yāntasya tu vā iti vaktavyam	No Equivalent in Pāṇinian grammar	
839. atra hariveṇu-vidhir vā vaktavyaḥ	7.4.85 (vārttika) padāntavac ceti vaktavyam	2636 vārttika
840. hiṁsārthasya hanter ghnī yaṅi	7.4.30 (vārttika) hanter hiṁsāyāṁ yaṅi ghnī-bhāvo vaktavyaḥ	2643 vārttika
841. ṛ-madhya-dhātu-narato rī yaṅi (594)	7.4.90 rīg ṛd-upadhasya ca	2644
842. yaṅ-antād iṭo dīrgho na	Kāśikā on 7.2.37	
843. kṛpeś calīkḷpyaḥ, svapaḥ soṣupyaḥ, vyeño vevīyaḥ, vaśo vāvaśyaḥ, cāyaś cekīyaḥ, ghro jeghrīyaḥ, dhmo dedhmīyaḥ, careś cañcuryaḥ, phaleḥ pamphulya iti yaṅā nipātāḥ	6.1.19 svapi-syami-vyeñāṁ yaṅi 6.1.20 na vaśaḥ 6.1.21 cāyaḥ kī 7.4.31 ī ghrā-dhmoḥ 7.4.87 cara-phaloś ca 7.4.88 ut parasyātaḥ	2645, 2646, 2647, 2648, 2636, 2637
Cakrapāṇi-prakriyā		
844. yaṅo mahāharo bahulam (595)	2.4.74 yaṅo 'ci ca	2650
845. tad-antaś cakrapāṇi-saṁjñaḥ (596)	yaṅ-luk	
846. hariveṇv-antoddhavasya trivikramaḥ kvau kaṁsāri-vaiṣṇave ca (597)	6.4.15 anunāsikasya kvi-jhaloḥ k-ṅ-iti	2666
847. ktvi tu kramo vā	6.4.18 kramaś ca ktvi	3329
848. rāc cha-vayor haraḥ kvau kaṁsāri-vaiṣṇave ca	6.4.21 rāl lopaḥ	2655

849. ya-vayor haro vale	6.1.66 lopo v-yor vali	873
850. daṁśo na-lopo vā cakrapāṇau	No Equivalent in Pāṇinian grammar	
851. śyā-śvi-vyā-jyā-hvāṁ saṅkarṣaṇasya trivikramaḥ	6.4.2 halaḥ	2559
852. veñas tu kvipi	No Equivalent in Pāṇinian grammar	
853. ṛ-rāmānta-tad-uddhavayor narato ri-rī-ro viṣṇavaś cakrapāṇau (598)	7.4.91 rug-rikau ca luki 7.4.92 ṛtaś ca	2652, 2653
854. na nṛty-āder īṭ	No Equivalent in Pāṇinian grammar	
855. ṇa-ṭābhyāṁ saḥ ṣaḥ	No Equivalent in Pāṇinian grammar	
856. tathā kevalena sa-rāmeṇa vyavadhāne 'pi ṣatvam iṣyate, sa-rāmasya ca tasya	No Equivalent in Pāṇinian grammar	
Nāma-dhātu-prakriyā		
857. nāma-viṣṇupadāt pratyayaḥ (599)	3.1.8 supa ātmanaḥ kyac	2657
858. yam icchati tasmāt kyan (600)	3.1.8 supa ātmanaḥ kyac	2657
859. antaraṅga-sv-āder mahāhara eka-padatvārambhe (601)	2.4.71 supo dhātu-prātipadikayoḥ	650
860. a-dvayasya ī kyani (602)	7.4.33 kyaci ca	2658
861. o-dvayasyāv-āvau pratyaya-ye (603)	6.1.79 vānto yi pratyaye	63
862. dhātu-sambandhinas tu nānya-nimittasya	6.1.80 dhātos tan-nimittasyaiva	64
863. yuṣmad-asmados tvan-madāv uttara-pada-pratyayor ekatve (604)	7.2.98 pratyayottara-padayoś ca	1373
864. nāntam eva viṣṇupadaṁ kye (605)	1.4.15 naḥ kye	2659
865. māntāvyayābhyāṁ na kyan	3.1.8 (vārttika) kyaci māntāvyaya-pratiṣedho vaktavyaḥ	2660 vārttika
866. aśanāya bubhukṣāyām, udanya pipāsāyām, dhanāyāti-lobhe, aśvasya-vṛṣasyau maithunecchāyām, kṣīrasya-lavaṇasyau dadhisya-dadhyasyau madhusya-madhvasyau patisya-patyasyāv ity-ādayo lālasāyām	7.1.51 aśva-kṣīra-vṛṣa-lavaṇānām ātma-prītau kyaci 7.1.51 (vārttika) aśva-vṛṣayor maithunecchāyām iti vaktavyam 7.1.51 (vārttika) kṣīra-lavaṇayor lālasāyām iti vaktavyam 7.1.51 (vārttika) sarva-prātipadikebhyo lālasāyām asug vaktavyaḥ 7.1.51 (vārttika) sug vaktavyaḥ 7.4.34 aśanāyodanya-dhanāyā bubhukṣā-pipāsā-gardheṣu	2662, 2662 vārttikas, 2661
867. kāmyaś ca pūrva-kyann-arthe (606)	3.1.9 kāmyac ca	2663
868. yam ivācarati yasminn iva ca tasmāt kyan (607)	3.1.10 upamānād ācāre 3.1.10 (vārttika) adhikaraṇāc ceti vaktavyam	2664, 2664 vārttika
869. ṅau na-lopa-niṣedhaḥ kye (608)	No Equivalent in Pāṇinian grammar	
870. viṣṇujanād apatyasya yo haraḥ kya-vyoḥ	6.4.152 kya-cvyoś ca	2119
871. ya ivācarati tasmāt kyaṅ (609)	3.1.11 kartuḥ kyaṅ salopaś ca	2665
872. ojo-'psarasoḥ sasya ca haraḥ	3.1.11 (vārttika) ojaso 'psaraso nityam itareṣāṁ vibhāṣayā	2665 vārttika

873. payasas tu vā	3.1.11 (vārttika) ojaso ‘psaraso nityam itareṣāṁ vibhāṣayā	2665 vārttika
874. vācya-liṅga-lakṣmīḥ puruṣottama-vat kyaṅ-māninor ṇau ca (610)	6.3.36 kyaṅ-māninoś ca	837
875. kvacit kyaṅaḥ kvip (611)	3.1.11 (vārttika) sarva-prātipadikebhya ity eke	2665 vārttika
876. kevalasya pratyaya-ver haraḥ (612)	6.1.67 ver apṛktasya	375
877. galbhāder ātmapadaṁ ca	3.1.11 (vārttika) ācāre ’vagalbha-klība-hoḍebhyaḥ kvib vā vaktavyaḥ	2665 vārttika
878. bhṛśādibhyaḥ kyaṅ, anta-viṣṇujana-haraś cābhūta-tad-bhāve	3.1.12 bhṛśādibhyo bhuvy acver lopaś ca halaḥ	2667
879. lohitāder ubhayapadatvaṁ ca	1.3.90 vā kyaṣaḥ 3.1.13 lohitādi-ḍājbhyaḥ kyaṣ	2669, 2668
880. āc-pratyayāntāc ca	3.1.13 lohitādi-ḍājbhyaḥ kyaṣ	2668
881. kaṣṭa-satra-kakṣa-kṛcchra-gahanebhyo gamya-karmaṇo viśeṣaṇebhyas tādarthya-caturthy-antebhyaḥ kyaṅ pāpa-vṛttau kramaṇe	3.1.14 kaṣṭāya kramaṇe 3.1.14 (vārttika) satra-kaṣṭa-kakṣa-kṛcchra-gahanebhyaḥ kaṇva-cikīrṣāyām iti vaktavyam	2670, 2670 vārttika
882. romantham udvartayati	3.1.15 karmaṇo romantha-tapobhyāṁ varti-caroḥ	2671
883. bāṣpādikam udvamati	3.1.16 baṣpoṣmabhyām udvamane 3.1.16 (vārttika) phenāc ceti vaktavyam	2672, 2672 vārttika
884. śabdādikaṁ karoti (613)	3.1.17 śabda-vaira-kalahābhra-kaṇva-meghebhyaḥ karaṇe 3.1.17 (vārttika) sudina-durdina-nīhārebhyaś ceti vaktavyam 3.1.17 (vārttika) aṭāṭā-śīkā-koṭā-poṭā-soṭā-kaṣṭā-grahaṇaṁ kartavyam	2673, 2673 vārttika, 2673 note
885. nama-ādibhyaḥ parapadaṁ ca (614)	3.1.15 karmaṇo romantha-tapobhyāṁ varti-caroḥ 3.1.15 (vārttika) tapasaḥ parasmaipadaṁ ca 3.1.19 namo-varivaś-citraṅaḥ kyac	2671, 2671 vārttika, 2675
886. sukhādikaṁ vedayate	3.1.18 sukhādibhyaḥ kartṛ-vedanāyām	2674
887. citrāt kyann ātmapadaṁ cāścarye	3.1.19 namo-varivaś-citraṅaḥ kyac	2675
888. aneka-sarveśvarasya saṁsāra-haraḥ, pṛthu-mṛdv-āder ṛ-rāmasya raś ca, kṣiprasya kṣepaḥ, dīrghasya drāghaḥ, bahulasya baṁhaḥ, hrasvasya hrasaḥ, kṣudrasya kṣodaḥ, guror garaḥ, uror varaḥ, priyasya praḥ, bahor bhūḥ, ṇīṣṭhemeyaḥsu (615)	6.4.155 ṭeḥ 6.4.156 sthūla-dūra-yuva-hrasva-kṣipra-kṣudrāṇāṁ yaṇ-ādi-paraṁ pūrvasya ca guṇaḥ 6.4.157 priya-sthira-sphiroru-bahula-guru-vṛddha-tṛpra-dīrgha-vṛndārakāṇāṁ pra-stha-spha-var-baṁhi-gar-varṣi-trab-drāghi-vṛndāḥ 6.4.158 bahor lopo bhū ca bahoḥ 6.4.161 ra ṛto hal-āder laghoḥ 6.4.163 prakṛtyaikāc	1786, gaṇa-sūtra vol. II page 498, 2015, 2016, 2017, 1785, 2010

889. bhūto yuṭ, tathā praśasyasya śra-jyau, vṛddhasya varṣa-jyau, sthirasya sthaḥ, sphirasya sphaḥ, antikasya nedaḥ, bāḍhasya sādhaḥ, sthūlasya sthavaḥ, dūrasya davaḥ, yūno yava-kanau, tṛprasya trapaḥ, vṛndārakasya vṛndaḥ, vin-matvor haraḥ, alpasya tu kano vā ṇīṣṭheyaḥsu (616)	5.3.60 praśasyasya śraḥ — 5.3.61 jya ca — 5.3.62 vṛddhasya ca — 5.3.63 antika-bāḍhayor neda-sādhau — 5.3.64 yuvālpayoḥ kan anyatarasyām — 5.3.65 vin-mator luk — 6.4.156 sthūla-dūra-yuva-hrasva-kṣipra-kṣudrāṇāṁ yaṇ-ādi-paraṁ pūrvasya ca guṇaḥ — 6.4.157 priya-sthira-sphiroru-bahula-guru-vṛddha-tṛpra-dīrgha- vṛndārakāṇāṁ pra-stha-spha-var-baṁhi-gar-varṣi-trab-drāghi-vṛndāḥ — 6.4.159 iṣṭhasya yiṭ	2009, 2011, 2013, 2014, 2019, 2020, 2015, 2016, 2018
890. śvetāśvasya śvetaḥ, aśvatarasya aśvaḥ, gāloḍitasya gāloḍaḥ, hvarakasya hvaro ṇau	The gaṇa-sūtra śvetāśvāśvatara-gāloḍitāhvarakā ṇām aśva-tareta-ka-lopaś ca in Pāṇini's dhātu-pāṭha	gaṇa-sūtra vol. II page 504
891. pucchāṇ ṇiṅ utkṣepaṇādau	3.1.20 puccha-bhāṇḍa-cīvarāṇ-ṇiṅ 3.1.20 (vārttika) pucchād udasane paryasane vā	2676, 2676 vārttika, gaṇa-sūtra vol. II page 504
892. bhāṇḍāṇ ṇiṅ samācayane	3.1.20 puccha-bhāṇḍa-cīvarāṇ-ṇiṅ 3.1.20 (vārttika) bhāṅḍāt samācayane	2676, 2676 vārttika
893. cīvarād arjane paridhāne ca	3.1.20 puccha-bhāṇḍa-cīvarāṇ-ṇiṅ 3.1.20 (vārttika) cīvarād arjane paridhāne vā	2676, 2676 vārttika
894. aṅgāṇ ṇiṅ nirasane		gaṇa-sūtra vol. II page 504
895. vratāṇ ṇis tan-mātra-bhojana-tan-nivṛttyoḥ	3.1.21 muṇḍa-miśra-slakṣṇa-lavaṇa-vrata-vastra-hala-kala-kṛta-tūstebhyo ṇic 3.1.21 (vārttika) vratād bhojana-tan-nivṛttyoḥ	2677, 2677 vārttika
896. vastrāṇ ṇiḥ samācchādane paridhāne ca	3.1.21 muṇḍa-miśra-slakṣṇa-lavaṇa-vrata-vastra-hala-kala-kṛta-tūstebhyo ṇic 3.1.21 (vārttika) vastrāt samācchādane	2677, 2677 vārttika
897. haly-ādibhyo grahaṇādy-arthe ṇiḥ	3.1.21 muṇḍa-miśra-slakṣṇa-lavaṇa-vrata-vastra-hala-kala-kṛta-tūstebhyo ṇic — 3.1.21 (vārttika) haly-ādibhyo grahaṇe — 3.1.25 satyāpa-pāśa-rūpa-vīṇā-tūla-śloka-senā-loma-tvaca-varma-varṇa-cūrṇa-curādibhyo ṇic	2677, 2677 vārttika, 2563
898. tṛtīyānta-viśeṣād dhātv-artha-viśeṣe	3.1.25 satyāpa-pāśa-rūpa-vīṇā-tūla-śloka-senā-loma-tvaca-varma-varṇa-cūrṇa-curādibhyo ṇic	2563

899. tenātikramaṇe ca		gaṇa-sūtra vol. II page 498
900. muṇḍa-miśra-ślakṣṇa-lavaṇa-laghu-paṭu-prabhṛtibhyas tat karotīty-arthe pṛthv-āder anyebhyaś ca tat karoti tad ācaṣṭe ity-arthe ṇiḥ (617)	3.1.21 muṇḍa-miśra-slakṣṇa-lavaṇa-vrata-vastra-hala-kala-kṛta-tūstebhyo ṇic — 3.1.26 (vārttika) tat karotīty upasaṁkhyānaṁ sūtrayaty-ādy-artham — 3.1.26 (vārttika) ākhyānāt kṛtas tad ācaṣṭa iti ṇic kṛl-luk prakṛti-pratyāpattiḥ prakṛtivac ca kārakam	2677, gaṇa–sūtras and vārttika in vol. II page 498
901. satyārtha-vedebhya āpuk ca	3.1.21 (vārttika) artha-vedayor apy āpug vaktavyaḥ — 3.1.25 satyāpa-pāśa-rūpa-vīṇā-tūla-śloka-senā-loma-tvaca-varma-varṇa-cūrṇa-curādibhyo ṇic	2677 vārttika, 2563
902. prakaraṇe tv atra vṛṣṇīndre jāta eva saṁsāra-haro vācyo hali-kalī vinā	No Equivalent in Pāṇinian grammar	
903. nāma-dhātu-hano na ghatvam	No Equivalent in Pāṇinian grammar	
904. kaṇḍv-ādibhyo yak karoty-arthe (618)	3.1.27 kaṇḍv-ādibhyo yak	2678
905. kaṇḍūyādīnāṁ yer dvir-vacanam	6.1.3 (vārttika) kaṇḍv-ādīnāṁ tṛtīyasyaikāco dve bhavata iti vaktavyam	vārttika in vol. II page 607
906. nāma-dhātūnāṁ yatheṣṭam	6.1.3 (vārttika) yatheṣṭaṁ nāma-dhātuṣv iti vaktavyam	vārttika in vol. II page 607
Upendra-vidhau kaścid viśeṣaḥ		
907. antaḥ-śabdo ṇatva-vidhau dhāño ṅāp-ki-vidhau tathā bhaved upendro 'tha naite ṣatvārthaṁ yānty upendratām suḥ pūjāyām atis tadvad atikrāntau atho apiḥ stokatā-yogyatā-svairā-nujñā-garhā-samuccaye	1.4.94 suḥ pūjāyām 1.4.95 atir atikramaṇe ca 1.4.96 apiḥ padārtha-sambhāvanānvavasarga-garhā-samuccayeṣu 3.3.106 (vārttika) śrad-antaror upasarga-vad vṛttiḥ	555, 556, 557, 3283 vārttika
908. dhātv-artha-mātra-vācināv adhi-parī api nopendrāv iti vācyam	1.4.93 adhi-parī anarthakau	554
909. upendrāt suvateḥ ṣatvaṁ sunoteḥ so-stubha-stuvām sthā-senaya-svanja-sanjāṁ sedhates tv agatau smṛtam	8.3.65 upasargāt sunoti-suvati-syati-stauti-stobhati-sthā-senaya-sedha-sica-sañja-svañjām 8.3.113 sedhater gatau	2270, 2278
910. sicer api tathā ṣatvam sadeḥ prati-vivarjinaḥ upendrāt kriyate tadvad vy-avābhyāṁ bhojane svanaḥ	8.3.65 upasargāt sunoti-suvati-syati-stauti-stobhati-sthā-senaya-sedha-sica-sañja-svañjām — 8.3.66 sadir aprateḥ — 8.3.69 veś ca svano bhojane	2270, 2271, 2274
911. upād api mataṁ stambheḥ ṣatvaṁ yatrāñ na dṛśyate ava-pūrvasya sāmīpye tadvad evāvalambane	8.3.67 stanbheḥ 8.3.68 avāc cālambanāvidūryayoḥ 8.3.116 stambhu-sivu-sahāṁ caṅi	2272, 2273, 2580

912. parer ni-vibhyāṁ sevasya sitasya ca sayasya ca sivoḥ sahaḥ suṭas tadvad vinā soḍhaṁ ṣatā matā	8.3.70 pari-ni-vibhyaḥ seva-sita-saya-sivu-saha-suṭ-stu-svañjām 8.3.115 soḍhaḥ	2275, 2358
913. atā vyavāye 'py āsevam nareṇa sthādikasya tu ṣatvaṁ vācyam tadā tasya narasya ca tad iṣyate	8.3.63 prāk sitād aḍ-vyavāye 'pi 8.3.64 sthādiṣv abhyāsena cābhyāsasya	2276, 2277
914. veḥ skambheḥ vā pareḥ skandeḥ ves tu niṣṭhāṁ vinā bhavet vi-pary-anv-abhi-nibhyo vā syander aprāṇi-kartari ṣatvaṁ nir-ni-vi-pūrvasya sphuro 'pi syād vibhāṣayā	8.3.72 anu-vi-pary-abhi-nibhyaḥ syandater aprāṇiṣu — 8.3.73 veḥ skander aniṣṭhāyām — 8.3.74 pareś ca — 8.3.76 sphurati-sphulatyor nir-ni-vibhyaḥ — 8.3.77 veḥ skabhnāter nityam	2349, 2398, 2399, 2537, 2556
915. su-vi-nir-duḥ-pūrva-sūti-samayoḥ ṣatvam iṣyate tat-pūrvatve narasyāpi kṛta-saṅkarṣaṇa-svapeḥ	8.3.88 su-vi-nir-durbhyaḥ supi-sūti-samāḥ	2477
916. parer ni-vibhyāṁ ca sivoḥ stu-svanjoḥ suṭ-sahor api atā vyavāye ṣatvaṁ syād vikalpeneti sammatam	8.3.71 sivādīnāṁ vāḍ-vyavāye 'pi	2359
917. na suñaḥ sya-sanoḥ ṣatvam na ca ṣatvaṁ siceḥ yaṅi su-sthādiṣu na ṣatvaṁ ca prādeḥ sivu-sahor aṅi nārāyaṇe sadi-svanjor na ṣatvaṁ syād adhokṣaje	8.3.112 sico yaṅi 8.3.114 pratistabdha-nistabdhau ca 8.3.116 stambhu-sivu-sahāṁ caṅi 8.3.117 sunoteḥ sya-sanoḥ 8.3.118 sadi-ṣvañjoḥ parasya liṭi	2640, 3027, 2580, 2524, 2361
Kāraka-prakaraṇam		
918. eka-dvi-bahutveṣv eka-dvi-bahu-vacanāni (619)	1.4.21 bahuṣu bahu-vacanam 1.4.22 dvy-ekayor dvi-vacanaika-vacane	187, 186
919. yuṣmado gaurave tv ekatve dvitve bahu-vacanam (620)	1.2.59 (vārttika) yuṣmadi gurāv ekeṣām	
920. dvi-varja-tad-ādi-mātrāc ca (621)	No Equivalent in Pāṇinian grammar	
921. pūjya-vācibhyas tv ādarādhikye (622)	No Equivalent in Pāṇinian grammar	
922. asmadas tv agaurave 'pi (623)	1.2.59 asmado dvayoś ca	818
923. jāty-ākhyāyām eka-vacane bahu-vacanaṁ vā (624)	1.2.58 jāty-ākhyāyām ekasmin bahu-vacanam anyatarasyām	817
924. prathamā nāma-mātrārthe (625)	2.3.46 prātipadikārtha-liṅga-parimāṇa-vacana-mātre prathamā	532
925. sambodhane ca (626)	2.3.47 sambodhane ca	533
926. sambandhe tad-āśrayāt ṣaṣṭhī (627)	2.3.50 ṣaṣṭhī śeṣe	606
927. kriyā-sambandha-viśeṣi kārakam (628)	1.4.23 kārake	534
928. ākhyātādayo yatra kriyante tad uktam (629)	No Equivalent in Pāṇinian grammar	
929. uktād anyad anuktam (630)	2.3.1 anabhihite	536
930. svatantraṁ tat-prayojakaṁ ca kartṛ (631)	1.4.54 svatantraḥ kartā 1.4.55 tat-prayojako hetuś ca	559, 2575

931. uktānurūpam eva puruṣa-vacanādikaṁ kriyā-pade (632)	1.4.105 yuṣmady upapade samānādhikaraṇe sthāniny api madhyamaḥ — 1.4.107 asmady uttamaḥ — 1.4.108 śeṣe prathamaḥ	2162, 2164, 2165
932. vācya-liṅgānāṁ tulyādhikaraṇa-viśeṣāṇāṁ viśeṣya-val liṅgādi	No Equivalent in Pāṇinian grammar	
933. uktānāṁ pṛthaṅ-nirdeśe praty-ekaṁ samudāyasya vā saṅkhyām apekṣya vacanāni syuḥ (633)	No Equivalent in Pāṇinian grammar	
934. yugapad-vacane puruṣāṇāṁ paraḥ, (vacanaṁ tu samudāya-saṅkhyāpekṣyam) (634)	No Equivalent in Pāṇinian grammar	
935. anukte kartari karaṇe ca tṛtīyā (635)	2.3.18 kartṛ-karaṇayos tṛtīyā	561
936. kriyā yat-sādhikā tat karma (636)	1.4.49 kartur īpsita-tamaṁ karma	535
937. karmaṇi dvitīyā (637)	2.3.2 karmaṇi dvitīyā	537
938. kriyā-viśeṣaṇaṁ karma, tac ca brahmaika-vacanaṁ sadānuktaṁ ca (638)	2.4.18 (vārttika) kriyā-viśeṣaṇānāṁ karmatvaṁ napuṁsaka-liṅgatā ca vaktavyā	821 vārttika
939. bhāva-kṛdantāyāṁ kriyāyāṁ tu kṛdanta-vad eva syāt tasyaiva prādhānyāt	No Equivalent in Pāṇinian grammar	
940. karma-kartari karma-vad ātmapadādi (639)	3.1.87 karma-vat karmaṇā tulya-kriyaḥ	2766
941. tapaḥ-karmakasya tapeḥ kartari ca tadvat	3.1.88 tapas tapaḥ-karmakasyaiva	2771
942. atreṇo niṣedhaḥ	3.1.65 tapo 'nutāpe ca	2760
943. kuṣi-rañjibhyāṁ śyaḥ karma-kartari kṛṣṇa-dhātuke, parapadaṁ tu vā	3.1.90 kuṣi-rañjoḥ prācāṁ śyan parasmaipadaṁ ca	2772
944. sarveśvarād iṇ vā karma-kartari, duhaś ca	3.1.62 acaḥ karma-kartari 3.1.63 duhaś ca	2768, 2769
945. na rudha iṇ	3.1.64 na rudhaḥ	2770
946. duho na yak	3.1.89 na duha-snu-namāṁ yak-ciṇau	2767
947. snu-namibhyām ātmapady-akarmakebhyo ṇeḥ śranthi-granthi-brū-kirati-girati-śri-bhūṣārthebhyaḥ san-antāc ca na yag-iṇau	3.1.89 na duha-snu-namāṁ yak-ciṇau 3.1.89 (vārttika) yak-ciṇoḥ pratiṣedhe ṇi-śranthi-granthi-brūñ-ātmanepadākarmakāṇām upasaṁkhyānam	2767, 2769 vārttika
948. akarmaka-gati-jñāna-śabda-bhojana-vācināṁ aṇi-kartā karma ṇau syāt kṛñ-hṛñ-āder vibhāṣayā (640)	1.4.52 gati-buddhi-praty-avasānārtha-śabda-karmā-karmakāṇām aṇikartā sa ṇau 1.4.53 hṛ-kror anyatarasyām	540, 541

949. nī-khādy-adi-hvā-śabdāya-krando bhakṣir ahiṁsane ayantṛka-vahiś caiṣāṁ ṇau karmatvaṁ niṣidhyate (641)	1.4.52 (vārttika) gaty-artheṣu nī-vahyoḥ pratiṣedho vaktavyaḥ 1.4.52 (vārttika) vaher aniyantṛ-kartṛkasyeti vaktavyam 1.4.52 (vārttika) ādi-khādyoḥ pratiṣedho vaktavyaḥ 1.4.52 (vārttika) bhakṣer ahiṁsārthasya pratiṣedho vaktavyaḥ	540 vārttikas
950. abhivādi-dṛśor ātmapade	1.4.53 (vārttika) abhivādi-dṛśor ātmanepada upasaṁkhyānam	541 vārttika
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1076. āśaṁsāyāṁ bhaviṣyati vartamāna-vad bhūta-vac ca vā, kṣiprārtha upapade kalkiḥ, āśaṁsārthe vidhiḥ	3.3.132 āśaṁsāyāṁ bhūta-vac ca 3.3.133 kṣipra-vacane lṛṭ 3.3.134 āśaṁsā-vacane liṅ	2790, 2791, 2792
1077. kriyā-sātatya-sāmīpyayor yathā-kālam anadyatane bhūteśa-kalkī	3.3.135 nānadyatanavat kriyā-prabandha-sāmīpyayoḥ	2793
1078. sīmoktāv avarasmin vibhāge bhaviṣyad-anadyatane kalkiḥ, kāla-vibhāge cāho-rātra-sambandha-hīne, parasmiṁs tu vā	3.3.136 bhaviṣyati maryādā-vacane ’varasmin — 3.3.137 kāla-vibhāge cānaho-rātrāṇām — 3.3.138 parasmin vibhāṣā	2794, 2795, 2796
1079. vidhiḥ, tad-viṣaye kriyātipattau tv ajito bhūta-bhaviṣyatoḥ (710)	3.3.139 liṅ-nimitte lṛṅ kriyātipattau 3.3.140 bhūte ca	2229, 2797
1080. hetu-tat-phalayor vidhis, tad-viṣaye kalkiś ca (711)	3.3.156 hetu-hetu-mator liṅ	2813
1081. sambhāvanārtha-dhātūpapade, yad ity asya prayoge tu tad-vidhir eva (712)	3.3.155 vibhāṣā dhātau sambhāvana-vacane ’yadi	2812
1082. bāḍhārthotāpyor yoge vidhiḥ, śakti-sambhāvane cālaṁ-śabdāprayoge tathā (713)	3.3.152 utāpyoḥ samarthayor liṅ 3.3.154 sambhāvane ’lam iti cet siddhāprayoge	2809, 2811
1083. icchārthād vartamāne vidhy-acyutau (714)	3.3.160 icchārthebhyo vibhāṣā vartamāne	2816
1084. icchārtha-dhātu-sattve vidhi-nimantraṇāmantraṇādhīṣṭi-sampraśna-prārthaneṣu ca vidhi-vidhātārau	3.3.157 icchārtheṣu liṅ-loṭau — 3.3.159 liṅ ca — 3.3.161 vidhi-nimantraṇāmantraṇādhīṣṭa-saṁpraśna-prārthaneṣu liṅ — 3.3.162 loṭ ca	2814, 2815, 2208, 2194
1085. praiṣātisarga-prāpta-kālatveṣu vidhātṛ-viṣṇukṛtyau (715)	3.3.163 praiṣātisarga-prāpta-kāleṣu kṛtyāś ca	2817
1086. muhūrtasyopari praiṣādiṣu vidhiś ca, sma-yoge tv adhīṣṭau ca vidhātaiva	3.3.164 liṅ cordhva-mauhūrtike — 3.3.165 sme loṭ — 3.3.166 adhīṣṭe ca	2818, 2819, 2820
1087. kāla-samaya-velā-prayoge yac-chabdena yoge vidhiḥ	3.3.168 liṅ yadi	2821
1088. arha-śaktyor vidhi-viṣṇukṛtya-tṛlaḥ (716)	3.3.169 arhe kṛtya-tṛcaś ca 3.3.172 śaki liṅ ca	2822, 2823
1089. āśiṣi kāmapāla-vidhātārau (717)	3.3.173 āśiṣi liṅ-loṭau	2195
1090. māṅ-yoge sarvāpavādī bhūteśaḥ (718)	3.3.175 māṅi luṅ	2219
1091. māsma-yoge bhūteśvaraś ca (719)	3.3.176 smottare laṅ ca	2220

1092. kāla-sāmānye	No Equivalent in Pāṇinian grammar	
1093. api-jātvor yoge garhāyām acyutaḥ	3.3.142 garhāyāṁ laḍ api-jātvoḥ	2279
1094. vidhi-viṣaye kriyātipattau bhūte 'jito vā	3.3.141 votāpyoḥ	2798
1095. kathaṁ-yoge garhāyāṁ vidhy-acyutau vā	3.3.143 vibhāṣā kathami liṅ ca	2800
1096. kiṁ-katara-katamair yoge garhāyāṁ vidhi-kalkī	3.3.144 kiṁ-vṛtte liṅ-lṛṭau	2801
1097. aśraddhāmarṣayor vidhi-kalkī	3.3.145 anavakḷpty-amarṣayor akiṁvṛtte 'pi	2802
1098. kiṁkilāsty-arthayor yoge tu kalkiḥ	3.3.146 kiṁkilāsty-artheṣu lṛṭ	2803
1099. yad-yadi-yadā-jātu-yoge vidhiḥ	3.3.147 jātu-yador liṅ — 3.3.147 (vārttika) jātu-yador liṅ-vidhāne yadā-yadyor upasaṁkhyānam	2804, 2804 vārttika
1100. yacca-yatrayoś ca vidhiḥ	3.3.148 yacca-yatrayoḥ	2805
1101. yacca-yatra-yoge garhāyāṁ vidhir āścarye ca	3.3.149 garhāyāṁ ca 3.3.150 citrī-karaṇe ca	2806, 2807
1102. yacca-yatrābhyām anyatropapade tv āścaryāvagatau kalkir yadiṁ vinā	3.3.151 śeṣe lṛḍ ayadau	2808
1103. dhātu-sambandhe pratyayāḥ	3.4.1 dhātu-sambandhe pratyayāḥ	2824
1104. kriyā-samabhihāre kāla-traye 'pi vidhātā, tasya hi-svāv eva, tau ca ta-dhvaṁ-viṣaye vā	3.4.2 kriyā-samabhihāre loṭ loṭo hi-svau vā ca ta-dhvamoḥ	2825
1105. samuccita-kriyā-vacanād vidhātr-ādikaṁ vā	3.4.3 samuccaye 'nyatarasyām	2826
1106. atra samānārtha-nānā-dhātu-prayoge sāmānya-vacana-dhātur anuprayujyate	3.4.4 yathā-vidhy anuprayogaḥ pūrvasmin — 3.4.5 samuccaye sāmānya-vacanasya	2827, 2828
1107. prahāse manyaty-upapadād dhātor uttamasya madhyamo, manyateś ca madhyamasyottamaika-vacanam	1.4.106 prahāse ca manyopapade manyater uttama eka-vac ca	2163
Ātmapada-parapada-prakriyā-viśeṣau jñeyau		
1108. bhāve karmaṇi sarvasmād dhātoḥ syād ātmanepadam ṅidbhya ātmapadibhyaś ca kartary api vidhīyate (720)	1.3.13 bhāva-karmaṇoḥ 1.3.72 svarita-ñitaḥ kartrabhiprāye kriyā-phale	2158, 2679
1109. ñidbhya ubhayapadibhyo ṇeḥ kartṛ-gāmi-kriyā-phale (721)	1.3.74 ṇicaś ca	2564
1110. śabdāntara-dyotite tu tat-phale syād vibhāṣayā	1.3.77 vibhāṣopapadena pratīyamāne	2744
1111. dhātoḥ kriyā-vyatīhāre ātmanepadam iṣyate	1.3.14 kartari karma-vyatihāre	2680
1112. hasi-jalpi-paṭhādibhyo gati-hiṁsārthakāc ca na	1.3.15 na gati-hiṁsārthebhyaḥ 1.3.15 (vārttika) pratiṣedhe has-ādīnām upasaṁkhyānam	2681, 2681 vārttika

1113. harater na niṣedhaḥ syād vaher api ca kutracit	1.3.15 (vārttika) harater apratiṣedhaḥ	2681 vārttika
1114. parasparetaretarānyonya-yoge niṣedhanam	1.3.16 itaretarānyo ’nyopapadāc ca — 1.3.16 (vārttika) parasparopapadāc ceti vaktavyam	2682, 2682 vārttika
1115. ner viśaḥ (722)	1.3.17 ner viśaḥ	2683
1116. vi-parābhyāṁ jeḥ (723)	1.3.19 vi-parābhyāṁ jeḥ	2685
1117. krīñaḥ pary-ava-veḥ parāt	1.3.18 pari-vy-avebhyaḥ kriyaḥ	2684
1118. āṅo dāño, na ced vaktrādikasya syāt prasāraṇam	1.3.20 āṅo do ’nāsya-viharaṇe	2686
1119. kṣāntau ṇy-antāgameḥ	1.3.21 (vārttika) āgameḥ kṣamāyām ātmanepadaṁ vaktavyam	
1120. nauteḥ, pṛccheś cāṅ yadi pūrvataḥ	1.3.21 (vārttika) āṅi nu-pracchor upasaṁkhyānam	
1121. anv-āṅ-paribhyaḥ krīḍaś ca	1.3.21 krīḍo ’nu-saṁ-paribhyaś ca	2687
1122. samo ’kūjana iṣyate	1.3.21 (vārttika) samo ’kūjane iti vaktavyam	2687 vārttika
1123. śakeḥ san-antāt pṛcchāyām (725)	1.3.21 (vārttika) śikṣer jijñāsāyām	2687 vārttika
1124. nāther āśiṣi tan matam	1.3.21 (vārttika) āśiṣi nāthaḥ	2687 vārttika
1125. harṣe ca jīvikāyāṁ ca, kulāya-karaṇe ’pi ca, apaskiraḥ	6.1.142 apāc catuṣ-pāc-chakuniṣv ālekhane — 6.1.142 (vārttika) harṣa-jīvikā-kulāya-karaṇeṣv iti vaktavyam — 6.1.142 (vārttika) harṣa-jīvikā-kulāya-karaṇeṣv eva kirater ātmanepadasyopasaṁkhyānam	2688, 2688 vārttika, 2687 vārttika
1126. anuharater gati-tāc-chīlye iṣyate	1.3.21 (vārttika) harater gati-tācchīlye	2687 vārttika
1127. śapes tu śapathe tat syāt	1.3.21 (vārttika) śapa upālambhana iti vaktavyam	2688 vārttika
1128. stho nirṇītau prakāśane pratijñāyām	1.3.22 (vārttika) āṅaḥ sthaḥ pratijñāna iti vaktavyam 1.3.23 prakāśana-stheyākhyayoś ca	2689 vārttika, 2690
1129. prāva-saṁ-veś ca	1.3.22 sam-ava-pra-vibhyaḥ sthaḥ	2689
1130. athodo ’nūrdhva-ceṣṭane	1.3.24 udo ’nūrdhva-karmaṇi	2691
1131. devārcā-saṅgati-kṛti-maitrīṣu pathi kartari mantrasya karaṇatve cākarmatve copa-pūrvakāt	1.3.25 upān mantra-karaṇe — 1.3.25 (vārttika) upād deva-pūjā-saṁgati-karaṇa-mitrī-karaṇa-pathiṣv iti vācyam — 1.3.26 akarmakāc ca	2692, 2692 vārttika, 2693
1132. samaḥ pṛcchati-gam-ṛcchi-svṛ-śrubhyo vettitas tathā dṛśo ’rteś cākarmakatve	1.3.29 samo gamy-ṛcchi-pracchi-svaraty-arti-śru-vidibhyaḥ —1.3.29 (vārttika) dṛśeś ceti vaktavyam	2699
1133. āṅ-pūrvāt tu yamer haneḥ	1.3.28 āṅo yama-hanaḥ	2695
1134. ud-vibhyāṁ tapateḥ	1.3.27 ud-vibhyāṁ tapaḥ	2694
1135. svāṅga-karmakāc ca yamāditaḥ	1.3.20 (vārttika) svāṅga-karmakāc ceti vaktavyam	2694 vārttika
1136. prāder ūhāsyatibhyāṁ vā	1.3.30 (vārttika) upasargād asyaty-ūhyor vā vacanam	
1137. hvaḥ sam-ni-vy-upataḥ sadā	1.3.30 ni-sam-upa-vibhyo hvaḥ	2703

1138. āhvaḥ spardhe	1.3.31 spardhāyām āṅaḥ	2704
1139. gandhane tu bhartsane pratiyatna-sevayoḥ prakathe copayoge ca sāhase tu kṛño bhavet	1.3.32 gandhanāvakṣepaṇa-sevana-sāhasikya-pratiyatna-prakathanopayogeṣu kṛñaḥ	2705
1140. adheḥ prasahane śabda-karmaṇo 'karmakāc ca veḥ	1.3.26 akarmakāc ca 1.3.33 adheḥ prasahane 1.3.34 veḥ śabda-karmaṇaḥ	2708, 2706, 2707
1141. pūjācārya-kṛti-jñānotkṣepaṇesu bhṛtau vyaye nīño vigaṇane kartṛ-sthite cāmūrta-karmaṇi	1.3.36 sammānanotsañjanācārya-karaṇa-jñāna-bhṛti-vigaṇana-vyayeṣu niyaḥ 1.3.37 kartṛ-sthe cāśarīre karmaṇi	2709, 2710
1142. vṛtty-utsāha-sphītatāsu krameḥ	1.3.38 vṛtti-sarga-tāyaneṣu kramaḥ	2711
1143. nopendrato vinā paropābhyām	1.3.39 upa-parābhyām	2712
1144. tathāṅ-pūrvāj jyotir-udgama iṣyate	1.3.40 āṅa udgamane 1.3.40 (vārttika) jyotir udgamane iti vaktavyam	2713, 2713 vārttika
1145. veḥ pāda-vihṛtau tadvat	1.3.41 veḥ pāda-viharaṇe	2714
1146. ārambhe prād upāt tathā (724)	1.3.42 propābhyāṁ samarthābhyām	2715
1147. anuprendrād vibhāṣā	1.3.43 anupasargād vā	2716
1148. jño 'karmakāpahnavārthataḥ	1.3.26 akarmakāc ca 1.3.44 apahnave jñaḥ	2718, 2717
1149. saṁ-pratibhyāṁ samutkaṇṭhā-pūrvaka-smaraṇaṁ vinā	1.3.46 saṁ-pratibhyām anādhyāne	2719
1150. yatnopasāntvana-jñāna-bhāsaneṣūpamantraṇe vimatau cāpi vadateḥ	1.3.47 bhāsanopasaṁbhāṣā-jñāna-yatna-vimaty-upamantraṇeṣu vadaḥ	2720
1151. vyakta-vācāṁ sahoktiṣu	1.3.48 vyakta-vācāṁ samuccāraṇe	2721
1152. anor akarmakāt tatra	1.3.49 anor akarmakāt	2722
1153. vipralāpe vibhāṣayā	1.3.50 vibhāṣā vipralāpe	2723
1154. sṛjeḥ śraddhā-vataḥ śyaś ca	No Equivalent in Pāṇinian grammar	
1155. avād grah	1.3.51 avād grah	2724
1156. aṅgī-kṛtau samaḥ	1.3.52 samaḥ pratijñāne	2725
1157. udaḥ sakarma-carateḥ	1.3.53 udaś caraḥ sakarmakāt	2726
1158. tṛtīyā-yogataḥ samaḥ	1.3.54 samas tṛtīyā-yuktāt	2727
1159. dāṇaḥ sā cec caturthy-arthe	1.3.55 dāṇaś ca sā cec caturthy-arthe	2728
1160. svī-kāre tūpayacchateḥ	1.3.56 upād yamaḥ svakaraṇe	2729
1161. atha smṛ-jñā-paśyatīnāṁ sanaḥ (726)	1.3.57 jñā-śru-smṛ-dṛśāṁ sanaḥ	2731
1162. anujñāṁ vinā	1.3.58 nānor jñaḥ	2732
1163. tathā praty-āṅ-pūrvaṁ varjayitvā śruva ātmapadaṁ sanaḥ (727)	1.3.59 praty-āṅbhyāṁ śruvaḥ	2733
1164. ayajña-pātre tu yujer aj-ādy-antād upendrataḥ	1.3.64 propābhyāṁ yujer ayajña-pātreṣu — 1.3.64 (vārttika) svarādy-antopasṛṣṭād iti vaktavyam	2735, 2735 vārttika
1165. samaḥ kṣṇauteḥ	1.3.65 samaḥ kṣṇuvaḥ	2736
1166. anavane bhunakteḥ	1.3.66 bhujo 'navane	2737
1167. atha ṇer aṇau yat karma ṇau sa kartā ced bhaved ādhyāna-varjite	1.3.67 ṇer aṇau yat karma ṇau cet sa kartānādhyāne	2738
1168. mithyā-śabdopapadataḥ paunaḥ-punye kṛño ṇitaḥ	1.3.71 mithyopapadāt kṛño 'bhyāse	2740

1169. pralambhe gṛdhi-vañcyor ṇeḥ	1.3.69 gṛdhi-vañcyoḥ pralambhane	2739
1170. kartṛ-gāmi-phale tv atha	1.3.74 ṇicaś ca	2564
1171. apād vadaḥ	1.3.73 apād vadaḥ	2741
1172. sam-ud-āṅbhyo yamer agrantha-gaurave	1.3.75 sam-ud-āṅbhyo yamo 'granthe	2742
1173. jña upendra-vinā-bhāvāt	1.3.76 anupasargāj jñaḥ	2743
1174. parānubhyāṁ kṛñas tadvat	1.3.79 anu-parābhyāṁ kṛñaḥ	2745
1175. kṣipo 'bhi-praty-ateḥ parāt	1.3.80 abhi-praty-atibhyaḥ kṣipaḥ	2746
1176. prād vahaḥ	1.3.81 prād vahaḥ	2747
1177. parer mṛṣaḥ	1.3.82 parer mṛṣaḥ	2748
1178. vy-āṅ-paribhyo ramaḥ	1.3.83 vy-āṅ-paribhyo ramaḥ	2749
1179. upāt	1.3.84 upāc ca	2750
1180. vibhāṣā ced akarmakaḥ	1.3.85 vibhāṣā 'karmakāt	2751
1181. budher yudher naśi-janoḥ pru-dru-srūṇām iṅo 'pi ṇeḥ	1.3.86 budha-yudha-naśa-janeṅ-pru-dru-srubhyo ṇeḥ	2752
1182. kampāhārārtha-ṇes tadvat	1.3.87 nigaraṇa-calanārthebhyaś ca	2753
1183. aṇau ye syur akarmakāḥ. sacitta-kartṛkāś caiva teṣāṁ ṇeḥ	1.3.88 aṇāv akarmakāc cittavat-kartṛkāt	2754
1184. sūtra-yugmake atti-pibati-damy-ādīn vinaiva syān niṣedhitā	1.3.87 (vārttika) adeḥ pratiṣedho vaktavyaḥ — 1.3.89 na pā-damy-āṅyamāṅyasa-parimuha-ruci-nṛti-vada-vasaḥ — 1.3.89 (vārttika) pādiṣu dheṭa upasaṁkhyānam	2753 vārttika, 2755, 2755 vārttika
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1185. dhātoḥ kṛd bahulaṁ kartari (728)	3.1.91 dhātoḥ 3.4.67 kartari kṛt	2829, 2832
1186. vartamānādau śatṛ-śānāv acyutābhau phalāntara-prayoge parapadātmapadayoḥ (729)	3.2.124 laṭaḥ śatṛ-śānacāv aprathamā-samānādhikaraṇe	3100
1187. sambodhane ca	3.2.125 sambodhane ca	3102
1188. ato mug āne (730)	7.2.82 āne muk	3101
1189. mā-yuktāc chatṛ-śānāv ākrośe	3.2.124 (vārttika) māṅy ākrośe	3101 vārttika
1190. kriyāyāś cihne hetau ca śatṛ-śānau (731)	3.2.126 lakṣaṇa-hetvoḥ kriyāyāḥ	3103
1191. ātmapada-sthānīyatvād bāhulyāc ca śāna-kānau bhāva-karmaṇoś ca (732)	No Equivalent in Pāṇinian grammar	
1192. bhāva-kṛd brahmaṇi (733)	3.2.114 vibhāṣā sākāṅkṣe	3090
1193. upendrāt kṛn-nasya sarveśvarāt parasya ṇatvaṁ, bhā-bhū-punā-kami-gami-pyāyi-vepa-varjam (734)	8.4.29 kṛty acaḥ 8.4.34 na bhā-bhū-pū-kami-gami-pyāyī-vepām	2835, 2840
1194. ṇer vā khyāteś ca	8.4.30 ṇer vibhāṣā	2836
1195. na-rāmoddhavād īśvarāder eva	8.4.31 halaś cej-upadhāt	2837
1196. viṣṇujanāder īśvaroddhavād vā	8.4.32 ij-ādeḥ sa-numaḥ	2838
1197. ṇy-ante ca na	8.4.34 (vārttika) ṇy-antānāṁ bhādīnām upasaṁkhyānaṁ kartavyam	2840 vārttika
1198. āsaḥ śānasya īnaḥ (735)	7.2.83 īd āsaḥ	3104

1199. parapadinaś ca śānas tācchīlya-vayaḥ-śaktiṣu	3.2.129 tācchīlya-vayo-vacana-śaktiṣu cānaś	3109
1200. vetteḥ śatur vasur vā (736)	7.1.36 videḥ śatur vasuḥ	3105
1201. śatṛ-śānau bhaviṣyati ca, tat-pūrvaṁ syaś ca (737)	3.3.14 lṛṭaḥ sad vā	3107
1202. arhaḥ śatṛ pūjye (738)	3.2.133 arhaḥ praśaṁsāyām	3113
1203. iṅ-dhāribhyāṁ śatr akṛcchra-kartari (739)	3.2.130 iṅ-dhāryoś śatrakṛcchriṇi	3110
1204. dviṣaḥ śatṛ śatrau (740)	3.2.131 dviṣo 'mitre	3111
1205. na nārāyaṇāc chatur num kṛṣṇasthāne, brahmaṇas tu vā (741)	7.1.78 nābhyastāc chatuḥ 7.1.79 vā napuṁsakasya	427, 444
1206. śap-śyābhyāṁ śatur num ī-pratyaye, śeṣā-dvayāt tu vā (742)	7.1.80 āc chī-nadyor num 7.1.81 śap-śyanor nityam	445, 446
1207. jīryater atṛ bhūte ca	3.2.104 jīryater atṛn	3092
1208. parokṣātīte kvasu-ki-kānā adhokṣajābha-saṁjñāḥ parapadātmapadayoḥ (743)	3.2.106 liṭaḥ kānaj vā 3.2.107 kvasuś ca 3.2.171 ād-ṛ-gama-hana-janaḥ ki-kinau liṭ ca	3094, 3095, 3151
1209. nare kṛte 'py eka-sarveśvarād ā-rāmāntād ghaseś caiveḍ vasau, nānyebhyaḥ (744)	7.2.67 vasv ekāj-ād-ghasām	3096
1210. arter govindaḥ kvasau	No Equivalent in Pāṇinian grammar	
1211. gama-hana-vinda-dṛśa-viśibhya iḍ vā vasau (745)	7.2.68 vibhāṣā gama-hana-vida-viśām	3099
1212. īyivas-prabhṛtayaḥ	3.2.109 upeyivān-anāśvān-anūcānaś ca	3098
1213. anūcānaḥ kartari	3.2.109 upeyivān-anāśvān-anūcānaś ca	3098
1214. ktavatur bhūte (746)	2.2.36 niṣṭhā	3013
1215. kto bhūte bhāva-karmaṇoḥ (747)	2.2.36 niṣṭhā 3.3.114 napuṁsake bhāve ktaḥ	3013, 3090
1216. atītādau kta-ktavatū viṣṇuniṣṭhā-saṁjñau (748)	1.1.26 kta-ktavatū niṣṭhā	3012
1217. kṣiyas trivikramo viṣṇuniṣṭhāyāṁ kartari, ākrośa-dainyayos tu vā, tasmāt ta-rāmasya naḥ (749)	6.4.60 niṣṭhāyām a-ṇyad-arthe 6.4.61 vākroṣa-dainyayoḥ 8.2.46 kṣiyo dīrghāt	3014, 3081, 3015
1218. śriño jāgṛ-varjaṁ caturbhujāntāc ca neṭ kapile (750)	7.2.11 śry-ukaḥ kiti	2381
1219. ra-dābhyāṁ viṣṇuniṣṭhā-tasya pūrva-dasya ca no dāṁ vinā, nuda-vinatti-trā-ghrā-hrī-undībhyo vā (751)	8.2.42 ra-dābhyāṁ niṣṭhā-to naḥ pūrvasya ca daḥ 8.2.56 nuda-vidonda-trā-ghrā-hrībhyo 'nyatarasyām	3016, 3038
1220. ā-ī-rāmānubandhād vikalpiteṭaḥ śvayater āśvaser vameś ca neḍ viṣṇuniṣṭhāyām (752)	7.2.14 śvīd-ito niṣṭhāyām 7.2.15 yasya vibhāṣā 7.2.16 ād-itaś ca	3039, 3025, 3036
1221. harimitra-yuk-sat-saṅgādy-ā-rāmānta-lv-ādibhya o-rāmetaś ca viṣṇuniṣṭhā-tasya naḥ, dunoti-gvos trivikramaś ca (753)	8.2.43 saṁyogāder āto dhātor yaṇvataḥ — 8.2.44 lv-ādibhyaḥ — 8.2.44 (vārttika) du-gvor dīrghaś ceti vaktavyam — 8.2.45 od-itaś ca	3017, 3018, 3018 vārttika, 3019

1222. pūño vināśa eva	6.1.16 (vārttika) niṣṭhādeśaḥ ṣatva-svara-pratyaya-vidhīḍ-vidhiṣu siddho vaktavyaḥ — 8.2.44 (vārttika) pūño vināśa iti vaktavyam	3025 vārttika, 3018 vārttika
1223. ḍīṅo neṭ ca	Kāśikā on 7.2.14	
1224. sphāyaḥ sphīr vā viṣṇuniṣṭhāyām	6.1.22 sphāyaḥ sphī niṣṭhāyām	3044
1225. śyaiḥ saṅkarṣaṇo drava-kāṭhinye himatve ca, prates tv anyatra ca, abhy-avābhyām eva vā viṣṇuniṣṭhāyāṁ, viṣṇuniṣṭhā-tasya no, na tu himatve.	6.1.24 drava-mūrti-sparśayoḥ śyaḥ — 6.1.25 prateś ca — 6.1.26 vibhāṣābhy-ava-pūrvasya — 8.2.47 śyo 'sparśe	3020, 3022, 3023, 3021
1226. divo viṣṇuniṣṭhā-tasya no, na tu vijigīṣāyām, añco 'napādāne.	8.2.48 añco 'napādane 8.2.49 divo 'vijigīṣāyām	3024, 3028
1227. cara-phalayor asya us te	7.4.89 ti ca	3037
1228. phullotpulla-samphulla-kṣība-kṛśollāghāḥ	8.2.55 anupasargāt phulla-kṣība-kṛśollāghāḥ — 8.2.55 (vārttika) utphulla-saṁphullayor iti vaktavyam	3035, 3037 vārttika
1229. nirvo nirvāṇo, na tu vāte (754)	8.2.50 nirvāṇo 'vāte	3029
1230. nirviṇṇo nirvidyateḥ (755)	8.4.29 (vārttika) kṛt-sthasya ṇatve nirviṇṇasyopasaṁkhyānaṁ kartavyam	
1231. sinaḥ karma-kartari bandhe grāse	8.2.44 (vārttika) sinoter grāsa-karma-kartṛkasyeti vaktavyam	3018 vārttika
1232. śuṣo viṣṇuniṣṭhā-tasya kaḥ, paco vaḥ, kṣāyo maḥ (756)	8.2.51 śuṣaḥ kaḥ — 8.2.52 paco vaḥ — 8.2.53 kṣāyo maḥ	3030, 3031, 3032
1233. prastīmādayaḥ pra-pūrvasya styāyo nipātyante	6.1.23 styaḥ pra-pūrvasya 8.2.54 prastyo 'nyatarasyām	3033, 3034
1234. na dhyā-khyā-pṝ-madi-mūrchibhyo naḥ (757)	8.2.57 na dhyā-khyā-pṝ-mūrchi-madām	3040
1235. vittaṁ bhogye pratīte ca (758)	8.2.58 vitto bhoga-pratyayayoḥ	3041
1236. bhīma-bhīṣmau bhayānake sādhū (759)	3.4.74 bhīmādayo 'pādāne	3173
1237. niraḥ kuṣa iḍ viṣṇuniṣṭhāyām	7.2.47 iṇ niṣṭhāyām	3045
1238. vasati-kṣudhibhyām iṭ ktvā-viṣṇuniṣṭhayoḥ, lubho vyākulī-karaṇe, añceḥ pūjāyāṁ, kliśa-pūṅbhyāṁ vā (760)	7.2.50 kliśaḥ ktvā-niṣṭhāyoḥ — 7.2.51 pūṅaś ca — 7.2.52 vasati-kṣudhor iṭ — 7.2.53 añceḥ pūjāyām — 7.2.54 lubho vimohane	3049, 3050, 3046, 3047, 3048
1239. pūṅaḥ seḍ-viṣṇuniṣṭhā na kapilaḥ	1.2.22 pūṅaḥ ktvā ca	3051
1240. śīṅ-svidi-midi-kṣidi-dhṛṣaḥ seḍ-viṣṇuniṣṭhā na kapilaḥ	1.2.19 niṣṭhā śīṅ-svidi-midi-kṣvidi-dhṛṣaḥ	3052
1241. ārambhe ca viṣṇuniṣṭhā, tatra ktas tu kartari ca, ā-rāmānubandhād iḍ vā viṣṇuniṣṭhāyām ārambha-bhāvayoḥ, japi-vamoś ca	3.4.71 ādi-karmaṇi ktaḥ kartari ca 7.2.17 vibhāṣā bhāva-karmaṇoḥ	3053, 3054
1242. kṣamārthān mṛṣo viṣṇuniṣṭhā na kapilaḥ (761)	1.2.20 mṛṣas titikṣāyām	3055
1243. u-rāmoddhavād bhauvādikād bhāvārambhayoḥ seḍ-viṣṇuniṣṭhā vā kapilaḥ	1.2.21 ud-upadhād bhāvādi-karmaṇor anyatarasyām	3056
1244. ṇer haro viṣṇuniṣṭhāyām (762)	6.4.52 niṣṭhāyāṁ seṭi	3057

1245. kṣubdhādayo manthādau sādhavaḥ.	6.1.27 śṛtaṁ pāke — 7.2.18 kṣubdha-svānta-dhvānta-lagna-mliṣṭa-viribdha-phāṇṭa-bāḍhāni mantha-manas-tamaḥ-saktāvispaṣṭa-svarānāyāsa-bhṛśeṣu — 7.2.19 dhṛṣi-śasī vaiyātye — 7.2.20 dṛḍhaḥ sthūla-balayoḥ — 7.2.21 prabhau parivṛḍhaḥ — 7.2.22 kṛcchra-gahanayoḥ kaṣaḥ — 7.2.23 ghuṣir aviśabdane — 7.2.24 ardeḥ saṁ-ni-vibhyaḥ — 7.2.25 abheś cāvidūrye — 7.2.26 ṇer adhyayane vṛttam	3067, 3058, 3059, 3060, 3061, 3062, 3063, 3064, 3065, 3066
1246. dānta-śānta-pūrṇa-cchanna-jñapta-dasta-spaṣṭā ṇau vā nipātyante (763)	7.2.27 vā dānta-śānta-pūrṇa-dasta-spaṣṭa-cchanna-jñaptāḥ	3068
1247. ruṣy-ama-tvara-saṅghuṣāsvanebhyo veḍ viṣṇuniṣṭhāyām	7.2.28 ruṣy-ama-tvara-saṁghuṣāsvanām	3069
1248. hṛṣṭa-hṛṣitau vismaye pratighāte lomno harṣe ca, apacitāpacāyitau pūjāyāṁ nipātyante	7.2.29 hṛṣer lomasu — 7.2.29 (vārttika) vismita-pratighātayoś ceti vaktavyam — 7.2.30 apacitaś ca	3070, 3070 vārttika, 3071
1249. adhyārūḍhasyādhiko vā sādhuḥ	5.2.73 adhikam	1873
1250. pyāyaḥ pīr viṣṇuniṣṭhāyām	6.1.28 pyāyaḥ pī	3072
1251. āṅ-pūrvasyāndhūdhasoḥ syād eva	6.1.28 (vārttika) āṅ-pūrvasyāndhūdhasoḥ syād eva	3072 vārttika
1252. hlāder vāmanaḥ kti-viṣṇuniṣṭhayoḥ	6.4.95 hlādo niṣṭhāyām	3073
1253. dyati-syati-mā-sthām iḥ, śā-chor vā, dadhāter hiḥ, dāmodarasya do dad, upendra-sarveśvarāt tv ā-rāma-haraḥ, catuḥsanopendrasya ca trivikramaḥ kapila-ta-rāme (764)	6.3.124 das ti — 7.4.40 dyati-syati-mā-sthām it ti k-iti — 7.4.41 śā-cchor anyatarasyām — 7.4.42 dadhāter hiḥ — 7.4.46 do dad ghoḥ — 7.4.47 aca upasargāt taḥ	3079, 3074, 3075, 3076, 3077, 3078
1254. śyateḥ saṁśitaṁ vrate vācyam	7.4.41 (vārttika) śyater itvaṁ vrate nityam iti vaktavyam	
1255. ado jagdhiḥ kapila-ta-rāme yapi ca (765)	2.4.36 ado jagdhir lyap-ti kiti	3080
1256. annam odane sādhu (766)	No Equivalent in Pāṇinian grammar	
1257. gaty-arthākarmaka-śliṣa-śīṅ-sthāsa-vasa-jana-ruha-jīryatibhyaḥ ktaḥ kartari ca (767)	3.4.72 gaty-arthākarmaka-śliṣa-śīṅ-sthāsa-vasa-jana-ruha-jīryatibhyaś ca	3086
1258. kvacid anyatrāpi (768)	No Equivalent in Pāṇinian grammar	
1259. akarmaka-gati-bhojanārthebhyaḥ kto 'dhikaraṇe ca	3.4.76 kto 'dhikaraṇe ca dhrauvya-gati-pratyavasānārthebhyaḥ	3087
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1261. alaṁ-khalvoḥ pratiṣedhārthayor yoge ktvā vā bhāve	3.4.18 alaṁ-khalvoḥ pratiṣedhayoḥ prācāṁ ktvā	3316
1262. eka-kartṛkayoḥ kriyayoḥ pūrva-kāla-stha-dhātoḥ ktvā (770)	3.4.21 samāna-kartṛkayoḥ pūrva-kāle	3320

1263. parāvaratve gamye ca	3.4.20 parāvara-yoge ca	3319
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1265. vyatihārārthān meṅo 'pūrva-kāle 'pi vā ktvā	3.4.19 udīcāṁ māṅo vyatīhāre	3317
1266. skanda-syandayor na-rāma-haro na ktvi	6.4.31 ktvi skandi-syandoḥ	3321
1267. seṭ-ktvā na kapilo mṛḍa-mṛda-kuṣa-kliśa-vada-vaso vinā (772)	1.2.7 mṛḍa-mṛda-gudha-kuṣa-kliśa-vada-vasaḥ ktvā — 1.2.18 na ktvā seṭ	3323, 3322
1268. na-rāmoddhavād eva tha-phāntāt seṭ-ktvā kapilo vā, vañci-luñcy-ṛti-tṛṣi-mṛṣi-kṛśeś ca	1.2.23 nopadhāt tha-phāntād vā 1.2.24 vañci-luñcy-ṛtaś ca 1.2.25 tṛṣi-mṛṣi-kṛśeḥ kāśyapasya	3324, 3325, 3326
1269. jṝ-vraścibhyām iṭ ktvi	7.2.55 jṝ-vraścyoḥ ktvi	3327
1270. u-rāmeto veṭ ktvi (773)	7.2.56 ud-ito vā	3328
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1272. jahāter hiḥ ktvi (774)	7.4.43 jahāteś ca ktvi	3331
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1274. upendrory-ādi-vy-antāj-anta-pūrva-padāni kṛdantena samasyante, pūrva-padaṁ tv am-antenaivāvyaya-kṛdantena (776)	2.2.18 ku-gati-prādayaḥ 2.2.19 upapadam atiṅ 2.2.20 amaivāvyayena	761, 782, 783
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1276. militvādeśaḥ para-vat tuki	6.1.86 ṣatva-tukor asiddhaḥ	3333
1277. naño '-rāma-śeṣaḥ, sarveśvare tu nuṭ ca samāse, ākhyāte tv ākṣepe (778)	2.2.6 (vārttika) naño na-lopas tiṅi kṣepe 6.3.73 na-lopo nañaḥ 6.3.74 tasmān nuḍ aci	758 vārttika, 757, 758
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1279. dāmodarāder ī-rāmo na yapi kvipi ca (780)	6.4.69 na lyapi	3335
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1283. ktvārthe ṇamuś cābhīkṣṇye (782)	3.4.22 ābhīkṣṇye ṇamul ca	3343
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1288. agre-prathamam-pūrvaṁsu ktvā-ṇamū	3.4.24 vibhāṣāgre-prathama-pūrveṣu	3345

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1320. karmaṇi viśi-pati-padi-skandibhya dravyasya vyāptiś cet, kriyāyāś ca nityatā cet	3.4.56 viśi-pati-padi-skandāṁ vyāpyamānāsevyamānayoḥ	3378
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1322. nāma-śabde karmaṇy ādiśi-grahibhyām (789)	3.4.58 nāmny ādiśi-grahoḥ	3380
1323. upāt kiratau suṭ ca vikṣipya-lavane	6.1.140 (vārttika) ṇamul atra vaktavyaḥ	2539 vārttika
1324. ktvā-ṇamū	3.4.59 avyaye 'yathābhipretākhyāne kṛñaḥ ktvā-ṇamulau	3381
1325. avyaye karoter ayuktākhyāyām	2.2.22 ktvā ca 3.4.59 avyaye 'yathābhipretākhyāne kṛñaḥ ktvā-ṇamulau	785, 3381
1326. tiryaci kriyā-samāptau	3.4.60 tiryacy apavarge	3382
1327. tas-pratyayānta-svāṅge kṛ-bhūbhyām	3.4.61 svāṅge tas-pratyaye kṛ-bhvoḥ	3383
1328. nānety avyaye dhārtha-pratyaye cābhūta-tad-bhāve	3.4.62 nā-dhārtha-pratyaye cvy-arthe	3384
1329. tūṣṇīmi bhuvaḥ	3.4.63 tūṣṇīmi bhuvaḥ	3385
1330. anvacy ānukūlye	3.4.64 anvacy ānulomye	3386
1331. tumu-ṇakau tat-kriyārthatve (790)	3.3.10 tumun-ṇvulau kriyāyāṁ kriyārthāyām	3175
1332. icchārthe śaky-ādau kālādau ca yojye tumur eva (791)	3.3.158 samāna-kartṛkeṣu tumun 3.3.167 kāla-samaya-velāsu tumun 3.4.65 śaka-dhṛṣa-jñā-glā-ghaṭa-rabha-labha-krama-sahārhāsty-artheṣu tumun	3176, 3179, 3177
1333. tathā samartha-paryāye (792)	3.4.66 paryāpti-vacaneṣv alam-artheṣu	3178
1334. karmaṇy aṇ tumv-arthe (793)	3.3.12 aṇ karmaṇi ca	3181
1335. prādi-vyavahite 'pi kṛcchrārtha-duri khal bhāva-karmaṇoḥ (794)	3.3.126 īṣad-dus-suṣu kṛcchrākṛcchrārtheṣu khal	3305
1336. akṛcchrārthe īṣati sau ca (795)	3.3.126 īṣad-dus-suṣu kṛcchrākṛcchrārtheṣu khal	3305
1337. upendrāl labher num khal-ghaṇor, na su-durbhyām anyopendra-rahitābhyām (796)	7.1.67 upasargāt khal-ghañoḥ 7.1.68 na su-durbhyāṁ kevalābhyām	3306, 3307
1338. mi-mī-liyāṁ khal-alor ātva-niṣedhaḥ	6.1.51 (vārttika) ni-mī-mi-liyāṁ khal-acoḥ pratiṣedho vaktavyaḥ	
1339. dur-ādau kartṛ-pūrva-padād bhuvaḥ karma-pūrva-padāt ḍukṛñaś cābhūta-tad-bhāve pūrva-vat khal	3.3.127 kartṛ-karmaṇoś ca bhū-kṛñoḥ	3308
1340. ā-rāmād anaḥ khal-arthe, na tu khal (797)	3.3.128 āto yuc	3309
1341. adaridrāter iti vācyam	No Equivalent in Pāṇinian grammar	

1342. śāsi-yudhi-dṛśi-dhṛṣi-mṛṣibhyaś cāno vā khal-arthe (798)	3.3.130 (vārttika) bhāṣāyāṁ śāsi-yudhi-dṛśi-dhṛṣi-mṛṣibhyo yuj vaktavyaḥ	3309 vārttika
1343. vidhy-ādy-arthe tavyānīya-yat-kyap-ṇyat-kelimā viṣṇukṛtya-saṁjñā bhāva-karmaṇoḥ (799)	3.1.95 kṛtyāḥ prāṅ ṇvulaḥ 3.4.70 tayor eva kṛtya-kta-khal-arthāḥ	2831, 2833
1344. tavyānīyau (800)	3.1.96 tavyat-tavyānīyaraḥ	2834
1345. sarveśvarānta-dhātor yat (801)	3.1.97 aco yat	2842
1346. vāsarūpo 'striyām (802)	3.1.94 vā 'sarūpo 'striyām	2830
1347. kta-ana-tumu-khal-artheṣu tu vāsarūpa-vidhir neti vācyam	3.3.10 (vārttika) kriyārthāyāṁ kriyāyām upapade vā 'sarūpeṇa tṛj-ādayo na bhavanti	
1348. pratipadokta-sarveśvarāntāt tu bhūta-pūrvād api	Kāśikā on 3.1.97	
1349. ā e yati (803)	6.4.65 īd yati	2843
1350. śak-ādibhyaś ca yat (804)	3.1.97 (vārttika) taki-śasi-cati-yati-janīnām upasaṁkhyānam 3.1.99 śaki-sahoś ca	2843 vārttika, 2847
1351. hano yad vā tasya vadhaś ca (805)	3.1.97 (vārttika) hano vā vadha ca	2843 vārttika
1352. pa-vargāntād yat (806)	3.1.98 por ad-upadhāt	2844
1353. āṅo labher num yati, upāt stutau	7.1.65 āṅo yi 7.1.66 upāt praśaṁsāyām	2845, 2846
1354. anupendrād gada-mada-cara-yamebhyo yat	3.1.100 gada-mada-cara-yamaś cānupasarge	2848
1355. nañ-pūrvasya vader avadyaṁ garhye, vṛṅ-vṝñor varyā pratibandhaṁ vinā svī-kāryāyām (807)	3.1.101 avadya-paṇya-varyā garhya-paṇitavyānirodheṣu	2849
1356. vahyaṁ vahanasya karaṇe	3.1.102 vahyaṁ karaṇam	2850
1357. paṇyaṁ vikreye, aryaḥ svāmi-vaiśyayoḥ, upasaryā prāpta-garbhāvasarāyām, ajaryaḥ kartari saṅgamākṣayatve	3.1.101 avadya-paṇya-varyā garhya-paṇitavyānirodheṣu 3.1.103 aryaḥ svāmi-vaiśyayoḥ 3.1.104 upasaryā kālyā prajane 3.1.105 ajaryaṁ saṅgatam	2849, 2851, 2852, 2853
1358. ācaryam agurau	3.1.100 (vārttika) carer āṅi cāgurau	2848 vārttika
1359. krayyaṁ krayārtha-prasārite	6.1.82 krayyas tad-arthe	66
1360. kṣayya-jayyau śakyārthe	6.1.81 kṣayya-jayyau śakyārthe	65
1361. ṛ-dvaya-viṣṇujanābhyāṁ ṇyat (808)	3.1.124 ṛ-halor ṇyat	2872
1362. ca-joḥ ka-gau ghiṇ-ṇyator aja-vaja-vraja-ka-vargādi-varjam (809)	7.3.52 ca-joḥ ku gh-iṇ-ṇyatoḥ 7.3.59 na kv-ādeḥ 7.3.60 aji-vrajyoś ca	2863, 2875, 2876
1363. na ka-gāv āvaśyakārtha-ṇyati, avaśyamo masya haro viṣṇukṛtye, tena tasya samāsaḥ	kāśikā of 6.1.144 7.3.65 ṇya āvaśyake	1059 note, 2881
1364. mocya-rocya-śocya-yācya-tyājya-yājya-varjyārcya-pūjyāḥ sādhavaḥ (810)	7.3.63 vañcer gatau	2879

1365. prayojya-niyojyau śakyārthe, vañcyāñcyau gatau, vācyam apada-saṅghāte, bhojyaṁ bhakṣye nipātyante (811)	7.3.66 yaja-yāca-ruca-pravacarcaś ca 7.3.66 (vārttika) ṇyati pratiṣedhe tyajer upasaṁkhyānam 7.3.67 vaco 'śabda-saṁjñāyām 7.3.68 prayojya-niyojyau śakyārthe 7.3.69 bhojyaṁ bhakṣe	2882, 2882 vārttika, 2883, 2884, 2885
1366. u-dvayāṇ ṇyad āvaśyake	3.1.125 or āvaśyake	2886
1367. yu-rapi-vapi-lapi-trapi-camibhya āsunoteś ca ṇyat, dambher nasya ca haraḥ	3.1.126 āsu-yu-vapi-rapi-lapi-trapi-camaś ca 3.1.126 (vārttika) ṇyat-prakaraṇe lapi-dabhibhyāṁ ceti vaktavyam	2887, 2885 vārttika
1368. bhaja-japa-yajānamibhyo yad vā	No Equivalent in Pāṇinian grammar	
1369. māṅaḥ pāyyaṁ parimāṇe	3.1.129 pāyya-sāṁnāyya-nikāyya-dhāyyā māna-havir-nivāsa-sāmidhenīṣu	2890
1370. kuṇḍapāyya-saṁcāyyau kratau, praṇāyyo durmati-niṣkāmayoḥ, saṁniyaḥ sāṁnāyyaṁ havir-viśeṣe, ānayater ānāyyo dakṣiṇāgnau, niciño nikāyyo nivāse, cityaś cetavye vahnau, agni-cityā tac-cayane, amā-pūrva-vaser amāvāsyāmāvasye tithi-viśeṣe	3.1.122 amāvasyad anyatarasyām — 3.1.127 ānāyyo 'nitye — 3.1.128 praṇāyyo 'sammatau — 3.1.129 pāyya-sāṁnāyya-nikāyya-dhāyyā māna-havir-nivāsa-sāmidhenīṣu — 3.1.130 kratau kuṇḍa-pāyya-sañcāyyau — 3.1.132 cityāgni-citye ca	2874, 2888, 2889, 2890, 2891, 2893
1371. gupeḥ kupyam ahema-rūpye dhane, bhidyoddhyau nada-bhede kartari	3.1.114 rājasūya-sūrya-mṛṣodya-rucya-kupya-kṛṣṭa-pacyāvyathyāḥ 3.1.115 bhidyoddhyau nade	2865, 2866
1372. puṣya-sidhyau nakṣatra-viśeṣe, vipūyo muñje, vinīyaḥ kalke, jityo mahati hale, yugyaṁ vāhane, dadhāter dhāyyā sāmidhenyām ṛci, paricāyyopacāyya-samūhyā agni-viśeṣeṣu, añjer ājyaṁ ghṛte, gṛhyo 'svairiṇi sādhavaḥ	3.1.109 (vārttika) āṅ-pūrvād añjeḥ saṁjñāyām upasaṁkhyānam — 3.1.116 puṣya-siddhyau nakṣatre — 3.1.117 vipūya-vinīya-jityā muñja-kalka-haliṣu — 3.1.119 padāsvairi-bāhyā-pakṣyeṣu ca — 3.1.121 yugyaṁ ca patre — 3.1.129 pāyya-sāṁnāyya-nikāyya-dhāyyā māna-havir-nivāsa-sāmidhenīṣu — 3.1.131 agnau paricāyyopacāyya-samūhyāḥ	2858 vārttika, 2867, 2868, 2870, 2873, 2890, 2892
1373. anupendre vado yat-kyapau, bhuvaḥ kyap bhāve, hanas taś ca (812)	3.1.106 vadaḥ supi kyap ca 3.1.107 bhuvo bhāve 3.1.108 hanas ta ca	2854, 2855, 2856
1374. eti-stu-śāsu-vṛñ-dṛ-juṣaḥ kyap (813)	3.1.109 eti-stu-śās-vṛ-dṛ-juṣaḥ kyap	2857
1375. śaṁsi-duhi-guhibhyo vā kyap (814)	3.1.109 (vārttika) śaṁsi-duhi-guhibhyo veti vaktavyam	
1376. ṛ-rāmoddhavād akṛpaḥ kyap	3.1.110 ṛd-upadhāc cākḷpi-cṛteḥ	2859
1377. khanaḥ kheyaṁ nipātyate	3.1.111 ī ca khanaḥ	2860
1378. pāṇau sṛjer ṇyat, sam-ava-pūrvāc ca	kāśikā of 3.1.110	
1379. bhṛñaḥ kyap na tu patnyāṁ, sambhṛño vā, kṛ-vṛṣibhyāṁ ca (815)	3.1.112 bhṛño 'saṁjñāyām — 3.1.112 (vārttika) saṁpūrvād vibhāṣā — 3.1.120 vibhāṣā kṛ-vṛṣoḥ	2861, 2861 vārttika, 2871

1380. mṛjeḥ kyap vā	3.1.113 mṛjer vibhāṣā	2862
1381. mṛṣodyādayaḥ karmādau sādhavaḥ	3.1.114 rājasūya-sūrya-mṛṣodya-rucya-kupya-kṛṣṭa-pacyāvyathyāḥ	2865
1382. rājasūyādayas tu saṁjñā-śabdāḥ	3.1.114 rājasūya-sūrya-mṛṣodya-rucya-kupya-kṛṣṭa-pacyāvyathyāḥ	2865
1383. anupendre graheḥ kyap bāhyāyāṁ pakṣe ca	3.1.119 padāsvairi-bāhyā-pakṣyeṣu ca	2870
1384. ijyā-vrajyā-kṛtyā bhāve kyab-antāḥ sādhavaḥ	3.3.98 vraja-yajor bhāve kyap 3.3.100 kṛñaḥ śa ca	3275, 3277
1385. samajyādayaḥ saṁjñāyāṁ sādhavaḥ	3.3.99 saṁjñāyāṁ samaja-niṣada-nipata-mana-vida-ṣuñ-śīṅ-bhṛñ-iṇaḥ	3276
1386. ityā bhāva-karaṇayoḥ sādhuḥ	3.3.99 (see above)	3276
1387. bhṛtyādayo bhāve sādhavaḥ	3.3.99 (see above)	3276
1388. bhavya-geya-pravacanīyopasthānīya-janyāplāvyāpātyāḥ kartari ca (816)	3.4.68 bhavya-geya-pravacanīyopasthānīya-janyāplāvyāpātyā vā	2894
1389. dhenum-bhavyā sādhuḥ	6.3.70 (vārttika) dhenor bhavyāyāṁ mum vaktavyaḥ	1007 vārttika
1390. kelimaḥ karma-kartari	3.1.96 (vārttika) kelimara upasaṁkhyānam	2834 vārttika
1391. bāhulyāt karaṇādau ca te (817)	3.3.113 kṛtya-lyuṭo bahulam	2841
1392. vāstavyo vāsa-kartari vṛṣṇīndreṇa sādhuḥ	3.1.96 (vārttika) vases tavyat kartari nic ca	2834 vārttika
1393. kartari (818)	No Equivalent in Pāṇinian grammar	
1394. ṇaka-tṛlau (819)	3.1.133 ṇvul-tṛcau	2895
1395. nāmadhātu-hano na ghatvaṁ, na ca tatvam	No Equivalent in Pāṇinian grammar	
1396. bāhulyāt karmaṇy api ṇakaḥ	3.3.113 kṛtya-lyuṭo bahulam	2841
1397. nandy-āder anaḥ (820)	3.1.134 nandi-grahi-pacādibhyo lyu-ṇiny-acaḥ	2896
1398. grahāder ṇiniḥ	3.1.134 nandi-grahi-pacādibhyo lyu-ṇiny-acaḥ	2896
1399. gami-gāmy-ādayas tu bhaviṣyati sādhavaḥ	3.3.3 bhaviṣyati gamyādayaḥ	3171
1400. pacāder at (821)	3.1.134 nandi-grahi-pacādibhyo lyu-ṇiny-acaḥ	2896
1401. carādīnām at-pratyayāntānāṁ dvir vā narasyā-rāmaś ca	6.1.12 (vārttika) cari-cali-pati-vadīnāṁ dvitvam acy āk cābhyāsasya	2896 vārttika
1402. hanter hasya ghatvaṁ ca	6.1.12 (vārttika) hanter ghatvaṁ ca	2896 vārttika
1403. rātrimaṭa-rātryaṭa-timiṅgilādayaḥ sādhavaḥ	6.3.70 (vārttika) gile 'gilasya mum vaktavyaḥ 6.3.72 rātreḥ kṛti vibhāṣā	1007 vārttika, 1008
1404. īśoddhava-kirati-prīṇāti-gṝ-jñābhyaḥ kaḥ (825)	3.1.135 ig-upadha-jñā-prī-kiraḥ kaḥ	2897
1405. upendre ā-rāmāntāt kaḥ (826)	3.1.136 ātaś copasarge	2898
1406. dheṭa-pā-ghrā-dhmā-dṛśibhyaḥ śaḥ	3.1.137 pā-ghrā-dhmā-dheṭ-dṛśaḥ śaḥ	2899

1407. anupendre lip-vidḷ-dhāri-pāri-vedy-udeji-ceti-sāti-sāheḥ śaḥ, dadāti-dadhātibhyāṁ ṇaś ca, jvalāder ṇātau, prādes tv at, bhū-du-nībhyaś ca	3.1.138 anupasargāl limpa-vinda-dhāri-pāri-vedy-udeji-ceti-sāti-sāhibhyaś ca — 3.1.139 dadāti-dadhātyor vibhāṣā — 3.1.140 jval-iti-kas-antebhyo ṇaḥ — 3.1.142 du-nyor anupasarge — kāśikā of 3.1.143	2900, 2901, 2902, 2904, kāśikā of 2905
1408. nau ca lipeḥ śaḥ	3.1.138 (vārttika) nau limper iti vaktavyam	2900 vārttika
1409. gav-ādau vindateḥ śaḥ saṁjñāyām (822)	3.1.138 (vārttika) gavādiṣu vindeḥ saṁjñāyām	2900 vārttika
1410. ā-rāmāntād vyadh-ādeś ca ṇaḥ, ā-sambhyāṁ sruvaḥ, avato hṛ-soḥ, ater iṇaḥ.	3.1.141 śyād-vyadhāsru-saṁsrv-atīṇ-avasāvahṛ-liha-śliṣa-śvasaś ca	2903
1411. grāho jala-care sādhuḥ	3.1.143 vibhāṣā grahaḥ	2905
1412. nṛti-khanyoṣ ṭakaḥ śilpini, ranjeś ca (823)	3.1.145 śilpini ṣvun 3.1.145 (vārttika) nṛti-khani-rañjibhyaḥ parigaṇanaṁ kartavyam	2907, 2907 vārttika
1413. gāyates thaka-ṭṇanau	3.1.146 gas thakan 3.1.147 ṇyuṭ ca	2908, 2909
1414. ranjer nasya haraḥ asi ake ane ghinuṇi ca (824)	3.1.145 (vārttika) asi ake 'ne ca rañjer na-lopo vācyaḥ	2907 vārttika
1415. pru-sṛ-lūbhyo 'kaḥ sādhu-kāriṇi	3.1.149 pru-sṛ-(sru)-lvaḥ samabhihāre vun	2911
1416. aka āśiṣi	3.1.150 āśiṣi ca	2912
1417. karmaṇy aṇ, hveñ-veñ-mābhyaś ca (827)	3.2.1 karmaṇy aṇ 3.2.2 hvā-vā-maś ca	2913, 2914
1418. satyaṅ-kārādayaḥ sādhavaḥ	6.3.70 kāre satyāgadasya 6.3.70 (vārttika) astu-styāgadasya kāra iti vaktavyam 6.3.70 (vārttika) lokasya pṛṇe mum vaktavyaḥ 6.3.70 (vārttika) bhrāṣṭrāgnyor indhe mum vaktavyaḥ	1007, 1007 vārttikas
1419. karmaṇy anupendrād ā-rāmāt kaḥ (828)	3.2.3 āto 'nupasarge kaḥ	2915
1420. akarmaṇy ā-rāmāt kaḥ, stho bhāve tu puṁsi (829)	3.2.4 supi sthaḥ	2916
1421. karmaṇi śokāpanudaḥ sukha-de, tunda-parimṛjas tv alase sādhuḥ, mūla-vibhujādayaś* ca sādhavaḥ	3.2.5 tunda-śokayoḥ parimṛjāpanudoḥ 3.2.5 (vārttika) ālasya-sukhāharaṇayor iti vaktavyam 3.2.5 (vārttika) ka-prakaraṇe mūla-vibhujādibhya upasaṁkhyānam	2919, 2919 vārttikas
1422. karmaṇi pra-pūrvābhyāṁ dā-jñābhyāṁ kaḥ (830)	3.2.6 pre dā-jñaḥ	2920
1423. karmaṇi samaḥ khyaḥ kaḥ	3.2.7 sami khyaḥ	2921
1424. karmaṇy anupendra-gāyateṣ ṭak	3.2.8 gā-poṣ ṭak	2922
1425. surā-sīdhvoḥ karmaṇoḥ pibateṣ ṭak	3.2.8 gā-poṣ ṭak 3.2.8 (vārttika) surā-śīdhvoḥ pibater iti vaktavyam	2922, 2922 vārttika

1426. karmaṇi harater ad anutkṣepe vayasi ca, āṅas tu tācchīlye (831)	3.2.9 harater anudyamane 'c 3.2.10 vayasi ca 3.2.11 āṅi tācchīlye	2923, 2924, 2925
1427. śakty-ādiṣu karmasu graher at (832)	3.2.9 (vārttika) ac-prakaraṇe śakti-lāṅgalāṅkuśa-yaṣṭi-tomara-ghaṭa-ghaṭī-dhanuḥṣu graher upasaṁkhyānam	2923 vārttika
1428. sūtra-graha ity avadhāraṇe	3.2.9 (vārttika) sūtre ca dhāry arthe	2923 vārttika
1429. karmaṇy arhater at (833)	3.2.12 arhaḥ	2926
1430. śastre karmaṇi dhṝño 't, na tu sūtra-daṇḍayoḥ (834)	No Equivalent in Pāṇinian grammar	
1431. stambe-ramo hastini, karṇe-japaḥ sūcake sādhū	3.2.13 stamba-karṇayo rami-japoḥ 3.2.13 (vārttika) hasti-sūcakayor iti vaktavyam	2927, 2927 vārttika
1432. śami dhātor at saṁjñāyām	3.2.14 śami dhātoḥ saṁjñāyām	2928
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1435. digdha-sahāc ca	3.2.15 (vārttika) digdha-saha-pūrvāc ca	2929 vārttika
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1442. karma-karo bhṛtye, dṛtihari-nāthaharī paśau, ātmaṁbhary-udaraṁbhari-kukṣiṁbhary-ādayaḥ, stambakari-śakṛtkarī vrīhi-vatsayoḥ, phale-grahir abandhya-vṛkṣe	3.2.22 karmaṇi bhṛtau 3.2.24 stamba-śakṛtor in 3.2.25 harater dṛti-nāthayoḥ paśau 3.2.26 phale-grahir ātmam-bhariś ca	2936, 2938, 2939, 2940

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1463. karaṇe karmaṇi vā pāṇigha-tāḍaghau śilpini sādhū	3.2.55 pāṇigha-tāḍghau śilpini	2972
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1471. anyāder ivena saha saṁsārasyā-rāmaḥ kādy-anteṣu dṛśādiṣu, idama īś, kimaḥ kīś, adaso 'mūś (844)	6.3.91 ā sarvanāmnaḥ 6.3.90 idaṁ-kimor īś-kī	430, 1018
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1473. nāmni sadḷ-sū-dviṣa-druha-duha-yujālābhārtha-vida-bhida-chida-ji-nī-rājibhyaḥ kvip (846)	3.2.61 sat-sū-dviṣa-druha-duha-yuja-vida-bhida-cchida-ji-nī-rājām upasarge 'pi kvip	2975
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1480. kravyādaś ca sādhuḥ	3.2.69 kravye ca	2978
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1486. e-rāmāt kvau vasya haraḥ.	No Equivalent in Pāṇinian grammar	
1487. gamāder hariveṇu-haraḥ kvau	6.4.40 gamaḥ kvau	2986, 2986 vārttika
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1492. sahasya sadhriḥ, samaḥ samis, tirasas tirir aci	6.3.93 samaḥ sami — 6.3.95 sahasya sadhriḥ — 6.3.94 tirasas tiry alope	421, 422, 423
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1494. asiḥ (852)	No Equivalent in Pāṇinian grammar	
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1498. tathāvaśyakādhamarṇyayoś ca	3.3.170 āvaśyakādhamarṇyayor ṇiniḥ	3311
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1540. asi usi ane ca cakṣiṅaḥ khyāñ neti vācyam (853)	2.4.54 (vārttika) as-anayoś ca pratiṣedho vaktavyaḥ	SK 2437 note
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1542. ju-caṅkramya-dandramya-sṛ-gṛdhi-jvala-śuca-laṣa-pata-padaś cānaḥ	3.2.150 ju-caṅkramya-dandramya-sṛ-gṛdhi-jvala-śuca-laṣa-pata-padaḥ	3130
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1552. iṇa-naśa-ji-sartibhyaḥ kvarap	3.2.163 iṇ-naś-ji-sartibhyaḥ kvarap	3143
1553. yaṅ-antād api kvacit	3.2.176 yaś ca yaṅaḥ	3156
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1570. dāp-nī-śas-yu-yujir-stu-tuda-siñ-sica-śvi-miha-patas traḥ karaṇe, chad-ādibhyaś ca, goś ca nāmni, arti-lū-dhū-sū-khana-saha-cara itraḥ (875)	3.2.182 dām-nī-śasa-yu-yuja-stu-tuda-si-sica-miha-pata-daśa-nahaḥ karaṇe — 3.2.184 arti-lū-dhū-sū-khana-saha-cara itraḥ	3162, 3165
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1572. uṇādayo bahulam (877)	3.3.1 uṇādayo bahulam	3169
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1574. avi-tṝ-stṛ-tantribhya īr lakṣmyām (879)	No Equivalent in Pāṇinian grammar	
1575. lakṣer muṭ ca	No Equivalent in Pāṇinian grammar	
1576. styāyater īb-antā strī (880)	No Equivalent in Pāṇinian grammar	
1577. maṇḍi-jani-nander antaḥ	No Equivalent in Pāṇinian grammar	
1578. spṛhy-āder āyyaḥ	No Equivalent in Pāṇinian grammar	
1579. stany-āder itnuḥ	No Equivalent in Pāṇinian grammar	
1580. cakṣ-āder usiḥ (881)	No Equivalent in Pāṇinian grammar	
1581. gama oc (882)	No Equivalent in Pāṇinian grammar	
1582. ghaṇ (883)	3.3.16 pada-ruja-viśa-spṛśo ghañ	3182
1583. ghaṇṇ-al-athu-kayaḥ puṁsi (884)		
1584. pada-ruja-viśaḥ (885)	3.3.16 pada-ruja-viśa-spṛśo ghañ	3182

1585. sparśa upataptari, sāraḥ sthire bale ca, atisāro vyādhau, visāro matsye, prāsāro bale, dārer dārā bhāryāyāṁ, jārer jāra upapatau sādhavaḥ (886)	3.3.16 pada-ruja-viśa-spṛśo ghañ — 3.3.17 sṛ sthire — 3.3.17 (vārttika) vyādhi-matsya-baleṣv iti vaktavyam — 3.3.20 (vārttika) dāra-jārau kartari ṇi-luk ca	3182, 3183, 3183 vārttika, 3190 vārttika
1586. bhāve, kartṛ-varjite ca kārake saṁjñāyām (887)	3.3.18 bhāve 3.3.19 akartari ca kārake saṁjñāyām	3184, 3188
1587. kvacid asaṁjñāyām api	3.4.73 dāśa-go-ghnau sampradāne	3172, 3189 note
1588. saṅkhyā-parimāṇākhyāyāṁ ca	3.3.20 parimāṇākhyāyāṁ sarvebhyaḥ	3190
1589. iṅaś cākartari (888)	3.3.21 iṅaś ca	3191
1590. śāro vāyu-karburayoḥ, nīśāraḥ prāvaraṇe, śṛṇāteḥ sādhuḥ	3.3.21 (vārttika) śṝ vāyu-varṇa-nivṛtteṣu	3191 vārttika
1591. samo yu-du-drubhyaḥ	3.3.23 sami yu-dru-duvaḥ	3194
1592. anupendra-śri-nī-bhūbhyaḥ (890)	3.3.24 śri-ṇī-bhuvo 'nupasarge	3195
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1594. avodbhyām niyaḥ	3.3.26 avodor niyaḥ	3197
1595. prāt stu-dru-srubhyaḥ	3.3.27 pre dru-stu-sruvaḥ	3198
1596. niraḥ puvaḥ, abher luvaḥ	3.3.28 nir-abhyoḥ pū-lvoḥ	3199
1597. un-nibhyāṁ grah	3.3.29 un-nyor graḥ	3200
1598. utkāra-nikārau dhānya-kṣepe sādhū	3.3.30 kṝ dhānye	3201
1599. samaḥ stuvo yajña-viṣaye	3.3.31 yajñe sami stuvaḥ	3202
1600. prāt stṛṇāter ayajñe	3.3.32 pre stro 'yajñe	3203
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1606. cer hastādāne, na tu steye	3.3.40 hastādāne cer asteye	3212
1607. nikāyo gṛhe rāśau ca, tathā sadharma-prāṇināṁ bahutve, na tu saṅgame sādhuḥ	3.3.41 nivāsa-citi-śarīropasamādhāneṣv ādeś ca kaḥ 3.3.42 saṅghe cānauttarādharye	3213, 3214
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1609. pragrāho lipsu-kartṛke, parigrāho yajñāṅga-grahaṇe sādhū	3.3.46 pre lipsāyām 3.3.47 parau yajñe	3221, 3222
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1613. āṅo ru-plubhyām	3.3.50 vibhāṣāṅi ru-pluvoḥ	3225
1614. avād graho varṣa-pratibandhe	3.3.51 ave graho varṣa-pratibandhe	3226
1615. prāt tulā-sūtre haya-rajjau ca	3.3.52 pre vaṇijām 3.3.53 raśmau ca	3227, 3228
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1619. ranjer nasya haro bhāva-karaṇa-ghaṇi (891)	6.4.27 ghañi ca bhāva-karaṇayoḥ	3189
1620. syandeḥ syado jave, avonder avodaḥ, pra-himābhyāṁ śrantheḥ praśratha-himaśrathau sādhū	6.4.28 syado jave 6.4.29 avodaidhaudma-praśratha-himaśrathāḥ	3186, 3187
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1624. kvacid vā	6.3.122 upasargasya ghañy amanuṣye bahulam	1044 note
1625. kvacin na	6.3.122 upasargasya ghañy amanuṣye bahulam	1044 note
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1631. kvāṇa-kvaṇa-nikvāṇa-nikvaṇāḥ, vīṇā-śabde tu prakvāṇa-prakvaṇādayaḥ sādhavaḥ	3.3.65 kvaṇo vīṇāyāṁ ca	3242
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1633. anupendrān madaḥ	3.3.67 mado ’nupasarge	3244
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1635. glaho ’kṣasya paṇe, upasaro garbhādhāne sādhū	3.3.70 akṣeṣu glahaḥ 3.3.71 prajane sarteḥ	3247, 3248
1636. hvayater nihavābhihavopahava-vihavāḥ sādhavaḥ	3.3.72 hvaḥ samprasāraṇaṁ ca ny-abhy-upa-viṣu — 3.3.73 āṅi yuddhe — 3.3.74 nipānam āhāvaḥ — 3.3.75 bhāve ’nupasargasya	3249, 3250, 3251, 3252
1637. hava āhvāne, āhavo yuddhe, āhāvas tu nipāne	3.3.72 hvaḥ samprasāraṇaṁ ca ny-abhy-upa-viṣu — 3.3.73 āṅi yuddhe — 3.3.74 nipānam āhāvaḥ — 3.3.75 bhāve ’nupasargasya	3249, 3250, 3251, 3252
1638. hano vadhaś ca bhāve (895)	3.3.76 hanaś ca vadhaḥ	3253
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1640. antar-ghaṇo deśe	3.3.78 antar-ghano deśe	3255

1641. ayoghana-praghaṇa-vighana-drughaṇāḥ karaṇe, ayo-hananī dru-hananī ca striyāṁ, stambaghana-stambaghnau ca, nighas tu parimite sādhavaḥ	3.3.79 agāraika-deśe praghaṇaḥ praghāṇaś ca 3.3.82 karaṇe 'yo-vi-druṣu 3.3.83 stambe ka ca 3.3.87 nigho nimitam	3256, 3259, 3260, 3265
1642. gocara-sañcara-vaha-vraja-vyajāpaṇa-nigamādayo ghāntāḥ karaṇādhikaraṇayoḥ saṁjñāyāṁ sādhavaḥ (896)	3.3.119 gocara-saṁcara-vaha-vraja-vyajāpaṇa-nigamāś ca	3298
1643. ghaḥ prāyeṇa karaṇādhikaraṇayoḥ	3.3.118 puṁsi saṁjñāyāṁ ghaḥ prāyeṇa	3296
1644. ekopendrasya chāder vāmano ghe	6.4.96 chāder ghe 'dvy-upasargasya	3297
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1646. vyavādi-pūrvāṇ ṇaḥ kriyā-vyatīhāre lakṣmyāṁ, sam-pūrvād inaṇ kriyābhivyāptau brahmaṇi, ādi-sarveśvarasya ca vṛṣṇīndras tayoḥ	3.3.43 karma-vyatihāre ṇac striyām — 3.3.44 abhividhau bhāva inuṇ — 5.4.14 ṇacaḥ striyām añ — 5.4.15 aṇ inuṇaḥ — 7.3.6 na karma-vyatihāre	3215, 3218, 3216, 3219, 3217
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1648. ṭu-rāmeto 'thur bhāve puṁsi	3.3.89 ṭv-ito 'thuc	3267
1649. yajña-yatna-viśna-praśna-svapnā bhāve puṁsi, yācñā lakṣmyāṁ na-pratyayena sādhavaḥ (897)	3.3.90 yaja-yāca-yata-viccha-praccha-rakṣo naṅ — 3.3.91 svapo nan — 8.4.44 śāt	3268, 3269, 112
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1651. udadhy-ādayaś ca sādhavaḥ (899)	3.3.93 karmaṇy adhikaraṇe ca	3271
1652. ktir lakṣmyāṁ bhāve (900)	3.3.94 striyāṁ ktin	3272
1653. cāyateś ciḥ ktau, apacitiḥ pūjā, vanater vatiḥ, daridrāter daridrātiḥ, kaṇḍūyateḥ kaṇḍūtiḥ sādhavaḥ	7.2.30 (vārttika) ktini nityam iti vaktavyam	3272 vārttika
1654. hariveṇv-anta-sahajāniṭādīnām āśīr-viṣaye kartari ktir hariveṇu-haraś ca na	3.3.174 ktic-ktau ca saṁjñāyām 6.4.39 na ktici dīrghaś ca	3313, 3314
1655. ṝ-rāmānta-lv-ādibhyāṁ kter niḥ glā-hā-jyā-mlā-tvaribhyaś ca, na tu pṝṇāteḥ (901)	3.3.94 (vārttika) ṝ-kāra-lv-ādibhyaḥ ktin niṣṭhā-vad bhavati iti vaktavyam	3272 vārttika
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1657. ūty-ādayaḥ sādhavaḥ	3.3.97 ūti-yūti-jūti-sāti-heti-kīrtayaś ca	3274
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1659. viṣṇuniṣṭhā-seṭka-gurumad-viṣṇujanāntāt pratyayāntāc ca bhāve lakṣmyāṁ ṅāp, na tu ktiḥ (904)	3.3.102 a pratyayāt 3.3.103 guroś ca halaḥ 3.3.103 (vārttika) niṣṭhāyāṁ seṭ iti vaktavyam	3279, 3280, 3280 vārttika
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1663. sopendrā-rāmāc ca (907)	3.3.106 ātaś copasarge	3283
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1666. pracchardikādayo roge	3.3.108 rogākhyāyāṁ ṇvul bahulam	3285
1667. ik-śtipau dhātu-nirdeśe (909)	3.3.108 (vārttika) ik-śtipau dhātu-nirdeśe iti vaktavyam	3285 vārttika
1668. iṇ ca bhāve lakṣmyāṁ praśnottarayoḥ	3.3.110 vibhāṣākhyāna-paripraśnayor iñ ca	3287
1669. nañy anir ākrośe bhāve lakṣmyām	3.3.112 ākrośe nañy aniḥ	3289
1670. ano bhāve (910)	3.3.115 lyuṭ ca	3290
1671. ṭanaḥ karaṇādhikaraṇayoḥ (911)	3.3.117 karaṇādhikaraṇayoś ca	3293
1672. apādāne ca	No Equivalent in Pāṇinian grammar	
1673. uṣṇaṅkaraṇa-bhadraṅkaraṇe	6.3.70 (vārttika) uṣṇa-bhadrayo karaṇe mum vaktavyaḥ	1007 vārttika
1674. ajer vī vā ṭane	2.4.57 vā yau	3292
1675. daśano dante sādhuḥ	No Equivalent in Pāṇinian grammar	
1676. ṣṭhīvana-sīvane vā nipātyete	No Equivalent in Pāṇinian grammar	
1677. ṭanaḥ karmādau ca (912)	3.3.113 kṛtya-lyuṭo bahulam	2841
1678. ambaṣṭhādayaḥ ṣatvena sādhavaḥ (913)	8.3.97 ambāmba-go-bhūmi-savyāpa-dvi-tri-ku-śeku-śaṅkv-aṅgu-mañji-puñji-parame-barhis-divy-agnibhyaḥ sthaḥ — 8.3.97 (vārttika) sthā-sthin-sthṝṇām iti vaktavyam	2918, 2918 vārttika
1679. goṣṭhaṁ vraje, niṣṇāta-nadīṣṇau kauśale, pratiṣṇātaṁ sūtre, agniṣṭud-ādayo yajñe, viṣṭāraś chandasi, abhiniṣṭāno viṣṇusarge, viṣṭaro vṛkṣāsanayoḥ	3.3.34 chando-nāmni ca 8.3.86 abhi-nisaḥ stanaḥ śabda-saṁjñāyām 8.3.89 ni-nadībhyāṁ snāteḥ kauśale 8.3.93 vṛkṣāsanayor viṣṭaraḥ 8.3.94 chando-nāmni ca 8.3.90 sūtraṁ pratiṣṇātam 8.3.97 ambāmba-go-bhūmi-savyāpa-dvi-tri-ku-śeku-śaṅkv-aṅgu-mañji-puñji-parame-barhis-divy-agnibhyaḥ sthaḥ	3205, 3193, 3082, 3233, 3206, 3083, 2918

Samāsa-prakaraṇam		
1680. samāsā bahulam (914)	2.1.57 viśeṣaṇaṁ viśeṣyeṇa bahulam	736
1681. tatra śyāmarāma-karmadhārayau, trirāmī-dvigū, kṛṣṇapuruṣa-tatpuruṣau, pītāmbara-bahuvrīhī, rāmakṛṣṇa-dvandvau samānārthau jñeyau, avyayī-bhāvas tu ṣaṣṭhaḥ (915)	No Equivalent in Pāṇinian grammar	
1682. antar-bhinna-padatve ’py eka-nāmatvena yojanaṁ samāsaḥ (916)	No Equivalent in Pāṇinian grammar	
1683. sa ca paraspara-sambandhārthānāṁ sv-ādy-antānām (917)	2.1.1 samarthaḥ pada-vidhiḥ	647
1684. samāsa-vākyaṁ vigrahaḥ (918)	No Equivalent in Pāṇinian grammar	
1685. sūtre tṛtīyāntena prathamāntaṁ samasyate, tac ca pūrvam (919)	1.2.43 prathamā-nirdiṣṭaṁ samāsa upasarjanam 2.2.30 upasarjanaṁ pūrvam	653, 654
1686. viśeṣaṇaṁ tulyādhikaraṇena (920)	2.1.57 viśeṣaṇaṁ viśeṣyeṇa bahulam	736
1687. pītāmbarāt prāk samāsāḥ kṛṣṇapuruṣa-saṁjñāḥ (921)	2.1.22 tatpuruṣaḥ	684
1688. teṣv ayaṁ śyāmarāma-saṁjñaḥ (922)	1.2.42 tatpuruṣaḥ samānādhikaraṇaḥ karmadhārayaḥ	745
1689. tad-eka-dharmatve tu na samāsaḥ	No Equivalent in Pāṇinian grammar	
1690. samāsānta-nāmnaḥ pratyāvṛttiḥ	No Equivalent in Pāṇinian grammar	
1691. bāhulyāt kvacin nitya-samāsaḥ (923)	2.1.57 viśeṣaṇaṁ viśeṣyeṇa bahulam	736
1692. kvacin na samāsaḥ (924)	2.1.57 viśeṣaṇaṁ viśeṣyeṇa bahulam	736
1693. kvacid viśeṣaṇena ca viśeṣaṇaṁ samasyate (925)	2.1.57 viśeṣaṇaṁ viśeṣyeṇa bahulam	736
1694. kiñcittvena vibhāge gamye ’pi (926)	2.1.60 ktena nañ-viśiṣṭenānañ	739
1695. krayākrayikādayaḥ trivikrameṇa sādhavaḥ	2.1.60 (vārttika) kṛtāpakṛtādīnām upasaṁkhyānam	
1696. pūrva-ktāntaṁ paścāt-ktāntena (927)	2.1.49 pūrvakālaika-sarva-jarat-purāṇa-nava-kevalāḥ samānādhikaraṇena	726
1697. īṣad akṛdantena	2.2.7 īṣad akṛtā	755
1698. śreṇy-ādayaḥ kṛtādibhir abhūta-tad-bhāve	2.1.59 śreṇy-ādayaḥ kṛtādibhiḥ	738
1699. viśeṣyaṁ tad-artha-kutsanena	2.1.53 kutsitāni kutsanaiḥ	732
1700. pāpādīni nindyaiḥ	2.1.54 pāpāṇake kutsitaiḥ	733
1701. kvacin nindyaṁ ca	No Equivalent in Pāṇinian grammar	
1702. kiṁ kṣepe	2.1.64 kiṁ kṣepe	743
1703. kuḥ pāpeṣad-arthayoḥ	2.2.18 ku-gati-prādayaḥ	761
1704. upameyaṁ vyāghrādibhir upamānaiḥ (928)	2.1.56 upamitaṁ vyāghrādibhiḥ sāmānyāprayoge	735
1705. upamānam ubhaya-stha-dharma-vacanaiḥ (929)	2.1.55 upamānāni sāmānya-vacanaiḥ	734

1706. pūjyaṁ vṛndārakādyaiḥ	2.1.62 vṛndāraka-nāga-kuñjaraiḥ pūjyamānam	741
1707. jātiḥ praśaṁsā-vacanair niyata-liṅga-saṅkhyakaiḥ	2.1.66 praśaṁsā-vacanaiś ca	747
1708. jātir yuvaty-ādibhiḥ	2.1.65 poṭā-yuvati-stoka-katipaya-gṛṣṭi-dhenu-vaśā-vehad-baṣkayaṇī-pravaktṛ- śrotriyādhyāpaka-dhūrtair jātiḥ	744
1709. paśu-jātir garbhiṇyā	2.1.71 catuṣ-pādo garbhiṇyā	753
1710. yuvā khalaty-ādibhiḥ	2.1.67 yuvā khalati-palati-valina-jaratībhiḥ	748
1711. kumārī śramaṇādibhiḥ	2.1.70 kumāraḥ śramaṇādibhiḥ	752
1712. kumāraś cādhyāpakādibhiḥ	2.1.70 kumāraḥ śramaṇādibhiḥ	752
1713. viṣṇukṛtyaṁ tulyārthaś cājātyā	2.1.68 kṛtya-tulyākhyā ajātyā	749
1714. katara-katamau jāti-praśne	2.1.63 katara-katamau jāti-paripraśne	742
1715. ṣaṣṭhy-antena	No Equivalent in Pāṇinian grammar	
1716. pūrvāparādharottarādīny avayavinaika-dravyatve	2.2.1 pūrvāparādharottaram ekadeśinaikādhikaraṇe	712
1717. ardhaṁ sama-vibhāge vā	2.2.2 ardhaṁ napuṁsakam	713
1718. ardha-jaraty-ādayo ’sama-vibhāge ’pi	No Equivalent in Pāṇinian grammar	
1719. dvitīya-tṛtīya-caturtha-turya-turīya-talāgrādayaś ca vā	2.2.3 dvitīya-tṛtīya-caturtha-turyāṇy anyatarasyām	714
1720. mayūrādayo vyaṁsakādibhiḥ (930)	2.1.72 mayūra-vyaṁsakādayaś ca	754
1721. ku-prādayo madhya-pada-lopaś ca (931)	2.2.18 ku-gati-prādayaḥ — 2.2.18 (vārttika) prādayo gatādy-arthe prathamayā — kāśikā of 2.2.18	761, 780 vārttika
1722. ivena nityaṁ samāso viṣṇubhakty-alopaś ca (932)	2.2.18 (vārttika) ivena saha nitya-samāso vibhakty-alopaḥ pūrva-pada-prakṛti- svaratvaṁ ca vaktavyam	650 vārttika
1723. yadṛcchādayaś ca		gaṇa-sūtra vol. I page 445 “ehīḍādayo ’nya-padārthe”
Iti kṛṣṇapuruṣeṣu śyāmarāmaḥ		
1724. dik-saṅkhye taddhitārthottara-pada-samāhāreṣu	2.1.50 dik-saṁkhye saṁjñāyām 2.1.51 taddhitārthottara-pada-samāhāre ca	727, 728
1725. saṅkhyā-pūrvo ’sau trirāmī-saṁjñaḥ (933)	2.1.52 saṁkhyā-pūrvo dviguḥ	730
1726. samāhāre trirāmyām ekatvaṁ brahmatvaṁ ca (934)	2.4.1 dvigur eka-vacanam 2.4.17 sa napuṁsakam	731, 821
1727. a-rāmāntā trirāmī lakṣmīḥ. āb-antā vā, trirāmyā īp (935)	4.1.21 dvigoḥ — 2.4.17 (vārttika) vāb-antaḥ striyām iṣṭaḥ	479, 821 vārttika
1728. ann-antā vā na-lopas tūbhayatra	2.4.17 (vārttika) ano na-lopaś ca vā ca dviguḥ striyām	821 vārttika
1729. pātrādy-antā na (936)	2.4.17 (vārttika) pātrādibhyaḥ pratiṣedho vaktavyaḥ	821 vārttika
Iti trirāmī-kṛṣṇapuruṣāḥ		
1730. nañ (937)	2.2.6 nañ	756

1731. kālāḥ ṣaṣṭhy-antena tat-parimāṇi-jātādinā	2.2.5 kālāḥ parimāṇinā	716
1732. prāptāpanne dvitīyayā (938)	2.2.4 prāptāpanne ca dvitīyayā	715
1733. gor īpa āpa ūṅaś cāntasyāpradhānasya vāmanaḥ, nārdhāmalaky-ādau, na ceyasyāḥ pītāmbare (939)	1.2.48 go-striyor upasarjanasya	656
1734. dvitīyā śritādibhiḥ (940)	2.1.24 dvitīyā śritātīta-patita-gatātyasta-prāptāpannaiḥ	686
1735. kālaḥ ktena	2.1.28 kālāḥ	690
1736. atyanta-saṁyoge ca	2.1.29 atyanta-saṁyoge ca	691
1737. tṛtīyā	2.1.30 tṛtīyā tat-kṛtārthena guṇa-vacanena	692
1738. tṛtīyārtha-kṛta-guṇa-vacanenārthādibhiś ca (941)	2.1.30 tṛtīyā tat-kṛtārthena guṇa-vacanena 2.1.31 pūrva-sadṛśa-samonārtha-kalaha-nipuṇa-miśra-ślakṣṇaiḥ	692, 693
1739. kartṛ-karaṇe kṛtā (942)	2.1.32 kartṛ-karaṇe kṛtā bahulam	694
1740. viṣṇukṛtyais tu nindā-stuty-arthātiśayoktau	2.1.33 kṛtyair adhikārtha-vacane	695
1741. kvacid akṛtāpi	6.3.6 ātmanaś ca pūraṇe 6.3.76 ekādiś caikasya cāduk	963, 811
1742. atha madhya-pada-lopinaḥ (943)	No Equivalent in Pāṇinian grammar	
1743. ardhaṁ catasṛbhiḥ	No Equivalent in Pāṇinian grammar	
1744. vyañjanam annena (944)	2.1.34 annena vyañjanam	696
1745. saṁskāra-dravyaṁ bhakṣyeṇa (945)	2.1.35 bhakṣyeṇa miśrī-karaṇam	697
1746. vāhanaṁ yānena (946)	No Equivalent in Pāṇinian grammar	
1747. pūraṇa-dravyaṁ pātreṇa (947)	No Equivalent in Pāṇinian grammar	
1748. caturthī (948)	2.1.36 caturthī tadarthārtha-bali-hita-sukha-rakṣitaiḥ	698
1749. prakṛtyā (948)	2.1.36 caturthī tadarthārtha-bali-hita-sukha-rakṣitaiḥ	698
1750. kvacit tad-avivakṣāyāṁ ca (949)	2.1.36 caturthī tadarthārtha-bali-hita-sukha-rakṣitaiḥ	698
1751. idaṁ-vācy-artha-śabdena ca (950)	2.1.36 caturthī tadarthārtha-bali-hita-sukha-rakṣitaiḥ — 2.1.36 (vārttika) arthena nitya-samāsa-vacanaṁ sarva-liṅgatā ca vaktavyam	698, 698 vārttika
1752. bali-hitādibhiḥ (951)	2.1.36 caturthī tadarthārtha-bali-hita-sukha-rakṣitaiḥ	698
1753. kṛtā yathābhidhānam	No Equivalent in Pāṇinian grammar	
1754. pañcamī (952)	2.1.37 pañcamī bhayena	699
1755. bhaya-bhīta-bhīti-bhībhir ānītādibhiś ca (952)	2.1.37 pañcamī bhayena 2.1.37 (vārttika) bhaya-bhīta-bhīti-bhībhir iti vaktavyam	699, 699 vārttika
1756. apetādibhiḥ prāyaśaḥ (953)	2.1.38 apetāpoḍha-mukta-patitāpatrastair alpaśaḥ	700
1757. stokāntika-dūrārthāḥ kṛcchraṁ ca ktena	2.1.39 stokāntika-dūrārtha-kṛcchrāṇi ktena	701

1758. dvitva-bahutvayor na samāsaḥ	No Equivalent in Pāṇinian grammar	
1759. ṣaṣṭhī (954)	2.2.8 ṣaṣṭhī	702
1760. para-padena (954)	2.2.8 ṣaṣṭhī	702
1761. na diva u-rāma u-dvaya-varjita-sarveśvare	No Equivalent in Pāṇinian grammar	
1762. tarānta-guṇena tara-lopaś ca	2.2.9 (vārttika) guṇottareṇa tara-lopaś ceti vaktavyam	703 vārttika
1763. sadā-guṇa-vācinaiva guṇena	2.2.9 (vārttika) tat-sthaiś ca guṇaiḥ ṣaṣṭhī samasyata iti vaktavyam	
1764. na tu guṇiny upalakṣitena	2.2.11 pūraṇa-guṇa-suhitārtha-sad-avyaya-tavya-samānādhikaraṇena	705
1765. na ca tato bhāva-pratyayena	2.2.11 pūraṇa-guṇa-suhitārtha-sad-avyaya-tavya-samānādhikaraṇena	705
1766. saptamī śauṇḍādibhiḥ (955)	2.1.40 saptamī śauṇḍaiḥ — 2.1.41 siddha-śuṣka-pakva-bandhaiś ca	717, 718
1767. tīrtha-kākādayaḥ pātre-samitādayaś ca kṣepe sādhavaḥ	2.1.42 dhvāṅkṣeṇa kṣepe — 2.1.47 kṣepe — 2.1.48 pātre-samitādayaś ca	719, 724, 725
1768. atra dvitīyādi-kṛṣṇapuruṣeṣv adhokṣajābha-ktavatubhyāṁ samāso neṣyate (956)	No Equivalent in Pāṇinian grammar	
1769. acyutābhāvyaya-kṛdbhyāṁ ca na (957)	2.2.10 (vārttika) prati-pada-vidhinā ca ṣaṣṭhī na samasyata iti vaktavyam — 2.2.11 pūraṇa-guṇa-suhitārtha-sad-avyaya-tavya-samānādhikaraṇena — 2.2.12 ktena ca pūjāyām — 2.2.13 adhikaraṇa-vācinā ca — 2.2.16 kartari ca	704 vārttika, 705, 706, 707, 710
1770. anya-padārthāt prāṅ madhya-padāprayogiṇaḥ (958)	No Equivalent in Pāṇinian grammar	
1771. aty-ādayo dvitīyayā (959)	2.2.18 (vārttika) aty-ādayaḥ krāntādy-arthe dvitīyayā	780 vārttika
1772. avādayas tṛtīyayā (960)	2.2.18 (vārttika) avādayaḥ kruṣṭādy-arthe tṛtīyayā	780 vārttika
1773. pary-ādayaś caturthyā (961)	2.2.18 (vārttika) pary-ādayo glānādy-arthe caturthyā	780 vārttika
1774. nir-ādayaḥ pañcamyā (962)	2.2.18 (vārttika) nir-ādayaḥ krāntādy-arthe pañcamyā	780 vārttika
1775. ehīhādayo 'nya-padārthe sādhavaḥ		gaṇa-sūtra vol. I page 445
1776. tathākhyātam ākhyātena niyojane		gaṇa-sūtra vol. I pages 445-446
1777. hi-pratyayāntaṁ karmaṇābhīkṣṇya-tad-vaktari		gaṇa-sūtra vol. I page 445
Iti kṛṣṇapuruṣa-prakaraṇam uddiṣṭam		
1778. anekam anya-padārthe pītāmbaraḥ (963)	2.2.23 śeṣo bahuvrīhiḥ 2.2.24 anekam anya-padārthe	829, 830
1779. avyayaṁ ca	2.2.24 (vārttika) avyayānāṁ ca bahuvrīhir vaktavyaḥ	

1780. tumo masya haraḥ kāma-manasoḥ (964)	kāśikā of 6.1.144	1059 note
1781. na ca prathamānya-padārthatve	kāśikā of 2.2.24	830 vrtti
1782. na ktavatv-ādy-antasya	No Equivalent in Pāṇinian grammar	
1783. kvacin madhya-pada-lopaḥ (965)	2.2.24 (vārttika) prādibhyo dhātu-jasyottara-padasya lopaś ca vā bahuvrīhir vaktavyaḥ	830 vārttika
1784. kvacid vā	2.2.24 (vārttika) naño 'sty-arthānāṁ bahuvrīhir vā cottara-pada-lopaś ca vaktavyaḥ	830 vārttika
1785. kvacid ākhyāta-lopaḥ (966)	No Equivalent in Pāṇinian grammar	
1786. avyayādūrādhikāsannāḥ saṅkhyeya-vāci-saṅkhyayā	2.2.25 saṁkhyayā 'vyayāsannādūrādhika-saṁkhyāḥ saṁkhyeye	843
1787. saṅkhyā guṇitatve vārthe ca (967)	2.2.25 saṁkhyayā 'vyayāsannādūrādhika-saṁkhyāḥ saṁkhyeye	843
1788. tatra tatra gṛhītvā tena tena prahṛtya vā yuddhaṁ vṛttam iti ca sarūpe kriyā-vyatīhāre pītāmbaraḥ, tasmād i-rāmas taddhitaḥ, sa cāvyayam, pūrva-padasya trivikramaḥ, īśāntasya tv ā-rāmo vā viṣṇujanādau tasmin	2.2.27 tatra tenedam iti sarūpe 5.4.127 ic karma-vyatihāre 6.3.137 anyeṣām api dṛśyate	846, 866, 846A
1789. dvi-daṇḍy-ādayaś ca	5.4.128 dvi-daṇḍy-ādibhyaś ca	867
1790. saha-śabdas tṛtīyāntenaika-kriyā-yoge (968)	2.2.28 tena saheti tulya-yoge	848
1791. dakṣiṇa-pūrvādayas tad-antarāle	2.2.26 diṅ-nāmāny antarāle	845
Iti pītāmbaraḥ		
1792. itaretara-yoga-samāhārayo rāmakṛṣṇaḥ (969)	2.2.29 cārthe dvandvaḥ	901
1793. samāhāre brahmatvam ekatvaṁ ca (970)	2.4.2 dvandvaś ca prāṇi-tūrya-senāṅgānām 2.4.17 sa napuṁsakam	906, 821
1794. samāhāraḥ (971)	No Equivalent in Pāṇinian grammar	
1795. śākhā-bhedānāṁ tad-vidāṁ cānuvāde stheṇor bhūteśa-prayoge	2.4.3 anuvāde caraṇānām 2.4.3 (vārttika) stheṇor adyatanyāṁ ceti vaktavyam	907, 907 vārttika
1796. yajur-vihita-sasomaka-yāgānām aklībānām	2.4.4 adhvaryu-kratur anapuṁsakam	908
1797. samīpādhyayanānām	2.4.5 adhyayanato 'viprakṛṣṭākhyānām	909
1798. aprāṇi-dravya-jātīnām (972)	2.4.6 jātir aprāṇinām	910
1799. nadī-deśa-nagarānāṁ bhinna-liṅgānām	2.4.7 viśiṣṭa-liṅgo nadī deśo 'grāmāḥ	911
1800. nitya-vairiṇām (973)	2.4.9 yeṣāṁ ca virodhaḥ śāśvatikaḥ	913
1801. kārūṇām	2.4.10 śūdrāṇām aniravasitānām	914
1802. śūdrāṇām abahiṣ-kṛtānām	2.4.10 śūdrāṇām aniravasitānām	914
1803. gavāśvādīnām	2.4.11 gavāśva-prabhṛtīni ca	915
1804. prāṇy-aṅgānām (974)	2.4.2 dvandvaś ca prāṇi-tūrya-senāṅgānām	906

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1891. svāṅgād amūrdha-mastakāt ṅer akāme (999)	6.3.12 amūrdha-mastakāt svāṅgād akāme	970
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1899. adasa āyana-kulikādiṣu	6.3.21 (vārttika) āmuṣyāyaṇāmuṣyap uttrikāmuṣyakulike cālug vaktavyaḥ	979 vārttika
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1913. aṣṭanaḥ saṁjñāyām	5.2.106 danta unnata urac	1046
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1924. atha puruṣottama-vat (1002)	6.3.34 striyāḥ puṁ-vad bhāṣita-puṁskād-anūṅ samānādhikaraṇe striyām apūraṇī-priyādiṣu	831
1925. vācya-liṅga-lakṣmīs tulyādhikaraṇa-lakṣmyāṁ, na tūṅ na ca pūraṇī-priyādiṣu (1003)	6.3.34 striyāḥ puṁ-vad bhāṣita-puṁskād-anūṅ samānādhikaraṇe striyām apūraṇī-priyādiṣu	831
1926. śliṣṭa-priyādiṣu ca puruṣottama-vat	No Equivalent in Pāṇinian grammar	
1927. kṛṣṇanāma vṛtti-mātre (1004)	2.2.26 (vārttika) sarvanāmno vṛtti-mātre puṁ-vad-bhāvaḥ	728 vārttika
1928. kukkuṭy-ādayo 'ṇḍādiṣu	6.3.42 (vārttika) kukkuṭy-ādīnām aṇḍādiṣu puṁvadbhāvo vaktavyaḥ	836 vārttika
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2039. ānupūrve ca (1039)	8.1.12 (vārttika) ānupūrvye dve bhavata iti vaktavyam	2147 vārttika
2040. ādhikye tu (1040)	No Equivalent in Pāṇinian grammar	
2041. cāpale yāvad-bodham	8.1.12 (vārttika) cāpale dve bhavata iti vaktavyam	2147 vārttika
2042. āci bahulam	8.1.12 (vārttika) ḍāci dve bhavata iti vaktavyam	
2043. pūrva-prathamayor atiśaye	8.1.12 (vārttika) pūrva-prathamayor arthātiśaya-vivakṣāyāṁ dve bhavata iti vaktavyam	
2044. yathā-sve yathā-yatham, dvandvaṁ kalaha-yugmādau (1041)	8.1.14 yathā-sve yathā-yatham 8.1.15 dvandvaṁ rahasya-maryādā-vacana-vyutkramaṇa-yajña-pātra-prayogābhivyaktiṣu	2149, 2150
Taddhita-prakaraṇam		
2045. ādi-sarveśvarasya vṛṣṇīndro nṛsiṁhe (1042)	7.2.117 taddhiteśv acām ādeḥ	1075
2046. pralayādīnāṁ yāder iyaś ca	7.3.2 kekaya-mittrayu-pralayānāṁ yāder iyaḥ	1144
2047. devikā-śiṁśapā-dīrghasatra-śreyasām ā-rāmaḥ	7.3.1 devikā-śiṁśapā-ditya-vāḍ-dirgha-satra-śreyasām āt	1439
2048. vṛṣṇīndra-sthāna-catuḥsanādeśa-viṣṇupadāntayor dvārādi-sthayoś ca vṛṣṇīndraṁ niṣidhya ya-va-rāmayor aiy-auvau, na tu svāgatādeḥ (1043)	7.3.3 na y-vābhyāṁ padāntābhyāṁ pūrvau tu tābhyām aic 7.3.4 dvārādīnāṁ ca 7.3.7 svāgatādīnāṁ ca	1098, 1386, 1549
2049. nyagrodhaś ca kevalo 'tra	7.3.5 nyagrodhasya ca kevalasya	1543
2050. śvāpado vā	7.3.9 padāntasyānyatarasyām	1561
2051. na śva-pūrvasye-rāme	7.3.8 śvāder iñi 7.3.8 (vārttika) i-kārādi-grahaṇaṁ kartavyaṁ śvāgaṇikādy-artham	1560, 1560 vārttika
2052. uttara-padasya	7.3.10 uttara-padasya	1396
2053. guru-laghv-ādeḥ (1044)	No Equivalent in Pāṇinian grammar	

2054. avayavād ṛtoḥ	7.3.11 avayavād ṛtoḥ	1397
2055. su-sarvārdhebhyo deśa-nāmnaḥ	7.3.12 su-sarvārdhāj jana-padasya	1398
2056. diśas tv amadrāṇām	7.3.13 diśo 'madrāṇām	1399
2057. saṅkhyātaḥ saṁvatsara-saṅkhyayoḥ (1045)	7.3.15 saṁkhyāyāḥ saṁvatsara-saṁkhyasya ca	1752
2058. saṅkhyāyāḥ varṣasyābhāvini	7.3.16 varṣasyābhaviṣyati	1754
2059. saṅkhyāyāḥ parimāṇasyāśāṇasya	7.3.17 parimāṇāntasyāsaṁjñā-śāṇayoḥ	1683
2060. proṣṭhapadā-bhadrapadayor jātārthe	7.3.18 je proṣṭha-padānām	1409
2061. ubhayoḥ padayoḥ	7.3.10 uttara-padasya — 7.3.19 hṛd-bhaga-sindhv-ante pūrva-padasya ca	1396, 1133
2062. hṛd-bhaga-sindhv-antānām (1046)	7.3.19 hṛd-bhaga-sindhv-ante pūrva-padasya ca	1133
2063. anuśatādīnāṁ ca	7.3.20 anuśatikādīnāṁ ca	1438
2064. devatā-dvandve ca	6.2.141 devatā-dvandve ca	1239
2065. nendrasya parasya	7.3.22 nendrasya parasya	1240
2066. na ca trivikramād varuṇasya	7.3.23 dīrghāc ca varuṇasya	1241
2067. prācya-nagarāntasya	7.3.24 prācāṁ nagarānte	1431
2068. jaṅgala-dhenu-balajāntasya vibhāṣitam uttaram	7.3.25 jaṅgala-dhenu-valajāntasya vibhāṣitam uttaram	1432
2069. ardhāt parimāṇasya pūrvasya tu vā	7.3.26 ardhāt parimāṇasya pūrvasya tu vā	1684
2070. nārdhāt parimāṇa-sthasyā-rāmasya pūrvasya tu vā	7.3.27 nātaḥ parasya	1685
2071. nañaḥ śucīśvara-kṣetrajña-kuśala-nipuṇādīnāṁ pūrvasya tu vā	7.3.30 nañaḥ śucīśvara-kṣetra-jña-kuśala-nipuṇānām	1460
2072. año yathātatha-yathāpurayoḥ paryāyeṇa	7.3.31 yathā-tatha-yathā-purayoḥ paryāyeṇa	1789
2073. saṁsārasya haro bhagavati (1048)	6.4.143 ṭeḥ	316
2074. nāntasya, na tv aṇ-īpoḥ (1049)	6.4.144 nas taddhite	679
2075. ahnaṣ ṭa-kha-rāmayor eva (1050)	6.4.145 ahnaṣ ṭa-khor eva	789
2076. ino nānapatyāṇi, na cepi, na ca gāthi-vidathi-keśi-gaṇi-paṇi-satsaṅgādīnām	6.4.164 in aṇy anapatye — 6.4.165 gāthi-vidathi-keśi-gaṇi-paṇinaś ca — 6.4.166 saṁyogādiś ca	1245, 1275, 1156
2077. manaś ca tayor na ca varmaṇah	6.4.170 na ma-pūrvo 'patye 'varmaṇaḥ	1157
2078. sa-brahmacāry-ādeḥ samūhādy-aṇi ca, na tv īpi	4.3.108 (vārttika) nāntasya ṭi-lope sabrahmacāri-pīṭhasarpi-kalāpi-kuthumi-taitili-jājāli-jāṅgali-lāṅgali-śilāli-śikhaṇḍi-sūkarasadma-suparvaṇām upasaṁkhyānam	1488 vārttika
2079. śunaḥ saṅkoca-vikārayor eva	6.4.144 (vārttika) śunaḥ saṁkoca upasaṁkhyānam	
2080. aśmano vikāre vā	4.3.134 tasya vikāraḥ	1514 vārttika
2081. cārmaḥ koṣe	6.4.144 (vārttika) carmaṇaḥ kośa upasaṁkhyānam	
2082. aukṣam anapatye	6.4.173 aukṣam anapatye	1159

2083. ātmādhvanor a-kha-rāme	6.4.169 ātmādhvānau khe	1671
2084. ano ye tu bhāva-karmaṇor eva (1051)	6.4.168 ye cābhāva-karmaṇoḥ	1154
2085. yūno, na tu bhāva-vihite 'ṇi vu-rāme ca (1052)	6.4.167 an	1155
2086. brāhmo na tu jātau	6.4.171 brāhmo 'jātau	1158
2087. kārmaḥ karma-śīle	6.4.172 kārmas tācchīlye	1613
2088. ātharvaṇikādayaś ca	6.4.174 dāṇḍināyana-hāstināyanātharvaṇika-jaihmāśineya-vāśināyani-bhrauṇahatya-dhaivatya-sāravaikṣvāka-maitreya-hiraṇmayāni	1145
2089. śirasaḥ śīrṣo 'ṇi	6.1.62 aci śīrṣaḥ	1667 vārttika
2090. śirasaḥ śīrṣan ye, keśe tu vā	6.1.61 ye ca taddhite 6.1.61 (vārttika) vā keśeṣu	1667, 1667 vārttika
2091. antikasya kāder haras tasi vā, tādeś ca tame	6.4.149 (vārttika) antika-śabdasya tasi-pratyaye parataḥ ka-kārādi-śabdasya lopo vaktavya, ādy-udāttaṁ ca 6.4.149 (vārttika) tame tādeś ca 6.4.149 (vārttika) kādi-lopo bahulam iti vaktavyam	
2092. avyayasyārād-ādi-varjam	7.3.4 (vārttika) avyayānāṁ bha-mātre ṭi-lopaḥ	1324 vārttika
2093. a-i-dvayasya haraḥ (1053)	6.4.148 yasyeti ca	311
2094. lakṣmī-pratyayasya mahāharas taddhita-mahāhare (1054)	1.2.49 luk taddhita-luki	1408
2095. u-dvayasya govindo, na tu dhātor na ca strī-pratyaye (1055)	6.4.146 or guṇaḥ	847
2096. u-dvayasya haro ḍha-rāme, na tu kadrū-pāṇḍvoḥ	6.4.147 ḍhe lopo 'kadrvāḥ	1142
2097. janapada-pāṇḍor nṛsiṁha-ye	No Equivalent in Pāṇinian grammar	
2098. sāravaikṣāka-hiraṇmayāni	Kāśikā on 6.4.174	
2099. viṣṇujanāt taddhita-yasya haro bhagavaty ā-rāmaṁ vinā, tiṣya-puṣyayor nakṣatrāṇi, sūryāgastyayor īpi che ca, matsyāsyepi, na rājanyasya vu-rāme, manuṣyasyepi ca (1056)	6.4.149 sūrya-tiṣyāgastya-matsyānāṁ ya upadhāyāḥ — 6.4.149 (vārttika) matsyasya ṅyām iti vaktavyam — 6.4.149 (vārttika) sūryāgastyayoś che ca ṅyāṁ ca — 6.4.149 (vārttika) tiṣya-puṣyayor nakṣatrāṇi — 6.4.150 halas taddhitasya	499, 499 vārttikas, 472
2100. ī-rāma evānapatya-yasya haraḥ		
2101. ṣan-han-dhṛtarājñām evānantānām aṇy a-rāma-haraḥ (1057)	6.4.135 ṣa-pūrva-han-dhṛta-rājñām aṇi	1160
2102. a-dvaya-mābhyāṁ tad-uddhavābhyāṁ viṣṇudāsāc ca mator mo vo, na tu yavādeḥ (1058)	8.2.9 m-ād upadhāyāś ca mator vo 'yavādibhyaḥ 8.2.10 jhayaḥ	1897, 1898
2103. marutvān kakudvān sādhū	Kāśikā on 5.4.111	
2104. ahīvaty-ādayaḥ saṁjñāyām	8.2.11 saṁjñāyām	1899
2105. aṣṭhīvad-ādayaś ca	8.2.12 āsandīvad-aṣṭhīvac-cakrīvat-kakṣīvad-rumaṇvac-carmaṇvatī	1900

2106. caturbhujāntād is-antād us-antāt tāntād doṣaś ca ṭhasya kaḥ, na ty śaśvad-ādeḥ	7.3.51 is-us-uk-tāntāt kaḥ 7.3.51 (vārttika) doṣa upasaṁkhyānam	1221
2107. bhv-ādeśād imeyasos tv ādi-haraḥ	6.4.158 bahor lopo bhū ca bahoḥ	2017
2108. ṛ-rāmasya ro ye (1059)	7.4.27 rīṅ ṛtaḥ	1234
2109. anantasya vāmanaḥ ke, na tu kapi, āpaḥ kapi vā (1060)	7.4.13 ke 'ṇaḥ — 7.4.14 na kapi — 7.4.15 āpo 'nyatarasyām	834, 835, 892
2110. tara-tama-kalpa-rūpeṣu bruvādiṣv iva vāmanaḥ	6.3.43 gha-rūpa-kalpa-celaḍ-bruva-gotra-mata-hateṣu ṅyo 'nekāco hrasvaḥ	985
2111. sarvāvyayābhyām eka-varjaṁ saṅkhyā-saṅkhyātaika-deśebhyaś cāhaḥ-śabdasyāhnaḥ samāhāra-varjaṁ ṭe	5.4.88 ahno 'hna etebhyaḥ 5.4.89 na saṁkhyādeḥ samāhāre 5.4.90 uttamaikābhyāṁ ca	790, 793, 794
2112. saṅkhyā-vi-sāyebhyo 'hnasyāhan vā ṇau	6.3.110 saṁkhyā-vi-sāya-pūrvasyāhnasyāhann anyatarasyāṁ ṅau	238
2113. pratyaya-sthāt kāt pūrvasyā-rāmasye-rāma āpi, na tu svādy-antād āpi, kṣipakādeś na (1061)	7.3.44 pratyaya-sthāt kāt pūrvasyāta id āpy asupaḥ — 7.3.45 (vārttika) kṣipakādīnāṁ copasaṁkhyānam	463, 464 vārttika
2114. mamaka-narakayoś ca vaktavyam	7.3.44 (vārttika) māmaka-narakayor upasaṁkhyānaṁ kartavyam	463 vārttika
2115. tyaṇ-tyayoś ca	7.3.44 (vārttika) pratyaya-niṣedhe tyak-tyapoś copasaṁkhyānam	464 vārttika
2116. uttara-pada-lope ca na	7.3.45 (vārttika) uttara-pada-lope copasaṁkhyānam	464 vārttika
2117. tārakā nakṣatre	7.3.45 (vārttika) tārakā-jyotiṣy upasaṁkhyānam	464 vārttika
2118. aṣṭakā pitṛ-daivatye kāle ca	7.3.45 (vārttika) aṣṭakā pitṛ-daivatye	464 vārttika
2119. varṇakā prāvaraṇa-viśeṣe	7.3.45 (vārttika) varṇakā tāntava upasaṁkhyānam	464 vārttika
2120. yat-tad-adasāṁ ca	7.3.45 na yā-sayoḥ	464
2121. āśiṣi ca	7.3.45 (vārttika) āśiṣi copasaṁkhyānam	464 vārttika
2122. sūtakādīnāṁ vā	7.3.45 (vārttika) vā sūtakā-puttrakā-vṛndārakāṇām upasaṁkhyānam	464 vārttika
2123. ya-ka-pūrvasyāpaś ca vā	7.3.46 udīcām ātaḥ sthāne ya-ka-pūrvāyāḥ	465
2124. dhātv-anta-ya-ka-pūrvasyāpo nityam	7.3.46 (vārttika) ya-ka-pūrvatve dhātv-anta-pratiṣedhaḥ	465 vārttika
2125. dvy-eṣayoś ca vā	7.3.47 bhastraiṣājā-jñā-dvā-svā nañ-pūrvāṇām api	466
2126. bhastrā-jā-jñā-svānāṁ jāta-svādīnām api vā	7.3.47 bhastraiṣājā-jñā-dvā-svā nañ-pūrvāṇām api	466
2127. sva-bhāva-lakṣmītaḥ ka-pūrvasyāpo vāmanaś ca vā āpi	7.3.48 abhāṣita-puṁskāc ca 7.3.49 ād ācāryāṇām	467, 468
2128. vācya-liṅga-lakṣmīḥ puruṣottama-vat trādiṣu na tūṅ	6.3.35 tasil-ādiṣv ākṛtvasucaḥ	836

2129. bahv-alpārthā śasi	6.3.35 (vārttika) śasi bahv-alpārthasya puṁvadbhāvo vaktavyaḥ	836 vārttika
2130. guṇa-vacanī tva-tāpoḥ	6.3.35 (vārttika) tva-talor guṇa-vacanasya puṁvadbhāvo vaktavyaḥ	836 vārttika
2131. bhagavati na tu ḍha-rāme	6.3.35 (vārttika) bhasyāḍhe taddhite puṁvadbhāvo vaktavyaḥ	836 vārttika
2132. bhavatyāṣ ṭha-cha-rāmayoḥ	6.3.35 (vārttika) ṭhak-chasoś ca puṁvadbhāvo vaktavyaḥ	836 vārttika
2133. tithaṭi ca dṛśyate	No Equivalent in Pāṇinian grammar	
2134. vāmanāt sasya ṣastādau na tv ākhyātāt	8.3.101 hrasvāt tādau taddhite 8.3.101 (vārttika) tiṅ-antasya pratiṣedho vaktavyaḥ	1325
2135. puṁstvam ity-ādau ṣatva-niṣedho vācyaḥ	No Equivalent in Pāṇinian grammar	
2136. atha taddhitāḥ (1062)	4.1.76 taddhitāḥ	530
2137. tatra samāsāntāḥ (1063)	5.4.68 samāsāntāḥ	676
2138. a-rāmaḥ (1064)	5.4.74 ṛk-pūr-ab-dhūḥ-pathām ānakṣe	940
2139. ṛk-pathi-pur-apaḥ (1065)	5.4.74 ṛk-pūr-ab-dhūḥ-pathām ānakṣe	940
2140. anṛco mānavake, bahv-ṛcaś caraṇa-viśeṣe	5.4.74 ṛk-pūr-ab-dhūḥ-pathām ānakṣe	940
2141. anakṣasya dhuraḥ	5.4.74 ṛk-pūr-ab-dhūḥ-pathām ānakṣe	940
2142. praty-anv-avebhyaḥ sāma-lomabhyām	5.4.75 ac praty-anv-ava-pūrvāt sāma-lomnaḥ	943
2143. saṅkhyāto nadī-godāvarībhyām	5.4.75 (verse): kṛṣṇodak pāṇḍu-pūrvāyā, bhūmer ac-pratyayaḥ smṛtaḥ. godāvaryāś ca nadyāś ca, saṁkhyāyā uttare yadi.	
2144. saṅkhyā kṛṣṇa-pāṇḍūdagbhyo bhūmeḥ	5.4.75 (verse): kṛṣṇodak pāṇḍu-pūrvāyā…	
2145. akṣṇo 'prāṇy-aṅge	5.4.76 akṣṇo 'darśanāt	944
2146. brahma-rāja-hasti-paṇyebhyo varcasaḥ	5.4.78 brahma-hastibhyāṁ varcasaḥ 5.4.78 (vārttika) pallya-rājabhyāṁ ceti vaktavyam	946, 946 vārttika
2147. avasandhebhyas tamasaḥ	5.4.79 ava-sam-andhebhyas tamasaḥ	947
2148. niḥ-śvobhyāṁ śreyasaḥ (1066)	5.4.77 acatura-vicatura-sucatura-strī-puṁsa-dhenv-anaḍuhark-sāma-vāṅ-manasākṣi-bhruva-dāra-gavorv-aṣṭhīva-pad-aṣṭhīva-naktaṁ-diva-rātriṁ-divāhar-diva-sarajasa-niḥśreyasa-puruṣāyuṣa-dvy-āyuṣa-try-āyuṣarg-yajuṣa-jātokṣa-mahokṣa-vṛddhokṣopaśuna-goṣṭha-śvāḥ 5.4.80 śvaso vasīyaḥ-śreyasaḥ	945, 948
2149. śvaso vasīyasaḥ	5.4.80 śvaso vasīyaḥ-śreyasaḥ	948
2150. anv-ava-taptebhyo rahasaḥ	5.4.81 anv-ava-taptād rahasaḥ	949
2151. prāder adhvanaḥ	5.4.85 upasargād adhvanaḥ	953

2152. jāta-mahad-vṛddhebhya ukṣṇaḥ śyāma-rāme	5.4.77 (see above)	945
2153. dvi-tribhyām āyuṣas trirāmyām	5.4.77 (see above)	945
2154. kṛṣṇapuruṣe (1067)	5.4.86 tatpuruṣasyāṅguleḥ saṁkhyāvyayādeḥ	786
2155. saṅkhyāvyayābhyām aṅguleḥ	5.4.86 (see above)	786
2156. puruṣād āyuṣaḥ	5.4.77 (see above)	945
2157. varṣā-dīrgha-saṅkhyāta-sarva-puṇyaika-deśāvyaya-saṅkhyābhyo rātreḥ (1068)	5.4.87 ahaḥ-sarvaika-deśa-saṁkhyāta-puṇyāc ca rātreḥ	787
2158. ṭit keśava-saṁjñaḥ (1069)	No Equivalent in Pāṇinian grammar	
2159. atha keśavā-rāmaḥ (1070)	5.4.91 rājāhaḥ-sakhibhyaṣ ṭac	788
2160. rājāhaḥ-sakhibhyaḥ (1071)	5.4.91 rājāhaḥ-sakhibhyaṣ ṭac	788
2161. na tu rājñyāḥ	Kāśikā on 5.4.91	
2162. gor ataddhita-luki	5.4.92 gor ataddhita-luki	729
2163. grāma-kauṭābhyāṁ takṣṇaḥ	5.4.95 grāma-kauṭābhyāṁ ca takṣṇaḥ	797
2164. ati-goṣṭhābhyāṁ śunaḥ	5.4.77 (see above) 5.4.96 ateḥ śunaḥ	945, 798
2165. mṛga-pūrvottarebhyaḥ sakthnaḥ	5.4.98 uttara-mṛga-pūrvāc ca sakthnaḥ	800
2166. upamānābhyāṁ tābhyām aprāṇini	5.4.97 upamānād aprāṇiṣu	799
2167. urasaḥ pradhānārthāt	5.4.93 agrākhyāyām urasaḥ	795
2168. ku-mahadbhyāṁ brahmaṇo vā	5.4.105 ku-mahadbhyām anyatarasyām	806
2169. kāśi-brahmādayo deśe	5.4.104 brahmaṇo jānapadākhyāyām	805
2170. trirāmyām	5.4.99 nāvo dvigoḥ	801
2171. nāvaḥ	5.4.99 nāvo dvigoḥ	801
2172. ardha-pūrvāc ca	5.4.100 ardhāc ca	802
2173. khāryā vā	5.4.101 khāryāḥ prācām	803
2174. dvy-añjala-try-añjale	5.4.102 dvi-tribhyāṁ añjaleḥ	804
2175. nāvāder na taddhita-mahāhare	Kāśikā on 5.4.99	
2176. rāma-kṛṣṇe (1072)	5.4.106 dvandvāc cu-da-ṣa-hāntāt samāhāre	930
2177. ha-ṣa-da-ca-vargebhyaḥ samāhāre	5.4.106 dvandvāc cu-da-ṣa-hāntāt samāhāre	930
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2281. ūṅ	4.1.66 ūṅ utaḥ	521
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2283. a-ya-rāmoddhavād u-rāmān nṛ-jātau	4.1.66 ūṅ utaḥ	521
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2285. kadrū-paṅgu-śvaśvr-ādayaḥ	4.1.68 paṅgoś ca — 4.1.68 (vārttika) śvasurasyo-kārā-kāra-lopaś ca vaktavyaḥ — 4.1.72 saṁjñāyām	523, 523 vārttika, 526
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2287. śūdrād amahat-pūrvāt	Kāśikā on 4.1.4	
2288. tri-prabhṛtīnām antyam uttamaṁ, tat-samīpam upottamam.	4.1.78 aṇ-iñor anārṣayor gurūpottamayoḥ ṣyaṅ gotre	1198
2289. gurūpottamābhyām anārṣābhyāṁ gotra-vihitāṇ-iṇ-pratyayāntābhyāṁ yāp, krauḍi-prabhṛteś ca	4.1.78 aṇ-iñor anārṣayor gurūpottamayoḥ ṣyaṅ gotre 4.1.79 gotrāvayavāt 4.1.80 krauḍy-ādibhyaś ca	1198, 1199, 1200
2290. bhojyā kṣatriya-jātau, daiva-yajñyā- prabhṛtayo vā	4.1.81 daiva-yajñi-śaucivṛkṣi-sātyamugri-kāṇṭheviddhibhyo ’nyatarasyām	1201
2291. itaḥ pratyaya-vibhāṣā (1098)	No Equivalent in Pāṇinian grammar	
2292. pratyaye kha īnaḥ, gha iyaḥ, cha īyaḥ, ṭha ikaḥ, ṭhīs tv īkaḥ, ḍha eyaḥ ḍhaka eyakaḥ, pha āyanaḥ, phis tv āyaniḥ, vur akaḥ (1099)	7.1.1 yu-vor anākau 7.1.2 āyan-ey-īn-īy-iyaḥ ph-ḍha-kha-cha-ghāṁ pratyayādīnām 7.3.50 ṭhasyekaḥ	1247, 475, 1170
2293. ṭit keśavaḥ, ṭaṇin mādhava iti	No Equivalent in Pāṇinian grammar	
2294. tena dīvyatīty ataḥ prāg-artheṣu keśava-ṇaḥ (1100)	4.1.83 prāg dīvyato ’ṇ	1073
2295. dity-adity-āditya-yamebhyo ṇya-rāmaḥ, paty-uttara-padāc cāgaṇapaty-ādeḥ (1101)	4.1.84 aśva-paty-ādibhyaś ca 4.1.85 dity-adity-āditya-paty-uttara-padāṇ ṇyaḥ 4.1.85 (vārttika) yamāc ceti vaktavyam	1074, 1077, 1077 vārttika
2296. thāmnas tv a-rāmaḥ	4.1.85 (vārttika) sthāmno ’-kāraḥ	1077 vārttika
2297. pṛthivyā ṇa-rāmo vā	4.1.85 (vārttika) pṛthivyā ñāñau	1077 vārttika
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2299. bahiṣo bāhya-bāhīkau sādhū	4.1.85 (vārttika) bahiṣaṣ ṭi-lopaś ca yañ ca	1077 vārttika
2300. trirāmītaḥ sarveśvarādi-prāg-dīvyatīyasya mahāharo ’napatye	4.1.88 dvigor lug anapatye	1080
2301. dhānyānāṁ bhavane kṣetra ity ataḥ prāg agni-kalibhyāṁ mādhava-ḍhaḥ (1102)	4.2.8 kaler ḍhak 4.2.8 (vārttika) sarvatrāgni-kalibhyāṁ ḍhak pratyayo bhavati	1209, 1209 vārttika

2302. strī-puṁsābhyāṁ nṛsiṁha-na-snau, bhāve ca vā (1103)	4.1.87 strī-puṁsābhyāṁ nañ-snañau bhavanāt	1079
2303. goḥ sarveśvarādi-pratyaya-prasaṅge ya-rāmaḥ (1104)	4.1.85 (vārttika) sarvatra gor aj-ādi-pratyaya-prasaṅge yat	1077 vārttika
2304. adhikāra-sūtre prathama-nirdiṣṭa-viṣṇubhakty-antāt pratyayaḥ (1105)	4.1.82 samarthānāṁ prathamād vā	1072
2305. tasyāpatyam (1106)	4.1.92 tasyāpatyam	1088
2306. a-rāma-bāhv-ādibhyām ir nṛsiṁhaḥ (1107)	4.1.95 ata iñ 4.1.96 bāhv-ādibhyaś ca	1095, 1096
2307. daśarathāder vā (1107)	Kāśikā on 4.1.95	
2308. vyāsāder akiṇ sa ca cit (1108)	4.1.97 sudhātur akaṅ ca — 4.1.97 (vārttika) vyāsa-varuḍa-niṣāda-caṇḍāla-bimbānām iti vaktavyam	1097, 1097 vārttika
2309. viśravaso vaiśravaṇaḥ	No Equivalent in Pāṇinian grammar	
2310. lomāntād a-rāmo bahutve	4.1.85 (vārttika) lomno 'patyeṣu bahuṣu	1077 vārttika
2311. śivādeḥ keśava-ṇaḥ. ṛṣy-andhaka-vṛṣṇi-kurubhyaś ca, anādi-vṛṣṇīndrebhyo nadī-mānuṣī-nāmabhyaś ca (1109)	4.1.112 śivādibhyo 'ṇ — 4.1.113 avṛddhābhyo nadī-mānuṣībhyas tan-nāmikābhyah — 4.1.114 ṛṣy-andhaka-vṛṣṇi-kurubhyaś ca — 4.1.117 vikarṇa-śuṅga-cchagalād vatsa-bharadvājātriṣu — 4.1.118 pīlāyā vā	1115, 1116, 1117, 1120, 1121
2312. ā-ai-au-rāmā yasyādi-sarveśvarāḥ sa ādi-vṛṣṇīndra-saṁjñaḥ. tad-yad-ādayaś ca (1110)	1.1.73 vṛddhir yasyācām ādis tad vṛddham 1.1.74 tyad-ādīni ca	1335, 1336
2313. kanyāyāḥ keśava-ṇaḥ, kanīnādeśaś ca	4.1.116 kanyāyāḥ kanīna ca	1119
2314. saṅkhyādi-pūrvāyā mātuḥ keśava-ṇaḥ, ur-ādeśaś ca	4.1.115 mātur ut saṁkhyā-saṁ-bhadra-pūrvāyāḥ	1118
2315. lakṣmī-śubhrādibhyāṁ mādhava-ḍho bahulam (1111)	4.1.120 strībhyo ḍhak 4.1.123 śubhrādibhyaś ca 4.1.135 catuṣ-pādbhyo ḍhañ 4.1.136 gṛṣṭy-ādibhyaś ca	1123, 1126, 1141, 1143
2316. vaḍavāyā vṛṣe	4.1.120 (vārttika) vaḍavāyā vṛṣe vācye	
2317. ūṅ-antāt	Kāśikā on 4.1.135	
2318. dity-aditī vā, bhruvo bhruv ca	4.1.121 dvy-acaḥ 4.1.125 bhruvo vuk ca	1124, 1128
2319. i-rāmāntād dvi-sarveśvarān mādhava-ḍhaḥ, er nṛsiṁhāt tu na	4.1.122 itaś cāniñaḥ	1125
2320. kalyāṇy-āder mādhaveneyaḥ	4.1.126 kalyāṇy-ādīnām inaṅ	1131
2321. para-striyāḥ pārastraiṇeya-pāraśavau	Kāśikā on 7.3.20	
2322. caṭakāder aṇ, lakṣmyāṁ tu mahāharaḥ	4.1.128 caṭakāyā airak 4.1.128 (vārttika) caṭakāc ceti vaktavyam 4.1.128 (vārttika) striyām apatye lug vaktavyaḥ	1134, 1134 vārttikas

2323. godhāyā gaudhāra-gaudhera-gaudheyaḥ	4.1.129 godhāyā ḍhrak 4.1.130 ārag udīcām	1135, 1136
2324. kṣudrābhya eraṇ vā	4.1.127 kulaṭāyā vā 4.1.131 kṣudrābhyo vā	1132, 1137
2325. svasuś cha-rāmaḥ	4.1.143 svasuś chaḥ	1166
2326. bhrātrīyo bhrātṛ-je, bhrātṛvyaṁ tu śatrau ca	4.1.144 bhrātur vyac ca 4.1.145 vyan sapatne	1167, 1168
2327. pitṛ-mātṛ-pūrvāyāḥ svasuḥ paitṛ-svastrīya-paitṛṣvaseyādayaḥ	4.1.132 pitṛ-ṣvasuś chaṇ 4.1.133 ḍhaki lopaḥ 4.1.134 mātṛ-ṣvasuś ca	1138, 1139, 1140
2328. śvaśurād yaḥ	4.1.147 gotra-striyāḥ kutsane ṇa ca	1153
2329. revaty-āder mādhava-ṭhaḥ	4.1.146 revaty-ādibhyaṣ ṭhak	1169
2330. kurv-ādibhyo ṇya-rāmaḥ	4.1.151 kurv-ādibhyo ṇyaḥ	1175
2331. senānta-kāru-lakṣaṇebhyo nṛsiṁhāv i-yau	4.1.152 senānta-lakṣaṇa-kāribhyaś ca 4.1.153 udīcām iñ	1176, 1177
2332. tikāder nṛsiṁha-phiḥ	4.1.154 tikādibhyaḥ phiñ	1178
2333. kośala-karmāra-chāga-vṛṣebhyo yuḍ-āgamaś ca	4.1.155 kausalya-kārmāryābhyāṁ ca 4.1.155 (vārttika) phiñ-prakaraṇe dagu-kosala-karmāra-cchāga-vṛṣāṇāṁ yuṭ ceti vaktavyam	1179, 1179 vārttika
2334. putrāntād ādi-vṛṣṇīndrān nṛsiṁha-phir vā, kuk ca vā	4.1.157 udīcāṁ vṛddhād agotrāt 4.1.158 vākinādīnāṁ kuk ca 4.1.159 putrāntād anyatarasyām	1181, 1182, 1183
2335. rāja-kṣatrābhyāṁ ya-gha-rāmau jātyāṁ, manoḥ ṣya-ṣaṇau (1112)	4.1.137 rāja-śvaśurād yat 4.1.138 kṣatrād ghaḥ 4.1.161 manor jātāv añ-yatau ṣuk ca	1153, 1161, 1185
2336. kulasya kulya-kauleya-kulīnāḥ	4.1.139 kulāt khaḥ 4.1.140 apūrva-padād anyatarasyāṁ yaḍ-ḍhakañau 4.1.141 mahā-kulād añ-khañau 4.1.142 duṣkulāḍ ḍhak	1162, 1163, 1164, 1165
2337. dvi-sarveśvarāt keśava-ṇāntāt phi-rāmaḥ	4.1.156 aṇo dvy-acaḥ	1180
2338. gotre (1113)	4.1.162 apatyaṁ pautra-prabhṛti gotram	1089
2339. pautra-prabhṛty-apatyaṁ gotram	4.1.162 apatyaṁ pautra-prabhṛti gotram	1089
2340. bidādeḥ keśava-ṇāḥ (1114)	4.1.104 anṛṣy-ānantarye vidādibhyo'ñ	1106
2341. gargāder mādhava-ya-rāmaḥ (1115)	4.1.105 gargārdibhyo yañ	1107
2342. naḍāder mādhava-phaḥ (1116)	4.1.99 naḍādibhyaḥ phak	1101
2343. amuṣyety asya ṣaṣṭhy-aluk ca	5.4.25 (vārttika) āmuṣyāyaṇāmuṣyaputrikety upasaṁkhyānam	
2344. kuñjāder mādhavāyanyo, bahutve tu mādhavāyanaḥ	4.1.98 gotre kuñjādibhyaś cphañ 5.3.113 vrāta-cphañor astriyām	1099, 1100
2345. śāradvatāyanādayo bhargavādiṣu	4.1.102 śaradvac-chunaka-darbhād bhṛgu-vatsāgrāyaṇeṣu	1104
2346. droṇāder mādhava-pho vā	4.1.103 droṇa-parvata-jīvantād anyatarasyām	1105

2347. mūla-prakṛter eva gotra-pratyayaḥ	4.1.93 eko gotre	1093
2348. pitrādau jīvati pautrāder apatyaṁ yuva-saṁjñam, jyeṣṭha-bhrātari jīvati kaniṣṭhaś ca, anyasmin sa-piṇḍa-jyeṣṭhe tu vā	4.1.163 jīvati tu vaṁśye yuvā 4.1.164 bhrātari ca jyāyasi 4.1.165 vānyasmin sa-piṇḍe sthaviratare jīvati	1090, 1091, 1092
2349. gotraṁ praśaṁsāyāṁ yuvā vā, yuvā ca kutsāyāṁ gotraṁ vā	4.1.166 vṛddhasya ca pūjāyām 4.1.167 yūnaś ca kutsāyām	1092 vārttikas
2350. yaḥ pitari jīvati svatantraḥ, lakṣmyāṁ tu na yuva-saṁjñā	4.1.94 gotrād yūny astriyām	1094
2351. i-yābhyāṁ nṛsiṁhābhyāṁ gotra-pratyayābhyāṁ pha-rāmaḥ, haritādeś ca tādṛśāt	4.1.100 haritādibhyo 'ñaḥ 4.1.101 yañ-iñoś ca	1102, 1103
2352. mimata-phāṇṭākṛtibhyāṁ ṇa-rāmaś ca sauvīre	4.1.150 phāṇṭāhṛti-mimatābhyāṁ ṇa-phiñau	1174
2353. gotra-lakṣmyā ṇa-mādhava-ṭhau kutsāyām	4.1.147 gotra-striyāḥ kutsane ṇa ca	1171
2354. ādi-vṛṣṇīndrād gotrān nṛsiṁha-phir vā	4.1.148 vṛddhāt ṭhak sauvīreṣu bahulam — 4.1.149 pheś cha ca	1172, 1173
2355. janapada-sa-nāmabhyaḥ kṣatriyebhyo 'patye taj-janapada-nāmabhyas tu rājani (1117)	4.1.168 janapada-śabdāt kṣatriyād añ — 4.1.168 (vārttika) kṣatriya-samāna-śabdāj janapada-śabdāt tasya rājany apatyavat	1186, 1186 vārttika
2356. kurv-āder ṇya-rāmaḥ, na-rāmādeś ca (1118)	4.1.171 vṛddhet-kosalājādāñ ñyaṅ — 4.1.172 kuru-nādibhyo ṇyaḥ	1189, 1190
2357. pāṇḍor nṛsiṁha-yaḥ	4.1.171 (vārttika) pāṇḍor janapada-śabdāt kṣatriyāḍ ḍyaṇ vaktavyaḥ	1186 vārttika
2358. pañcālādeḥ keśava-ṇaḥ (1119)	4.1.169 sālveya-gāndhāribhyāṁ ca 4.1.170 dvy-añ-magadha-kaliṅga-sūramasād aṇ	1187, 1188
2359. yugandharāder nṛsiṁha-iḥ	4.1.173 sālvāvayava-pratyagratha-kalakūṭāśmakād iñ	1191
2360. mahāharaḥ (1120)		
2361. kambojāde rājāpatyayoḥ (1121)	4.1.175 kāmbojāl luk	1194
2362. bahuṣu lakṣmīṁ vinā (1122)	2.4.62 tadrājasya bahuṣu tenaivāstriyām	1193
2363. avanti-kunti-kuru-śūrasenāder lakṣmyām (1123)	4.1.176 striyām avanti-kunti-kurubhyaś ca — 4.1.177 ataś ca	1195, 1196
2364. kekayād vā	No Equivalent in Pāṇinian grammar	
2365. yaskādibhyaḥ svārtha-bahutve bahulaṁ, lakṣmyāṁ tu vā	2.4.63 yaskādibhyo gotre	1146
2366. gargādeḥ	2.4.64 yañ-añoś ca	1108
2367. āgastyasyāgastiś ca	2.4.70 āgastya-kauṇḍinyayor agasti-kuṇḍinac	1152
2368. kauṇḍinyasya kuṇḍinaś ca	2.4.70 āgastya-kauṇḍinyayor agasti-kuṇḍinac	1152
2369. bidāder agopavanādeḥ	2.4.67 na gopa-vanādibhyaḥ	1149
2370. atri-bhṛgu-kutsa-vasiṣṭha-gautamāṅgirobhyaḥ	2.4.65 atri-bhṛgu-kutsa-vasiṣṭha-gotamāṅgirobhyaś ca	1147

2371. nṛsiṁhe-rāmasya bahu-sarveśvarāt prācya-bharateṣu	2.4.60 iñaḥ prācām — 2.4.66 bahvaca iñaḥ prācya-bharateṣu	1085, 1148
2372. nṛsiṁha-ya-keśava-ṇayor ekatve dvitve ca mahāharo vā vācyo ṣaṣṭhī-kṛṣṇapuruṣe	2.4.64 (vārttika) yañ-ādīnām eka-dvayor vā tatpuruṣe ṣaṣṭhyā upasaṁkhyānam	
2373. prāg-dīvyatīya-sarveśvarādau kartavye na mahāharaḥ, bahutve 'pi yuva-pratyayaṁ vinā na mahāharaḥ, mādhava-phe nṛsiṁha-phi-rāme ca yūni vā	4.1.89 gotre 'lug aci 4.1.90 yūni luk 4.1.91 phak-phiñor anyatarasyām 6.4.151 āpatyasya ca taddhite 'nāti	1081, 1083, 1087, 1082
2374. pailādibhyo yuva-pratyayasya mahāharaḥ	2.4.59 pailādibhyaś ca	1084
2375. taikāyany-ādeḥ keśavā-rāmasya mahāharaḥ	2.4.61 na taulvalibhyaḥ 2.4.68 tika-kitavādibhyo dvandve	1086, 1150
2376. ṇyārṣa-kṣatriyebhyo nṛsiṁhe-rāmasya mahāharaḥ	2.4.58 ṇya-kṣatriyārṣa-ñito yūni lug aṇ-iñoḥ	1276
2377. tena raktaṁ rāgāt	4.2.1 tena raktaṁ rāgāt	1202
2378. lākṣā-rocanābhyāṁ mādhava-ṭhaḥ	4.2.2 lākṣā-rocanā-śakala-kardamāṭ ṭhak	1203
2379. śakala-kardamābhyāṁ vā	4.2.2 lākṣā-rocanā-śakala-kardamāṭ ṭhak	1203
2380. pītāt ka-rāmaḥ	4.2.2 (vārttika) pītāt kan vaktavyaḥ	1203 vārttika
2381. nīlyā a-rāmaḥ	4.2.2 (vārttika) nīlyā an vaktavyaḥ	1203 vārttika
2382. sāsya devatā (1124)	4.2.24 sāsya devatā	1226
2383. śukrāder gha-rāmādayaḥ	4.2.25 kasyet — 4.2.26 śukrāt ghan — 4.2.27 aponaptr-apānnaptṛbhyāṁ ghaḥ — 4.2.28 cha ca — 4.2.29 mahendrād ghāṇau ca — 4.2.30 somāṭ ṭyaṇ — 4.2.31 vāyv-ṛtu-pitr-uṣaso yat — 4.2.32 dyāvā-pṛthivī-śunāsīra-marutvad-agnīṣoma-vāstoṣpati-gṛhamedhāc cha ca — 4.2.33 agner ḍhak — 4.2.35 mahā-rāja-proṣṭha-padāṭ ṭhañ	1227, 1228, 1229, 1230, 1231, 1232, 1233, 1235, 1236, 1238
2384. kāla-vācibhyo bhavārthavat	4.2.34 kālebhyo bhava-vat	1237
2385. tasya samūho brahmaṇi (1125)	4.2.37 tasya samūhaḥ 4.2.38 bhikṣādibhyo 'ṇ	1243, 1244
2386. gotrād ukṣādeś ca vur nṛsiṁhaḥ	4.2.39 gotrokṣoṣṭrorabhra-rāja-rājanya-rāja-putra-vatsa-manuṣyājād vuñ — 4.2.39 (vārttika) vṛddhāc ceti vaktavyam	1246, 1246 vārttika
2387. kedārān nṛsiṁha-yaś ca	4.2.40 kedārād yañ ca	1248
2388. brāhmaṇa-mānava-vāḍava-pṛṣṭebhyo ya-rāmaḥ	4.2.42 brāhmaṇa-māṇava-vāḍavād yan — 4.2.42 (vārttika) yan-prakaraṇe pṛṣṭhād upasaṁkhyānam	1250, 1250 vārttika
2389. grāma-gaja-jana-bandhu-sahāyebhyas tāp lakṣmyām (1126)	4.2.43 grāma-jana-bandhu-sahāyebhyas tal4.2.43 (vārttika) gajāc ceti vaktavyam	1251, 1251 vārttika

2390. ahnaḥ kha-rāmaḥ kratu-viṣaye	4.2.42 (vārttika) ahnaḥ khaḥ kratau	1251 vārttika
2391. parśūnāṁ pārśvaṁ, keśasya kaiśikaṁ kaiśyaṁ, aśvasyāśvīyam āśvaṁ ca sādhūni	4.2.42 (vārttika) parśvā ṇas vaktavyaḥ — 4.2.48 keśāśvābhyāṁ yañ-chāv anyatarasyām	1251 vārttika, 1257
2392. pāśyādayaś ca lakṣmyām	4.2.49 pāśādibhyo yaḥ 4.2.50 khala-go-rathāt	1258, 1259
2393. in-īb-antāś ca	4.2.51 ini-tra-kaṭyacaś ca — 4.2.51 (vārttika) khalādibhya inir vaktavyaḥ	1260, 1260 vārttika
2394. caraṇebhyo dharmavat	4.2.46 charaṇebhyo dharmavat	1255
2395. acitta-hasti-dhenubhyo nṛsiṁha-ṭhaḥ	4.2.47 acitta-hasti-dhenoṣ ṭhak	1256
2396. tad adhīte veda vā (1127)	4.2.59 tad adhīte tad veda	1269
2397. kratu-viśeṣād uktha-yajña-lokāyata-nyāya-nyāsebhyo lakṣaṇa-kalpa-sūtrān tāc cākalpa-pūrvāt mādhava-ṭhaḥ (1128)	4.2.60 kratūkthādi-sūtrāntāṭ ṭhak 4.2.60 (vārttika) sūtrāntād akalpāder iṣyate	1270, 1270 vārttika
2398. vidyāntāc ca na tv aṅga-kṣaṇa-dharma-tri-pūrvāt, ākhyānākhyāyiketihāsa-purāṇebhyaś ca, vasantādibhyaś ca	4.2.60 (vārttika) vidyā-lakṣaṇa-kalpāntād iti vaktavyam — 4.2.60 (vārttika) vidyā ca nāṅga-kṣatra-dharma-saṁsarga-tri-pūrvā — 4.2.60 (vārttika) ākhyānākhyāyiketihāsa-purāṇebhyaṣ ṭhag vaktavyaḥ — 4.2.63 vasantādibhyaṣ ṭhak	1270 vārttikas, 1273
2399. padottara-padikaḥ sādhuḥ, śatapathika-ṣaṣṭipathikau keśava-ṭhena sādhū	4.2.60 (vārttika) ikan padottara-padāt — 4.2.60 (vārttika) śata-ṣaṣṭheḥ ṣikan patho bahulam	1270 vārttikas
2400. kramādibhyo vuḥ (1129)	4.2.61 kramādibhyo vun	1271
2401. anubrāhmaṇī nāntaḥ sādhuḥ	4.2.62 anubrāhmaṇād iniḥ	1272
2402. sarvādeḥ sādes trirāmyāś ca mahāharaḥ, prokta-pratyayāntāc ca, saṅkhyā-prakṛti-sūtrāc ca koddhavāt (1130)	4.2.64 proktāl luk 4.2.65 sūtrāc ca kopadhāt	1274, 1277
2403. tena dṛṣṭraṁ sāma	4.2.7 dṛṣṭaṁ sāma	1208
2404. vāmadevyaṁ sādhu	4.2.9 vāmadevāḍ ḍyaḍ-ḍyau	1210
2405. dṛṣṭe samāni jāte ca keśava-ṇo vā cid iṣyate	4.2.8 (vārttika) dṛṣṭe sāmani aṇ vā ḍid bhavatīti vaktavyam 4.2.8 (vārttika) jāte cārthe yo 'nyena bādhitaḥ punar aṇ vidhīyate sa vā ḍid bhavatīti vaktavyam	1208 vārttika, 1209 vārttika
2406. gotrād vur nṛsiṁhaḥ	4.2.8 (vārttika) gotrād aṅka-vad iṣyate	1209 vārttika
2407. tena parivṛto rathaḥ	4.2.10 parivṛto rathaḥ	1211
2408. pāṇḍu-kambalād iniḥ	4.2.11 pāṇḍu-kambalād iniḥ	1212
2409. dvaipa-vaiyāghrau tac-carmaṇā parivṛte rathe sādhū	4.2.12 dvaipa-vaiyāghrād añ	1213
2410. nakṣatreṇa yuktaḥ kālaḥ (1131)	4.2.3 nakṣatreṇa yuktaḥ kālaḥ	1204
2411. rāma-kṛṣṇāc cha-rāmo vā	4.2.6 dvandvāc chaḥ	1207
2412. pauṣādayo māse nipātyante (1132)	4.2.21 sāsmin paurṇamāsīti saṁjñāyām	1223

2413. yatra prakṛti-liṅgasya tad-vacanasya ca pratyāvṛttiḥ, yatra ca harītaky-ādiṣu tal-liṅgasyaiva, khalatikādiṣu vacanasyaiva, samāse tu bahu-vacana-viṣayottara-pada-sambandhinor eva tayoḥ pratyāvṛttiḥ sa mahāharaḥ smara-hara-saṁjñaḥ	1.2.51 lupi yukta-vad vyakti-vacane 1.2.51 (vārttika) harītaky-ādiṣu vyaktiḥ 1.2.51 (vārttika) khalatikādiṣu vacanam	1294, 1300 vārttikas
2414. smaraharārthasya viśeṣaṇāni ca tadvat	1.2.52 viśeṣaṇānāṁ cājāteḥ	1300
2415. na tu jāteḥ	1.2.52 viśeṣaṇānāṁ cājāteḥ	1300
2416. manuṣya-smarahare ca nisedhaḥ	1.2.52 (vārttika) manuṣya-lupi pratiṣedho vaktavyaḥ	1300 vārttika
2417. smaraharaḥ kālāviśeṣe prāg-ukta-nakṣatra-pratyayasyaiveti vartma	4.2.4 lub aviśeṣe	1205
2418. kumārīm ūḍhavān kumāraḥ kaumāras, tat-kumāreṇoḍhā sā ca kaumārī	4.2.13 kaumārāpūrva-vacane	1214
2419. tatra bhuktotsṛṣṭam ity arthe pātrāt	4.2.14 tatroddhṛtam amatrebhyaḥ	1215
2420. vratārthaṁ sthaṇḍile śete sthāṇḍilaḥ	4.2.15 sthaṇḍilāc chayitari vrate	1216
2421. tatra saṁskṛtaṁ bhakṣyaṁ cet	4.2.16 saṁskṛtaṁ bhakṣāḥ	1217
2422. ukhyādayaś ca	4.2.17 śūlokhād yat — 4.2.18 dadhnaṣ ṭhak — 4.2.19 udaśvito 'nyatarasyām — 4.2.20 kṣīrāḍ ḍhañ — 7.3.51 is-us-uk-tāntāt kaḥ	1218, 1219, 1220, 1222, 1221
2423. so 'tra vartata iti pūrṇamāsāt keśava ṇaḥ, anyāyāder mādhava-ṭhaḥ (1133)	4.2.35 (vārttika) ṭhañ-prakaraṇe tad asmin vartata iti nava-yajñādibhya upasaṁkhyānam — 4.2.35 (vārttika) pūrṇa-māsād aṇ	1241 vārttikas
2424. pitṛvyādayaḥ pitṛ-bhrātṛ-ādau	4.2.36 pitṛvya-mātula-mātāmaha-pitāmahāḥ — 4.2.36 (vārttika) pitṛ-mātṛbhyām bhrātari ṇyaḍ-ḍulacau — 4.2.36 (vārttika) vābhyāṁ pitari ḍāmahac, mātari ṣic ca	1242, 1242 vārttikas
2425. avisoḍhāvidūsāvimarīsāṇy avi-dugdhe	4.2.36 (vārttika) aver dugdhe soḍha-dūsa-marīsaco vaktavyāḥ	1242 vārttika
2426. tila-piñja-tila-pejau niṣphala-tile	4.2.36 (vārttika) tilān niṣphalāt piñja-pejau pratyayau vaktavyau	1242 vārttika
2427. tasya viṣayo deśe	4.2.52 viṣayo deśe	1261
2428. rājanyādibhyo vur nṛsiṁhaḥ	4.2.53 rājanyādibhyo vuñ	1262
2429. so 'syādir iti chandasaḥ pragātheṣu	4.2.55 so 'syādir iti cchandasaḥ pragātheṣu	1264
2430. chandasaḥ svārthe	4.2.55 (vārttika) chandasaḥ pratyaya-vidhāne napuṁsake svārtha upasaṁkhyānam	1264 vārttika
2431. tad asyety arthe prayojanād yoddhṛbhyaś ca yuddhe	4.2.56 saṁgrāme prayojana-yoddhṛbhyaḥ	1265
2432. tad asyāṁ praharaṇam iti krīḍāyāṁ ṇaḥ	4.2.57 tad asyāṁ praharaṇam iti krīḍāyāṁ ṇaḥ	1266

2433. sāsyāṁ kriyeti ghaṇo ṇaḥ	4.2.58 ghañaḥ sāsyāṁ kriyeti ñaḥ	1267
2434. tad asminn astīti deśe tan-nāmni	4.2.67 tad asminn astīti deśe tan-nāmni	1279
2435. tena nirvṛttam	4.2.68 tena nirvṛttam	1280
2436. tasya nivāsaḥ	4.2.69 tasya nivāsaḥ	1281
2437. tad-adūra-bhavaś ca	4.2.70 adūra-bhavaś ca	1282
2438. arīhaṇāder vur nṛsiṁhaḥ	4.2.80 vuñ-chaṇ-ka-ṭhaj-ila-seni-ra-ḍhañ-ṇya-ya-phak-phiñ-iñ-ñya-kak-ṭhako 'rīhaṇa-kṛśāśvarśya-kumuda-kāśa-tṛṇa-prekṣāśma-sakhi-saṅkāśa-bala-pakṣa-karṇa-sutaṁgama-pragadin-varāha-kumudādibhyaḥ	1292
2439. kṛśāśvādeś cho nṛsiṁhaḥ	4.2.80	1292
2440. ṛṣyādeḥ kaḥ	4.2.80	1292
2441. kumuda-śarkarādeṣ ṭha-rāmaḥ. sa ca mādhavo vā	4.2.80	1292
2442. kāśāder ilaḥ	4.2.80	1292
2443. tṛṇādeḥ saḥ	4.2.80	1292
2444. prekṣader iniḥ	4.2.80	1292
2445. aśmādibhyo raḥ	4.2.80	1292
2446. sakhyāder mādhavo ḍhaḥ	4.2.80	1292
2447. saṅkāśāder ṇyaḥ	4.2.80	1292
2448. balāder yaḥ	4.2.80	1292
2449. pakṣāder mādhava-phaḥ	4.2.80	1292
2450. karṇādeḥ phir nṛsiṁhaḥ	4.2.80	1292
2451. sutaṅgamāder ir nṛsiṁhaḥ	4.2.80	1292
2452. pragadināder ṇyaḥ	4.2.80	1292
2453. varāhāder nṛsiṁha-kaḥ	4.2.80	1292
2454. kumuda-somavārādibhyo mādhava-ṭhaḥ	4.2.80	1292
2455. cāturarthikasya smaraharas tan-nāmni deśe	4.2.81 jana-pade lup	1293
2456. varaṇādibhyaś ca	4.2.82 varaṇādibhyaś ca	1301
2457. śarkarāyā vā	4.2.83 śarkarāyā vā	1302
2458. mādhava-ṭha-cha-rāmaś ca	4.2.84 ṭhak-chau ca	1303
2459. nadyāṁ matuḥ saṁjñāyāṁ trivikramaś ca	4.2.85 nadyāṁ matup	1304
2460. madhv-ādibhyaś ca	4.2.86 madhv-ādibhyaś ca	1305
2461. kumuda-naḍa-vetasebhyo matuc	4.2.87 kumuda-naḍa-vetasebhyo ḍmatup	1306
2462. mahiṣāc ca	4.2.87 (vārttika) mahiṣāc ceti vaktavyam	1306 vārttika
2463. naḍa-śādābhyāṁ valac	4.2.88 naḍa-śādāḍ ḍvalac	1307
2464. śikhāyā valaḥ	4.2.89 śikhāyā valac	1308
2465. utkarādibhyaś cha-rāmaḥ	4.2.90 utkarādibhyaś chaḥ	1309
2466. naḍādibhyaḥ kuk ca	4.2.91 naḍādīnāṁ kuk ca	1310
2467. kruñcāyā vāmanaś ca, takṣṇo na-lopaś ca	4.2.91 (vārttika) kruñcāyā hrasvatvaṁ ca 4.2.91 (vārttika) takṣan na-lopaś ca	1310 vārttikas

2468. śeṣārthe vidhiḥ prāg vikārāt (1134)	4.2.92 śeṣe	1312
2469. rāṣṭrād gha-rāmaḥ (1135)	4.2.93 rāṣṭrāvāra-pārād gha-khau	1313
2470. avārapārāt kha-rāmaḥ	4.2.93 rāṣṭrāvāra-pārād gha-khau	1313
2471. vigṛhītāc ca	4.2.93 (vārttika) vigṛhītād apīṣyate	1313 vārttika
2472. grāmād ya-nṛsiṁha-khau (1136)	4.2.94 grāmād ya-khañau	1314
2473. kula-kukṣi-grīvābhyo mādhava-ḍhakaḥ śva-khaḍgālāṅkāreṣu	4.2.96 kula-kukṣi-grīvābhyaḥ śvāsy-alaṅkāreṣu	1316
2474. kanthāyā mādhava-ṭhaḥ	4.2.102 kanthāyāṣ ṭhak	1322
2475. nisas tya-rāmo deśān nirgate	4.2.104 (vārttika) niso gate	1324 vārttika
2476. nityaṁ dhruve sādhu	4.2.104 (vārttika) tyab-ner dhruve	1324 vārttika
2477. kattry-ādibhyo mādhavaḥ ḍhakaḥ	4.2.95 kattry-ādibhyo ḍhakañ	1315
2478. nady-ādibhyo mādhava-ḍhaḥ	4.2.97 nady-ādibhyo ḍhak	1317
2479. dakṣiṇa-paścāt-purobhyo mādhava-tyaḥ (1137)	4.2.98 dakṣiṇā-paścāt-purasas tyak	1318
2480. raṅkora-manuṣye mādhava-pha-keśava-ṇau	4.2.100 raṅkor amanuṣye 'ṇ ca	1320
2481. dyu-prāg-avāg-udak-pratīco ya-rāmaḥ (1138)	4.2.101 dyu-prāg-apāg-udak-pratīco yat	1321
2482. avyayāt kāla-vācinaḥ keśavas tanaḥ (1139)	Kāśikā on 4.2.101	
2483. aiṣamo hyaḥ-śvasas tyaś ca	4.2.105 aiṣamo-hyaḥ-śvaso 'nyatarasyām	1326
2484. amāviḥ-veha-tasi-trebhyas tya-rāmaḥ	4.2.104 avyayāt tyap 4.2.104 (vārttika) āvisaś chandasi	1324, 1324 vārttika
2485. araṇyāṇ ṇa-rāmaḥ	4.2.104 (vārttika) araṇyāṇ ṇo vaktavyaḥ	1325 vārttika
2486. dūrād etyaḥ	4.2.104 (vārttika) dūrād etyaḥ	1325 vārttika
2487. uttarān nṛsiṁhāhaḥ	4.2.104 (vārttika) uttarād āhañ	1325 vārttika
2488. tīrottara-padāt keśava-ṇaḥ, rūpyottara-padāṇ ṇa-rāmaḥ	4.2.106 tīra-rūpyottara-padād añ-ñau	1327
2489. dik-pūrva-padād anāmni ṇa-rāmaḥ	4.2.107 dik-pūrva-padād asaṁjñāyāṁ ñaḥ 4.2.108 madrebhyo 'ñ	1328, 1329
2490. nṛsiṁhe-rāmād gotrāt keśava-ṇaḥ	4.2.112 iñaś ca	1333
2491. ādi-vṛṣṇīndrāc cha-rāmaḥ, nāma-dheyād vā (1140)	1.1.75 eṅ prācāṁ deśe 4.2.114 vṛddhāc chaḥ	1338, 1337
2492. tāvaka-tāvakīna-yauṣmāka-yauṣmākīnāś ca (1141)	4.3.1 yuṣmad-asmador anyatarasyāṁ khañ ca 4.3.2 tasminn aṇi ca yuṣmākāsmākau	1370, 1371
2493. māmakādayaś ca pūrva-vat sādhavaḥ (1142)	4.3.3 tavaka-mamakāv ekavacane	1372
2494. bhavato mādhava-ṭhaḥ	4.2.115 bhavataṣ ṭhak-chasau	1339

2495. bhavadīyaś ca	4.2.115 bhavataṣ ṭhak-chasau	1339
2496. kāśyādibhyaṣ ṭho nṛsiṁho mādhavaś ca	4.2.116 kāśy-ādibhyaṣ ṭhañ-ñiṭhau 4.2.116 (vārttika) āpad-ādi-pūrva-padāt kālāntāt	1340, 1340 vārttika
2497. ādi-vṛṣṇīndrād api bahu-vacana-viṣayāj jana-padād vur nṛsiṁhaḥ, samudrān nau-manuṣyayoḥ, nagarāt kutsā-prāvaṇyayī, araṇyān manuṣya-pathy-adhyāya-nyāya-vihāra-hastiṣu, gomaye vā	4.2.124 jana-pada-tad-avadhyoś ca 4.2.125 avṛddhād api bahu-vacana-viṣayāt 4.2.128 nagarāt kutsana-prāvīṇyayoḥ 4.2.129 araṇyān manuṣye	1348, 1349, 1352, 1353
2498. kauravaka-yaugandharakau vā	4.2.130 vibhāṣā kuru-yugandharābhyām	1354
2499. madrakaś ca	4.2.131 madra-vṛjyoḥ kan	1355
2500. ka-rāmoddhavād deśāt keśava-ṇaḥ, kacchādibhyaś ca	4.2.132 kopadhād aṇ 4.2.133 kacchādibhyaś ca	1356, 1357
2501. manuṣya-tat-sthayos tu vur nṛsiṁhaḥ	4.2.134 manuṣya-tat-sthayor vuñ	1358
2502. gahādibhyaś cha-rāmaḥ	4.2.138 gahādibhyaś ca	1362
2503. madhyasya madhyamaṁ ca	gaṇa-sūtra of 4.2.138 gahādibhyaś ca (madhya madhyamaṁ cāṇ caraṇe)	1362 gaṇa-sūtra (note)
2504. para-jana-deva-rājabhyaḥ kīyaḥ (1143)	4.2.138 (vārttika) kug janasya parasya ca — 4.2.138 (vārttika) devasya ceti vaktavyam — 4.2.140 rājñaḥ ka ca	1362 vārttikas, 1364
2505. veṇukādibhyaś chā-rāmo vṛṣṇīndraś ca	4.2.138 (vārttika) veṇukādibhyaś chaṇ vaktavyaḥ	1362 vārttika
2506. pārvatāc cha-rāmaḥ	4.2.143 parvatāc ca	1367
2507. amanuṣye tu vā	4.2.144 vibhāṣā 'manuṣye	1368
2508. ardhād ya-rāmaḥ, sa-pūrva-padān mādhava-ḍhaḥ	4.3.4 ardhād yat	1374
2509. parārdhāder ya-rāmaḥ	4.3.5 parāvarādhamottama-pūrvāc ca	1375
2510. dik-pūrvārdhād ubhau	4.3.6 dik-pūrva-padāṭ ṭhañ ca	1376
2511. grāma-jana-padaika-deśatve keśava-ṇa-mādhava-ṭhau	4.3.7 grāma-jana-padaika-deśād añ-ṭhañau	1377
2512. madhyamādimāvamādhamāḥ	4.3.8 madhyān maḥ — 4.3.9 a sāmpratike — 4.3.23 (vārttika) agrādi-paścāḍ ḍimac	1378, 1379, 1391 vārttika
2513. samudra-dvīpa-jātādau dvaipyaḥ	4.3.10 dvīpād anusamudraṁ yañ	1380
2514. kālān mādhava-ṭhaḥ (1144)	4.3.11 kālāṭ ṭhañ	1381
2515. śārādikaṁ śrāddhe, rogātapayor vā	4.3.12 śrāddhe śaradaḥ 4.3.13 vibhāṣā rogātapayoḥ	1382, 1383
2516. naiśika-prādeśikau vā	4.3.14 niśā-pradoṣābhyāṁ ca	1384
2517. sandhi-velādeḥ keśava-ṇaḥ, ṛtu-nakṣatrābhyāṁ ca	4.3.16 sandhi-velādy-ṛtu-nakṣatrebhyo 'ṇ	1387
2518. prāvṛṣeṇyaḥ	4.3.17 prāvṛṣa eṇyaḥ	1388
2519. varṣābhyo mādhava-ṭhaḥ	4.3.18 varṣābhyaṣ ṭhak	1389
2520. haimana-haimantau	4.3.22 sarvatrāṇ ca ta-lopaś ca	1390
2521. sāyantana-cirantana-prāhṇetana-prāgetanāni	4.3.23 sāyaṁ-ciraṁ-prāhṇe-prage 'vyayebhyaṣ ṭyu-ṭyulau tuṭ ca	1391

2522. avyayād divātana-doṣātana-prātastanādīni ca	4.3.23 sāyaṁ-ciraṁ-prāhṇe-prage 'vyayebhyaṣ ṭyu-ṭyulau tuṭ ca	1391
2523. ciratna-puratne ca, agrima-paścimāntimāni ca	4.3.23 (vārttika) cira-parut-parāribhyas tno vaktavyaḥ 4.3.23 (vārttika) agrādi-paścāḍ ḍimac 4.3.23 (vārttika) antāc ceti vaktavyam	1391 vārttikas
2524. pūrvahṇetanāparāhṇetane vā	4.3.24 vibhāṣā pūrvāhṇāparāhṇābhyām	1392
2525. tatra jātaḥ (1145)	4.3.25 tatra jātaḥ	1393
2526. prāvṛṣaṣ ṭha-rāmaḥ	4.3.26 prāvṛṣaṣ ṭhap	1394
2527. śāradakādayo mudgādau, panthakaḥ pathi-jāte	4.3.27 saṁjñāyāṁ śarado vuñ — 4.3.29 pathaḥ pantha ca	1395, 1402
2528. amāvāsyāyā a-rāma-vu-rāmau vā	4.3.30 amāvāsyāyā vā — 4.3.31 a ca	1403, 1404
2529. sindhoḥ sindhuka-saindhavau	4.3.32 sindhv-apakārābhyāṁ kan 4.3.33 aṇ-añau ca	1405, 1406
2530. śraviṣṭhā-phalguny-anurādhāsvāti-tiṣya-punar-vasu-hastā-viśākhāṣāḍhā-bahulābhyo mahāharaḥ (1146)	4.3.34 śraviṣṭhā-phalguny-anurādhā-svāti-tiṣya-punarvasu-hasta-viśākhāṣāḍhā-bahulāl luk	1407
2531. svārthe tv a-rāmaṇ	No Equivalent in Pāṇinian grammar	
2532. citrā-rohiṇī-revatībhyo lakṣmyāṁ mahāharaḥ, phalguny-āṣāḍhābhyāṁ ṭhā-rāmayoḥ (1147)	4.3.34 śraviṣṭhā-phalguny-anurādhā-svāti-tiṣya-punarvasu-hasta-viśākhāṣāḍhā-bahulāl luk 4.3.34 (vārttika) luk-prakaraṇe citrā-revatī-rohiṇībhyaḥ striyām upasaṁkhyānam 4.3.34 (vārttika) phalguny-aṣāḍhābhyāṁ ṭānau vaktavyau	1407 vārttikas
2533. śrāviṣṭhīyāṣāḍhīyau vā	4.3.34 (vārttika) śraviṣṭhāṣāḍhābhyāṁ chaṇ api vaktavyaḥ	1407 vārttika
2534. sthānānta-gośāla-khara-śālebhyo mahāharaḥ	4.3.35 sthānānta-go-śāla-khara-śālāc ca	1410
2535. vatsa-śālābhijid-aśvayuk-śatabhiṣagbhyo mahāharo vā	4.3.36 vatsa-śālābhijid-aśvayuk-chatabhiṣajo vā	1411
2536. nakṣatrebhyo bahulaṁ mahāharaḥ	4.3.37 nakṣatrebhyo bahulam	1412
2537. kṛta-labdha-krīta-kuśalāḥ (1148)	4.3.38 kṛta-labdha-krīta-kuśalāḥ	1413
2538. prāya-bhavaḥ	4.3.39 prāya-bhavaḥ	1414
2539. upajānūpakarṇopanāvibhyo mādhava-ṭhaḥ	4.3.40 upajānūpakarṇopanīveṣ ṭhak	1415
2540. sthitaḥ	4.3.41 saṁbhūte	1416
2541. koṣād vikāre mādhava-ḍhaḥ	4.3.42 kośāḍ ḍhañ	1417
2542. kālāt	4.3.43 kālāt sādhu-puṣpyat-pacyamāneṣu	1418
2543. sādhu-puṣpyat-pacyamānāḥ	4.3.43 kālāt sādhu-puṣpyat-pacyamāneṣu	1418
2544. uptaḥ	4.3.44 upte ca	1419
2545. āśvayujyā vur nṛsiṁhaḥ	4.3.45 āśvayujyā vuñ	1420

2546. grīṣma-vasantābhyāṁ vā	4.3.46 grīṣma-vasantād anyatarasyām	1421
2547. deyam ṛṇam	4.3.47 deyam ṛṇe	1422
2548. grīṣmāvarasamābhyāṁ vur nṛsiṁhaḥ	4.3.49 grīṣmāvarasamād vuñ	1424
2549. samvatsarāgrahāyaṇībhyāṁ nṛsiṁha-vu-mādhava-ṭhau	4.3.50 saṁvatsarāgrahāyaṇībhyāṁ ṭhañ ca	1425
2550. vyāharati mṛgaḥ	4.3.51 vyāharati mṛgaḥ	1426
2551. tad asya soḍham	4.3.52 tad asya soḍham	1427
2552. tatra bhavaḥ (1149)	4.3.53 tatra bhavaḥ	1428
2553. dig-ādibhyo ya-rāmaḥ (1150)	4.3.54 dig-ādibhyo yat	1429
2554. śarīrāvayavāc ca (1151)	4.3.55 śarīrāvayavāc ca	1430
2555. viṣṇujanād dharimitrasya haro harimitre vā	8.4.64 halo yamāṁ yami lopaḥ	60
2556. jihvāmūlīyāṅgūlīyau	4.3.62 jihvāmūlāṅguleṣ chaḥ	1441
2557. dṛti-kukṣi-kalaśi-vasti-asti-ahīty etebhyo mādhava-ḍhaḥ	4.3.56 dṛti-kukṣi-kalaśi-vasty-asty-aher ḍhañ	1433
2558. graiva-graiveyake	4.3.57 grīvābhyo 'ṇ ca	1434
2559. gambhīra-bahir-deva-pañcajanebhyo ṇya-rāmaḥ	4.3.58 gambhīrāñ ñyaḥ 4.3.58 (vārttika) bahir-deva-pañca-janebhyaś ceti vaktavyam	1435, 1435 vārttika
2560. avyayī-bhāvād ṇya-rāmaḥ, na tūpakūlādibhyaḥ, antaḥ-pūrva-padāt tu mādhava-ṭhaḥ, pary-anu-pūrva-grāmāc ca	4.3.59 avyayībhāvāc ca 4.3.60 antaḥ-pūrva-padāṭ ṭhañ 4.3.61 grāmāt pary-anu-pūrvāt	1436, 1437, 1440
2561. mādhava-ṭhaḥ	4.3.60 antaḥ-pūrva-padāṭ ṭhañ	1437
2562. adhyātmādeḥ (1152)	4.3.60 (vārttika) adhyātmādibhyaś ca	1437 vārttika
2563. samānāt tad-ādeś ca	4.3.60 (vārttika) samāna-śabdāṭ ṭhañ vaktavyaḥ 4.3.60 (vārttika) tad-ādeś ca	1437 vārttikas
2564. ūrdhandhamordhadehābhyām	4.3.60 (vārttika) ūrddhvaṁ-damāc ca ṭhañ vaktavyaḥ 4.3.60 (vārttika) ūrdhva-dehāc ca	1437 vārttikas
2565. lokottara-padāt (1152)	4.3.60 (vārttika) lokottara-padāc ca	1437 vārttika
2566. mukhatasaḥ pārśvatasaś cha-rāmaḥ	4.3.60 (vārttika) mukha-pārśva-śabdābhyāṁ tas-antābhyām īyaḥ pratyayo vaktavyaḥ	1437 vārttika
2567. madhīya-mādhyama-madhyamīyāḥ	4.3.60 (vārttika) madhya-śabdād īyaḥ — 4.3.60 (vārttika) maṇ-mīyau ca pratyayau vaktavyau	1437 vārttikas
2568. madhyasya madhyandinaṁ keśava-ṇaś ca	4.3.60 (vārttika) madhyo madhyaṁ dinaṇ cāsmāt	1437 vārttika
2569. sthāmno 'jināntāc ca mahāharaḥ	4.3.60 (vārttika) sthāmno lug vaktavyaḥ 4.3.60 (vārttika) ajināntāc ca	1437 vārttikas
2570. vargāntāc ca cha-rāmaḥ (1153)	4.3.63 vargāntāc ca	1442
2571. aśabde ya-rāma-kha-rāmau vā (1154)	4.3.64 aśabde yat-khāv anyatarasyām	1443
2572. karṇikā-lalāṭike alaṅkāre (1155)	4.3.65 karṇa-lalāṭāt kan alaṁkāre	1444

2573. tasya vyākhyānam iti ca vyākhyātavya-nāmnaḥ	4.3.66 tasya vyākhyāna iti ca vyākhyātavya-nāmnaḥ	1445
2574. ṣātva-ṇatvika-kārta-taddhitikādayaḥ	4.3.67 bahv-aco 'ntodāttāṭ ṭhañ	1446
2575. kratubhyo yajñebhyaś ca mādhava-ṭhaḥ	4.3.68 kratu-yajñnebhyaś ca	1447
2576. ṛṣi-śabdād adhyāye	4.3.69 adhyāyeṣv evarṣeḥ	1448
2577. pauroḍāśa-puroḍāśābhyāṁ keśava-ṭhaḥ	4.3.70 pauroḍāśa-puroḍāśāt ṣṭhan	1449
2578. chandaso ya-rāmāṇau	4.3.71 chandaso yad-aṇau	1450
2579. dvi-sarveśvara-ṛ-rāma-brāhmaṇa-ṛc-prathama-adhvara-puraścaraṇa-nāmākhyāta ity ebhyo mādhava-ṭhaḥ	4.3.72 dvy-aj-ṛd-brāhmaṇark-prathamādhvara-puraś-caraṇa-nāmākhyātāṭ ṭhak	1451
2580. ṛg-ayaṇādeḥ keśava-ṇaḥ	4.3.73 aṇ ṛgayanādibhyaḥ	1452
2581. tata āgataḥ (1156)	4.3.74 tata āgataḥ	1453
2582. āyasthānebhyo mādhava-ṭhaḥ, śuṇḍikādibhyas tu keśava-ṇaḥ	4.3.75 ṭhag āya-sthānebhyaḥ — 4.3.76 śuṇḍikādibhyo 'ṇ	1454, 1455
2583. vidyā-yoni-sambandhebhyo vur nṛsiṁhaḥ, ṛ-rāmāt tu mādhava-ṭhaḥ, pitur ya-rāmaś ca (1157)	4.3.77 vidyā-yoni-sambandhebhyo vuñ — 4.3.78 ṛtaṣ ṭhañ — 4.3.79 pitur yac ca	1456, 1457, 1458
2584. gotrād vur nṛsiṁhaḥ	4.3.80 gotrād aṅka-vat	1459
2585. hetor mānava-nāmnaś ca rūpyo vā mayaṭ ca	4.3.81 hetu-manuṣyebhyo 'nyatarasyāṁ rūpyaḥ; 4.3.82 mayaṭ ca	1461, 1462
2586. tataḥ prabhavati (1158)	4.3.83 prabhavati	1463
2587. vidūrāṇ ṇya-rāmaḥ	4.3.84 vidūrāñ ñyaḥ	1464
2588. tad gacchati pathi-dūtayoḥ	4.3.85 tad gacchati pathi-dūtayoḥ	1465
2589. abhiniṣkrāmati dvāram	4.3.86 abhiniṣkrāmati dvāram	1466
2590. adhikṛtya kṛto granthaḥ	4.3.87 adhikṛtya kṛte granthe	1467
2591. śiśu-krandāt yama-sabhāt rāmakṛṣṇa-samāsād indra-jananādeś ca cha-rāmaḥ	4.3.88 śiśu-kranda-yama-sabha-dvandvendra-jananādibhyaś chaḥ	1468
2592. rāmakṛṣṇe devāsurādeḥ pratiṣedhaḥ	4.3.125 (vārttika) vaire devāsurādibhyaḥ pratiṣedho vaktavyaḥ	1505 vārttika
2593. so 'sya nivāsaḥ (1159)	4.3.89 so 'sya nivāsaḥ	1469
2594. so 'syābhijanaḥ	4.3.90 abhijanaś ca	1470
2595. parvatebhyaś cha āyudha-jīvati	4.3.91 āyudha-jīvibhyaś chaḥ parvate	1471
2596. śaṇḍikāder ṇyaḥ	4.3.92 śaṇḍikādibhyo ñyaḥ	1472
2597. sindhu-takṣaśīlādibhyaḥ keśava-ṇaḥ	4.3.93 sindhu-takṣaśilādibhyo 'ṇ-añau	1473
2598. bhaktiḥ (1160)	4.3.95 bhaktiḥ	1475
2599. acittād adeśa-kālān mādhava-ṭhaḥ, mahā-rājāc ca	4.3.96 acittād adeśa-kālāṭ ṭhak 4.3.97 mahā-rājāṭ ṭhañ	1476, 1477
2600. vāsudevārjunābhyāṁ vu-rāmaḥ	4.3.98 vāsudevārjunābhyāṁ vun	1478
2601. gotra-kṣatriyākhyābhyāṁ bahulaṁ vur nṛsiṁhaḥ	4.3.99 gotra-kṣatriyākhyebhyo bahulaṁ vuñ	1479
2602. bahu-vacana-viṣayāj jana-padād vihitas tat-sa-nāma-rājabhyaḥ	4.3.100 jana-padināṁ jana-pada-vat sarvaṁ jana-padena samāna-śabdānāṁ bahu-vacane	1480

2603. tena proktam (1161)	4.3.101 tena proktam	1481
2604. tittiry-ādinā proktaṁ chanda-ādy adhīyate vidanti vā	No Equivalent in Pāṇinian grammar	
2605. tittiri-varatantu-khaṇḍikebhyo nṛsiṁha-chaḥ	4.3.102 tittiri-varatantu-khaṇḍikokhāc chaṇ	1482
2606. kāśyapa-kauśikābhyām ṛṣibhyāṁ ṇiniḥ, kalāpi-vaiśampāyanayor ante-vāsibhyaś ca	4.3.103 kāśyapa-kauśikābhyām ṛṣibhyāṁ ṇiniḥ 4.3.104 kalāpi-vaiśampāyanānte-vāsibhyaś ca	1483, 1484
2607. kaṭha-carakābhyāṁ mahāharaḥ	4.3.107 kaṭha-carakāl luk	1487
2608. kālāpinaḥ kālāpāḥ	4.3.108 kalāpino 'ṇ	1488
2609. pārāśarya-śilālibhyāṁ ṇinir bhikṣu-naṭa-sūtrayoḥ	4.3.110 pārāśarya-śilālibhyāṁ bhikṣu-naṭa-sūtrayoḥ	1490
2610. karmanda-kṛśāśvābhyām inis tayoḥ	4.3.111 karmanda-kṛśāśvād iniḥ	1491
2611. tenaika-dik	4.3.112 tenaika-dik	1492
2612. tasiś ca	4.3.113 tasiś ca	1493
2613. urasas tasi-yau	4.3.114 uraso yac ca	1494
2614. upajñātam (1162)	4.3.115 upajñāte	1495
2615. kṛto granthaḥ (1163)	4.3.116 kṛte granthe	1496
2616. kṛte saṁjñāyām	4.3.117 saṁjñāyām	1497
2617. indriyādibhyo vur nṛsiṁhaḥ	4.3.118 kulālādibhyo vuñ — 4.3.119 kṣudrā-bhramara-vaṭara-pādapād añ	1498, 1499
2618. tasyedam (1164)	4.3.120 tasyedam	1500
2619. rathād ya-rāmaḥ, vāhana-pūrvāt keśava-ṇaḥ	4.3.121 rathād yat 4.3.122 patra-pūrvād añ 4.3.123 patrādhvaryu-pariṣadaś ca 4.3.123 (vārttika) patrād vāhye	1501, 1502, 1503, 1503, vārttika
2620. hala-sīrābhyāṁ mādhava-ṭhaḥ	4.3.124 hala-sīrāṭ ṭhak	1504
2621. rāmakṛṣṇād vur vaira-vivahanayor lakṣmyām	4.3.125 dvandvād vun vaira-maithunikayoḥ	1505
2622. gotra-caraṇābhyāṁ vur nṛsiṁhaḥ, na tu daṇḍa-mānavāntevāsiṣu	4.3.126 gotra-caraṇād vuñ 4.3.130 na daṇḍa-māṇavānte-vāsiṣu	1506, 1510
2623. saṅghāṅka-lakṣaṇa-ghoṣeṣu vaida-gārgya-dākṣi-prabhṛtibhyaḥ keśava-ṇaḥ, śākalān nṛsiṁha-vuś ca	4.3.127 saṁghāṅka-lakṣaṇeṣv añ-yañ-iñām aṇ — 4.3.127 (vārttika) ghoṣa-grahaṇam atra kartavyam — 4.3.128 śākalād vā	1507, 1507 vārttika, 1508
2624. chandogaukthika-yājñika-bahvṛca-naṭebhya ṇya-rāmaḥ	4.3.129 chandogaukthika-yājñika-bahvṛca-naṭāñ ñyaḥ	1509
2625. raivatikādibhyaś cha-rāmaḥ	4.3.131 raivatikādibhyaś chaḥ	1511
2626. kaupiñjala-hāsti-pādābhyāṁ keśava-ṇaḥ	4.3.132 kaupiñjala-hāsti-padād aṇ	1512
2627. ātharvaṇikasyeka-lopaś ca	4.3.133 ātharvaṇikasyeka-lopaś ca	1513
2628. tasya vikāraḥ (1165)	4.3.134 tasya vikāraḥ	1514
2629. avayave ca prāṇy-oṣadhi-vṛkṣebhyaḥ (1166)	4.3.135 avayave ca prāṇy-oṣadhi-vṛkṣebhyaḥ	1515
2630. trapu-jatunos trāpuṣa-jātuṣe	4.3.136 bilvādibhyo 'ṇ	1518
2631. śamyāḥ śamīnaś ca	4.3.142 śamyāṣ ṭlañ	1522

2632. mayaḍ vā vikārāvayavayor abhakṣyācchādanayoḥ (1167)	4.3.143 mayaḍ-vaitayor bhāṣāyām abhakṣyācchādanayoḥ	1523
2633. ādi-vṛṣṇīndrāt śarādeś ca mayaṭ (1168)	4.3.144 nityaṁ vṛddha-śarādibhyaḥ	1524
2634. eka-sarveśvarāc ca (1169)	4.3.144 (vārttika) ekāco nityam	1524 vārttika
2635. prāṇibhyo rajatādeś ca keśava-ṇaḥ	4.3.154 prāṇi-rajatādibhyo 'ñ	1532
2636. kauṣeyaṁ vastre, go-mayaṁ goḥ purīṣe (1170)	4.3.145 goś ca purīṣe	1525
2637. piṣṭakaḥ piṣṭikā ca saṁjñāyām	4.3.146 piṣṭāc ca 4.3.147 saṁjñāyāṁ kan	1526, 1527
2638. vrīhimayaḥ puroḍāśe	4.3.148 vrīheḥ puroḍāśe	1528
2639. tailaṁ yāvaṁ ca saṁjñāyām (1171)	4.3.149 asaṁjñāyāṁ tila-yavābhyām	1529
2640. tālādeḥ keśava-ṇaḥ	4.3.152 tālādibhyo 'ṇ	1530
2641. suvarṇa-vācibhyaḥ parimāṇe keśava-ṇaḥ	4.3.153 jāta-rūpebhyaḥ parimāṇe	1531
2642. vikarādy-artha-daivadāravādeḥ keśava-ṇaḥ	4.3.155 ñitaś ca tat-pratyayāt	1533
2643. parimānāt krīta-vat	4.3.156 krīta-vat parimāṇāt	1534
2644. mahāharaś ca krīta-vat	Kāśikā on 4.3.156	1534 note
2645. uṣṭrād vur nṛsiṁhaḥ, umorṇayo vā	4.3.157 uṣṭrād vuñ 4.3.158 umorṇayor vā	1535, 1536
2646. eṇyā mādhava-ḍhaḥ	4.3.159 eṇyā ḍhañ	1537
2647. gavya-payasye	4.3.160 go-payasor yat	1538
2648. dror dravyaṁ sādhu, dror māne druvayaṁ sādhu	4.3.161 droś ca 4.3.162 māne vayaḥ	1539, 1540
2649. phale (1172)	4.3.163 phale luk	1541
2650. mahāharaḥ (1172)	4.3.163 phale luk	1541
2651. plakṣādeḥ keśava-ṇaḥ	4.3.164 plakṣādibhyo 'ṇ	1542
2652. jambvā ṇo mahāhara-smaraharau ca vā	4.3.165 jambvā vā 4.3.166 lup ca	1544, 1545
2653. phala-pāka-śuṣaḥ smaraharaḥ	4.3.166 (vārttika) lup-prakaraṇe phala-pāka-śuṣām upasaṁkhyānam	1545 vārttika
2654. puṣpa-phala-mūleṣu smaraharo bahulam	4.3.166 (vārttika) puṣpa-mūleṣu bahulam	1545 vārttika
2655. tad vahatīty ataḥ prāṅ mādhava-ṭhaḥ (1173)	4.4.1 prāg vahateṣ ṭhak	1548
2656. tena dīvyati khanati jayati jitam	4.4.2 tena dīvyati khanati jayati jitam	1550
2657. tadāheti mā-śabdādibhyaḥ	4.4.1 (vārttika) ṭhak-prakaraṇe tadāheti māśabdādibhya upasaṁkhyānam	1548 vārttika
2658. susnātādikaṁ pṛcchati	4.4.1 (vārttika) pṛcchatau susnātādibhyaḥ	1549 vārttika
2659. paradārādikaṁ gacchati	4.4.1 (vārttika) gacchatau paradārādibhyaḥ	1549 vārttika
2660. saṁskṛtam	4.4.3 saṁskṛtam	1551
2661. kulattha-karāmoddhavābhyāṁ keśava-ṇaḥ	4.4.4 kulattha-kopadhād aṇ	1552

2662. tarati	4.4.5 tarati	1553
2663. nau-dvi-sarveśvarābhyāṁ ṭha-rāmaḥ	4.4.7 nau-dvy-acaṣ ṭhan	1555
2664. carati	4.4.8 carati	1556
2665. ākarṣādeḥ keśava-ṭhaḥ	4.4.9 ākarṣāt ṣṭhal 4.4.10 parpādibhyaḥ ṣṭhan	1557, 1558
2666. śva-gaṇāt keśava-mādhava-ṭhau	4.4.11 śva-gaṇāṭ ṭhañ ca	1559
2667. vetanādinā jīvati	4.4.12 vetanādibhyo jīvati	1562
2668. vasna-kraya-vikrayebhyaṣ ṭha-rāmaḥ	4.4.13 vasna-kraya-vikrayāṭ ṭhan	1563
2669. āyudhāc cha-ṭhau	4.4.14 āyudhāc cha ca	1564
2670. utsaṅgādinā harati	4.4.15 haraty utsaṅgādibhyaḥ	1565
2671. bhastrādeḥ keśava-ṭhaḥ, vividha-vīvadhābhyāṁ vā	4.4.16 bhastrādibhyaḥ ṣṭhan 4.4.17 vibhāṣā vivadha-vīvadhāt	1566, 1567
2672. kuṭilikāyāḥ keśava-ṇaḥ	4.4.18 āṇ kuṭilikāyāḥ	1568
2673. akṣa-dyūtādinā nivṛttam	4.4.19 nirvṛtte 'kṣa-dyūtādibyaḥ	1569
2674. bhāva-pratyayāt prāya imaḥ	4.4.20 ktrer mam nityam	1570
2675. apamityety asmāt nṛsiṁha-kaḥ	4.4.21 apamitya-yācitābhyāṁ kak-kanau	1571
2676. yācitāt ka-rāmaḥ	4.4.21 apamitya-yācitābhyāṁ kak-kanau	1571
2677. saṁsṛṣṭam	4.4.22 saṁsṛṣṭe	1572
2678. cūrṇād iniḥ	4.4.23 cūrṇād iniḥ	1573
2679. mudgāt keśava-ṇaḥ	4.4.25 mudgād aṇ	1575
2680. lavaṇān mahāharaḥ	4.4.24 lavaṇāl luk	1574
2681. vyañjanenopasiktam	4.4.26 vyañjanair upasikte	1576
2682. oja-ādinā vartate	4.4.27 ojaḥ-saho 'mbhasā vartate	1577
2683. dvi-guṇārthaṁ prayacchati garhā cet	4.4.30 prayacchati garhyam	1580
2684. kusīdaṁ prayacchati kusīdakaḥ, ekādaśārthaṁ daśa prayacchati daśaikādaśikaś ca garhāyām	4.4.31 kusīda-daśaikādaśāt ṣṭhan-ṣṭhacau	1581
2685. śabda-dardurau karoti	4.4.34 śabda-darduraṁ karoti	1584
2686. pakṣi-matsya-mṛgān hanti	4.4.35 pakṣi-matsya-mṛgān hanti	1585
2687. paripanthaṁ ca tiṣṭhati	4.4.36 paripanthañ ca tiṣṭhati	1586
2688. māthottara-padaṁ padavīm anupadam ākrandaṁ ca dhāvat	4.4.37 māthottara-pada-padavy-anupadaṁ dhāvati 4.4.38 ākrandāṭ ṭhañ ca	1587, 1588
2689. padottara-padaṁ pratikaṇṭham ātmānaṁ lalāmaṁ ca gṛhṇāti	4.4.39 padottara-padaṁ gṛhṇāti 4.4.40 pratikaṇṭhārtha-lalāmaṁ ca	1589, 1590
2690. dharmam adharmaṁ ca carati (1174)	4.4.41 dharmaṁ carati — 4.4.41 (vārttika) adharmāc ceti vaktavyam	1591, 1591 vārttika
2691. pratipatham eti ṭha-rāmaś ca	4.4.42 pratipatham eti ṭhaṁś ca	1592
2692. samavāyādīn samavaiti	4.4.43 samavāyān samavaiti	1593
2693. pariṣadaḥ samavaiti ṇyaḥ, senāyā vā	4.4.44 pariṣado ṇyaḥ 4.4.45 senāyā vā	1594, 1595

2694. yaḥ prabhor lalāṭa-mātraṁ paśyati na tu kārye vyāpriyate sa lālāṭikaḥ, yas tv avikṣipta-dṛṣṭiḥ kukkuṭī-pāta-yogyam alpa-deśaṁ paśyan gacchati sa kaukkuṭikaḥ	4.4.46 saṁjñāyāṁ lalāṭa-kukkuṭyau paśyati	1596
2695. pratīpādikaṁ vartate	4.4.28 tat praty-anu-pūrvam īpa-loma-kūlam ; 4.4.29 parimukhaṁ ca	1578, 1579
2696. tad uñcati	4.4.32 uñchati	1582
2697. tad rakṣati	4.4.33 rakṣati	1583
2698. tasya dharmyam	4.4.47 tasya dharmyam	1597
2699. mahiṣy-ādeḥ keśava-ṇaḥ	4.4.48 aṇ mahiṣy-ādibhyaḥ	1598
2700. ṛ-rāmāt keśava-ṇaḥ	4.4.49 ṛto 'ñ	1599
2701. viśasitur vaiśastraṁ, vibhājayitur vaibhājitram	4.4.49 (vārttika) viśasitur iḍ-lopaś ca 4.4.49 (vārttika) vibhājayitur ṇi-lopaś ca	1599 vārttikas
2702. tasyāvakrayaḥ	4.4.50 avakrayaḥ	1600
2703. tad asya paṇyam	4.4.51 tad asya paṇyam	1601
2704. kiśarādeḥ keśava-ṭhaḥ	4.4.53 kiśarādibyaḥ ṣṭhan	1603
2705. tad asya śilpam	4.4.55 śilpam	1605
2706. maḍḍuka-jharjharābhyāṁ keśava-ṇaś ca	4.4.56 maḍḍuka-jharjharād aṇ anyatarasyām	1606
2707. tad asya praharaṇam	4.4.57 praharaṇam	1607
2708. śakti-yaṣṭhibhyāṁ ṭhīr mādhavaḥ	4.4.59 śakti-yaṣṭyor īkak	1609
2709. asti-nāsti-diṣṭaṁ matir asya (1175)	4.4.60 asti-nāsti-diṣṭaṁ matiḥ	1610
2710. tad asya śīlam (1176)	4.4.61 śīlam	1611
2711. chatrādibhyaḥ keśava-ṇaḥ (1177)	4.4.62 chatrādibhyo ṇaḥ	1612
2712. idaṁ bhakṣyaṁ hitam asmai	4.4.65 hitaṁ bhakṣāḥ	1616
2713. karmādhyayane vṛttam asya	4.4.63 karmādhyayane vṛttam	1614
2714. bahu-sarveśvara-pūrva-padāt ṭha-rāmaḥ	4.4.64 bahv-ac-pūrva-padāṭ ṭhac	1615
2715. tad asmai dīyate niyuktam	4.4.66 tad asmai dīyate niyuktam	1617
2716. śrāṇā-māṁsaudanābhyāṁ māṁsād odanāc ca keśava-ṭhaḥ	4.4.67 śrāṇā-māṁsaudanāṭ ṭiṭhan	1618
2717. bhaktāt keśava-ṇo vā	4.4.68 bhaktād aṇ anyatarasyām	1619
2718. tatra niyuktaḥ (1178)	4.4.69 tatra niyuktaḥ	1620
2719. āgārāntāt ṭha-rāmaḥ	4.4.70 agārāntāṭ ṭhan	1621
2720. adeśa-kālayor adhīte	4.4.71 adhyāyiny adeśa-kālāt	1622
2721. kaṭhinānta-prastāva-saṁsthāneṣu vyavaharati	4.4.72 kaṭhinānta-prastāra-saṁsthāneṣu vyavaharati	1623
2722. nikaṭe vasati	4.4.73 nikaṭe vasati	1624
2723. āvasathāt keśava-ṭhaḥ	4.4.74 āvasathāt ṣṭhal	1625
2724. prāg hitād ya-rāmaḥ (1179)	4.4.75 prāg ghitād yat	1626
2725. tad vahati	4.4.76 tad vahati ratha-yuga-prāsaṅgam	1627
2726. rathānta-yuga-prāsaṅgebhyaḥ	4.4.77 dhuro yaḍ-ḍhakau	1628
2727. dhuro ya-rāma-mādhava-ḍhau	8.2.79 na bha-kur-churām	1629
2728. sarva-dhurīṇottara-dhurīṇau sādhu, eka-dhura eka-dhurīṇaś ca	4.4.78 khaḥ sarva-dhurāt 4.4.79 eka-dhurāl luk ca	1630, 1631

2729. śakaṭāt keśava-ṇaḥ	4.4.80 śakaṭād aṇ	1632
2730. hala-sīrābhyāṁ mādhava-ṭhaḥ	4.3.123 patrādhvaryu-pariṣadaś ca	1633
2731. janyā jāmātur vayasyeṣu janīṁ vadhūṁ vahantīty arthe	4.4.82 saṁjñāyāṁ janyāḥ	1634
2732. tad vidhyati na ced dhanuṣā, pādasya padyaḥ	4.4.83 vidhyaty adhanuṣā	1635
2733. dhanaṁ gaṇaṁ vā labdhā	4.4.84 dhana-gaṇaṁ labdhā	1636
2734. annāṇ ṇa-rāmaḥ	4.4.85 annāṇ ṇaḥ	1637
2735. vaśaṁ gataḥ (1180)	4.4.86 vaśaṁ gataḥ	1638
2736. padam asmin dṛśyam	4.4.87 padam asmin dṛśyam	1639
2737. mūlam eṣāṁ sukhotpāṭyam	4.4.88 mūlam asyābarhi	1640
2738. dhenuṣyā gaur mahiṣī vā yā dugdha-bandhake sthitā	4.4.89 saṁjñāyāṁ dhenuṣyā	1641
2739. gārha-patyo 'gni-bhede, nāvyaṁ nau-tārye jale, vayasyo vayasā tulye, dharmyo dharma-prāpye, viṣyo viṣeṇa vadhye, mūlyaṁ mūlenābhibhāvye mūlena same ca, sītyaṁ sītayā sammite, tulyaṁ tulayā sammite, ratha-sītā-halebhyo ya-vidhau tad-anta-vidhiḥ (1181)	4.4.90 gṛha-patinā saṁyukte ñyaḥ 4.4.91 nau-vayo-dharma-viṣa-mūla-mūla-sītā-tulābhyas tārya-tulya-prāpya-vadhyānāmya-sama-samita-sammiteṣu	1642, 1643
2740. dharma-pathy-artha-nyāyebhyo 'napete (1182)	4.4.92 dharma-pathy-artha-nyāyād anapete	1644
2741. chandasā nirmitaṁ chandasyam	4.4.93 chandaso nirmite	1645
2742. urasaḥ keśava-ṇaś ca	4.4.94 uraso 'ṇ ca	1646
2743. hṛdayāt priye (1183)	4.4.95 hṛdayasya priyaḥ	1647
2744. matyo matasya karaṇe, janyo janasya jalpe, halyo halasya karṣe	4.4.97 mata-jana-halāt karaṇa-jalpa-karṣeṣu	1649
2745. tatra sādhuḥ (1184)	4.4.98 tatra sādhuḥ	1650
2746. pratijanāder nṛsiṁha-khaḥ	4.4.99 pratijanādibhyaḥ khañ	1651
2747. bhaktāṇ ṇaḥ	4.4.100 bhaktāṇ ṇaḥ	1652
2748. pariṣado ṇya-keśava ṇau	4.4.101 pariṣado ṇyaḥ	1653
2749. kathāder mādhava-ṭhaḥ	4.4.102 kathādibhyaṣ ṭhak 4.4.103 guḍādibhyaṣ ṭhañ	1654, 1655
2750. pathy-atithi-vasati-svapatibhyo mādhava-ḍhaḥ	4.4.104 pathy-atithi-vasati-svapater ḍhañ	1656
2751. sa-tīrthyaḥ samāna-gurau samāna-darśane ca, samānodarya-sodaryau samāna-mātṛke	4.4.107 samāna-tīrthe vāsī — 4.4.108 samānodare śayita o codāttaḥ — 4.4.109 sodarād yaḥ	1658, 1659, 1660
2752. sagarbhādau bhavaḥ	4.4.114 sa-garbha-sa-yūtha-sanutād yan — 4.4.116 agrād yat	3460, 3462
2753. agrīyāgriyau sādhū	4.4.117 gha-cchau ca	3463
2754. dūtād bhāga-karmaṇoḥ	4.4.120 dūtasya bhāga-karmaṇī	3466
2755. asty arthe madhu-mādhavādayaś caitrādiṣu	4.4.128 matv-arthe māsa-tanvoḥ	3474
2756. iṣa-prabhṛtayo māsi saṁjñā-śabdāḥ	4.4.128 (vārttika) lug-a-kāre-kāra-rephāś ca vaktavyāḥ	
2757. śivatāti-prabhṛtayaḥ śivādi-kare	4.4.183 śiva-śam-ariṣṭasya kare	3489
2758. prāk krītāc cha-rāmaḥ, u-dvaya-gavādibhyo ya-rāmaḥ	5.1.1 prāk krītāc chaḥ 5.1.2 u-gavādibhyo yat	1661, 1662

2759. gavādau nābher nabhaṁ ca, śunaḥ saṅkarṣaṇas tasya trivikramaś ca vā, ūdhasa ūdhanaś ca	gaṇa-sūtras of 5.1.2	1662 gaṇa-sūtras
2760. havir apūpādayaś ca gavādiṣu vā	5.1.4 vibhāṣā havir-apūpādibhyaḥ	1664
2761. kambalyam ūrṇā-pala-śate sādhu	5.1.3 kambalāc ca saṁjñāyām	1663
2762. tasmai hitam (1187)	5.1.5 tasmai hitam	1665
2763. śarīrāvayavād ya-rāmaḥ	5.1.6 śarīrāvayavād yat	1666
2764. khala-yava-māṣa-tila-vṛṣa-ratha-brahmabhyo ya-rāmaḥ	5.1.7 khala-yava-māṣa-tila-vṛṣa-brahmaṇaś ca	1668
2765. ajāvibhyāṁ thyaḥ	5.1.8 ajāvibhyāṁ thyan	1669
2766. viśva-janātma-bhogottara-padebhyaḥ kha-rāmaḥ	5.1.9 ātman-viśva-jana-bhogottara-padāt khaḥ 6.4.169 ātmādhvānau khe	1671
2767. pañca-janāc ca	5.1.9 (vārttika) pañca-janād upasaṁkhyānam	1671 vārttika
2768. sarva-janān mādhava-ṭhaś ca	5.1.9 (vārttika) sarva-janāṭ ṭhañ khaś ca	1671 vārttika
2769. mahā-janān mādhava-ṭhaḥ	5.1.9 (vārttika) mahā-janān nityaṁ ṭhañ vaktavyaḥ	1671 vārttika
2770. sarvato ṇa-rāmo vā	5.1.10 sarva-puruṣābhyāṁ ṇa-ḍhañau — 5.1.10 (vārttika) sarvāṇ ṇasya vā vacanam	1672, 1672 vārttika
2771. puruṣāt vadha-vikārā-samūheṣu teṣu tena kṛte ca mādhava-ḍhaḥ (1188)	5.1.10 sarva-puruṣābhyāṁ ṇa-ḍhañau — 5.1.10 (vārttika) puruṣād vadha-vikāra-samūha-tenakṛteṣv iti vaktavyam	1672, 1672 vārttika
2772. mānava-carakābhyāṁ nṛsiṁha-khaḥ	5.1.11 māṇava-carakābhyāṁ khañ	1673
2773. vikṛtes tad-arthāyāṁ prakṛtau	5.1.12 tad-arthaṁ vikṛteḥ prakṛtau	1674
2774. chadir-valibhyāṁ mādhava-ḍhaḥ	5.1.13 chadir-upadhi-baler ḍhañ	1675
2775. ṛṣabhopānadbhyāṁ ṇyaḥ	5.1.14 ṛṣabhopānahor ñyaḥ	1676
2776. carma-vikṛteḥ keśava-ṇaḥ	5.1.15 carmaṇo 'ñ	1677
2777. tad asya asmin vā syād iti	5.1.16 tad asya tad asmin syād iti	1678
2778. parikhāyā mādhava-ḍhaḥ	5.1.17 parikhāyā ḍhañ	1679
2779. prāg vater mādhava-ṭhaḥ (1189)	5.1.18 prāg vateṣ ṭhañ ; 5.1.19 ārhād ago-puccha-saṁkhyā-parimāṇāṭ ṭhak	1680, 1681
2780. tatrārhīyāḥ	No Equivalent in Pāṇinian grammar	
2781. athārhīyeṣu	No Equivalent in Pāṇinian grammar	
2782. śatāṭ ṭha-rāma-ya-rāmāv aśatātmake	5.1.21 śatāc ca ṭhan-yatāv aśate	1686
2783. saṅkhyāyā atiśad-antāyāḥ ka-rāmaḥ	5.1.22 saṁkhyāyā ati-śad-antāyāḥ kan	1687
2784. katy-āder apratiṣedhaḥ	Kāśikā on 5.1.22	
2785. tāvad-āder iko vā	5.1.23 vator iḍ vā	1688
2786. śatamāna-viṁśatikaḥ-sahasra-vasanāt keśava-ṇaḥ	5.1.27 śatamāna-viṁśatika-sahasra-vasanād aṇ	1692
2787. viṁśatika-viṁśaka-triṁśatika-triṁśakāḥ.	5.1.24 viṁśati-triṁśadbhyāṁ ḍvunn asaṁjñāyām	1689
2788. kaṁsārdhābhyāṁ keśava-ṭhaḥ	5.1.25 kaṁsāṭ ṭiṭhan — 5.1.25 (vārttika) ardhāc ceti vaktavyam	1690, 1690 vārttika

2789. kārṣāpaṇasya kārṣāpaṇika-pratikau sādhū	5.1.25 (vārttika) kārṣāpaṇāṭ ṭiṭhan vaktavyaḥ — 5.1.25 (vārttika) prati-śabdaś cāsyādeśo vā vaktavyaḥ	1690 vārttikas
2790. śūrpāt keśava-ṇo vā	5.1.26 śūrpād añ anyatarasyām	1691
2791. adhyardha-pūrvāt trirāmyāc cārhīyasya mahāharo 'saṁjñāyām	5.1.28 adhy-ardha-pūrva-dvigor lug asaṁjñāyām	1693
2792. kārṣāpaṇa-sahasra-suvarṇa-śatamānebhyo vā	5.1.29 vibhāṣā kārṣāpaṇa-sahasrābhyām	1694
2793. dvi-tri-pūrvān niṣkād, bistāc ca vā	5.1.30 dvi-tri-pūrvān niṣkāt 5.1.31 bistāc ca	1695, 1696
2794. viṁśatikāt kha-rāmaḥ	5.1.32 viṁśatikāt khaḥ	1697
2795. khārī-kākinībhyām īkaḥ	5.1.33 khāryā īkan — 5.1.33 (vārttika) kākiṇyāś copasaṁkhyānam	1698, 1698 vārttika
2796. kevalābhyāṁ ca	5.1.33 (vārttika) kevalāc ceti vaktavyam	1698 vārttika
2797. paṇa-pāda-māṣa-śatebhyo ya-rāmaḥ	5.1.34 paṇa-pāda-māṣa-śatād yat	1699
2798. śāṇa-śatābhyāṁ vā	5.1.35 śāṇād vā — 5.1.35 (vārttika) śatāc ceti vaktavyam	1700, 1700 vārttika
2799. dvi-tri-pūrvābhyāṁ keśava-ṇaś ca vā	5.1.36 dvi-tri-pūrvād aṇ ca	1701
2800. tena krītam	5.1.37 tena krītam	1702
2801. tasya nimittaṁ saṁyogotpātau	5.1.38 tasya nimittaṁ saṁyogotpātau	1704
2802. go-dvi-sarveśvarābhyāṁ ya-rāmo, na tu saṅkhyā-parimāṇāśvādeḥ	5.1.39 go-dvy-aco 'saṁkhyā-parimāṇāśvāder yat	1705
2803. putrāc cha-ya-rāmau	5.1.40 putrāc cha ca	1706
2804. sarva-bhūmi-pṛthivībhyāṁ keśava-ṇaḥ (1185)	5.1.41 sarva-bhūmi-pṛthivībhyām aṇ-añau	1707
2805. īśvara ity arthe ca (1185)	5.1.42 tasyeśvaraḥ	1708
2806. loka-sarvalokābhyāṁ mādhava-ṭho vidite (1047) (1186)	5.1.44 loka-sarva-lokāṭ ṭhañ	1710
2807. vāta-pitta-śleṣma-sannnipātebhyaḥ śamana-kopanayoḥ	5.1.38 (vārttika) tasya nimitta-prakaraṇe vāta-pita-śleṣmabhyaḥ śamana-kopanayor upasaṁkhyānam 5.1.38 (vārttika) sannipātāc ceti vaktavyam	1704 vārttikas
2808. tasya vāpaḥ	5.1.45 tasya vāpaḥ	1711
2809. pātrāt keśava-ṭhaḥ	5.1.46 pātrāt ṣṭhan	1712
2810. tad asmin vṛddhir āyo lābhaḥ śulka upadā vā dīyate	5.1.47 tad asmin vṛdhy-āya-lābha-śulkopadā dīyate	1713
2811. caturthy-arthe ca	5.1.47 (vārttika) caturthy-artha upasaṁkhyānam	1713 vārttika
2812. pūraṇād ardhāc ca ṭha-rāmaḥ	5.1.48 pūraṇārthāṭ ṭhan	1714
2813. bhāgād ya-rāmaś ca	5.1.49 bhāgād yac ca	1715
2814. taṁ harati vahaty utpādayati vaṁśādi-pūrvād bhārān mādhava-ṭhaḥ	5.1.50 tad dharati vahaty āvahati bhārād vaṁśādibhyaḥ	1716
2815. vasna-dravyābhyāṁ ṭha-ka-rāmau	5.1.51 vasna-dravyābhyāṁ ṭhan-kanau	1717
2816. sambhavaty avaharati paṭhati	5.1.52 sambhavaty avaharati pacati	1718

2817. pacatau droṇāt keśava-ṇaś ca	5.1.52 (vārttika) tatpacatīti droṇād aṇ ca	1718 vārttika
2818. āḍhakācitapātrebhyaḥ kha-rāmo vā	5.1.53 āḍhakācita-pātrāt kho 'nyatarasyām	1719
2819. trirāmyāḥ keśava-ṭhaḥ kha-rāmaś ca vā	5.1.54 dvigoḥ ṣṭhaṁś ca	1720
2820. kulijān mahāhara-kha-rāmau vā mādhava-ṭhaś ca	5.1.55 kulijāl luk-khau ca	1721
2821. so 'syāṁśa-vasna-bhṛtayaḥ	5.1.56 so 'syāṁśa-vasna-bhṛtayaḥ	1722
2822. tad asya parimāṇam	5.1.57 tad asya parimāṇam	1723
2823. saṅkhyāyāḥ saṅgha-sūtrādhyayaneṣu, saṁjñāyāṁ tu svārthe	5.1.58 saṁkhyāyāḥ saṁjñā-saṁgha-sūtrādhyayaneṣu	1724
2824. paṅkti-viṁśaty-ādayaḥ	5.1.59 paṅkti-viṁśati-triṁśac-catvāriṁśat-pañcāśat-ṣaṣṭi-saptaty-aśīti-navati-śatam	1725
2825. pañcata-daśatau varge vā	5.1.60 pañcad-daśatau varge vā	1726
2826. tad arhati (1190)	5.1.63 tad arhati	1728
2827. chedādibhyo nityatvam	5.1.64 chedādibhyo nityam	1729
2828. śīrṣa-cchedād ya-rāmaś ca	5.1.65 śīrṣa-cchedād yac ca	1730
2829. daṇḍādibhyo ya-rāmaḥ (1191)	5.1.66 daṇḍādibhyaḥ	1731
2830. pātrād gha-rāmaś ca	5.1.68 pātrād ghaṁś ca	1732
2831. dakṣiṇā-kaḍaṅgarābhyāṁ cha-rāmaś ca	5.1.69 kaḍaṅ-kara-dakṣiṇāc cha ca	1733
2832. sthālīvilāc cha-rāmaḥ	5.1.70 sthālī-bilāt	1734
2833. yajñād gha-rāmaḥ	5.1.71 yajñartvigbhyāṁ gha-khañau	1735
2834. ṛtvijo nṛsiṁha-khaḥ	5.1.71 yajñartvigbhyāṁ gha-khañau	1735
2835. tat karmārhatīty atrāpi	5.1.71 (vārttika) yajñartvigbhyāṁ tat-karmāhartīty upasaṁkhyānam	1735 vārttika
2836. pārāyaṇottarāyaṇa-cāndrāyaṇaṁ vartayati	5.1.72 pārāyaṇa-turāyaṇa-cāndrāyaṇaṁ vartayati	1736
2837. saṁśayam āpannaḥ	5.1.73 saṁśayam āpannaḥ	1737
2838. yojanaṁ gacchati	5.1.74 yojanaṁ gacchati	1738
2839. pathaḥ keśava-ṭhaḥ	5.1.75 pathaḥ ṣkan	1739
2840. pānthaḥ sādhuḥ	5.1.76 pantho ṇa nityam	1740
2841. uttara-pathenāhṛtaṁ ca	5.1.77 uttara-pathenāhṛtaṁ ca	1741
2842. vāri-jaṅgala-sthala-kāntāra-saṅkulāja-pūrvāc ca	5.1.77 (vārttika) āhṛta-prakaraṇe vāri-jaṅgala-sthala-kāntāra-pūrva-padād upasaṁkhyānam	1741 vārttika
2843. sthala-vāribhyāṁ patho madhuka-maricayoḥ keśava-ṇaḥ	5.1.77 (vārttika) madhuka-maricayor aṇ sthalāt	1741 vārttika
2844. kālāt (1192)	5.1.78 kālāt	1742
2845. tena nirvṛttaḥ	5.1.79 tena nirvṛttam	1743
2846. tam adhīṣṭho bhṛto bhūto bhāvī vā	5.1.80 tam adhīṣṭo bhṛto bhāvī	1744
2847. māsād vayasi ya-rāma-nṛsiṁha-khau (1193)	5.1.81 māsād vayasi yat-khañau	1745
2848. trirāmyā ya-rāmaḥ	5.1.82 dvigor yap	1746
2849. ṣaṇ-māsāṇ ṇya-ya-rāmau	5.1.83 ṣaṇ-māsāṇ ṇyac ca	1747
2850. avayasi ṭha-ṇya-rāmau	5.1.84 avayasi ṭhaṁś ca	1748

2851. nirvṛttādy-artha-pañcake		
2852. samāyāḥ kha-rāmaḥ, trirāmyāṁ tu vā, rātry-ahaḥ-samvatsarebhyaś ca	5.1.85 samāyāḥ khaḥ 5.1.86 dvigor vā 5.1.87 rātry-ahas-saṁvatsarāc ca	1749, 1750, 1751
2853. varṣāt kha-mādhava-ṭhau, tayor mahāharaś ca vā trirāmyām	5.1.88 varṣāl luk ca	1753
2854. prāṇini tu nityam	5.1.89 cittavati nityam	1755
2855. tena parijapyaṁ labhyaṁ kāryaṁ sukaraṁ vā	5.1.93 tena parijayya-labhya-kārya-sukaram	1757
2856. tatra dīyate kāryaṁ vā bhava-vat pratyayāḥ syuḥ	5.1.96 tatra ca dīyate kāryaṁ bhava-vat	1760
2857. tad asya brahmacaryam	5.1.94 tad asya brahma-caryam	1758
2858. aṣṭācatvāriṁśakāṣṭācatvāriṁśinau tāvad-varṣa-vrata-cāriṇi sādhū	5.1.94 (vārttika) aṣṭā-catvārīṁśato ḍvuṁś ca ḍiniś ca vaktavyaḥ	1758 note
2859. cāturmāsaka-cāturmāsinau ca tathā	5.1.94 (vārttika) catur-māsyānāṁ ya-lopaś ca ḍvuṁś ca ḍiniś ca vaktavyaḥ	1758 note
2860. cāturmāsyas tad-bhava-yajñe (1194)	5.1.94 (vārttika) catur-māsāṇ ṇyo yajñe tatra bhave	1758 vārttika
2861. tac carati mahānāmny-ādibhyaḥ	5.1.94 (vārttika) mahā-nāmny-ādibhyaḥ ṣaṣṭhī-samarthebhyaḥ upasaṁkhyānam 5.1.94 (vārttika) tac-caratīti ca	1758 vārttikas
2862. avāntaradīkṣi-devavratinau tac-cāriṇi	5.1.94 (vārttika) avāntara-dīkṣādibhyo ḍinir vaktavyaḥ	1758 note
2863. āgniṣṭomikī-prabhṛtayo yajña-dakṣiṇāyāṁ sādhavaḥ	5.1.95 tasya ca dakṣiṇā yajñākhyebhyaḥ	1759
2864. tatra dīyate kāryaṁ veti vyuṣṭādibhyaḥ keśava-ṇaḥ	5.1.96 tatra ca dīyate kāryaṁ bhava-vat — 5.1.97 vyuṣṭādibhyo 'ṇ	1760, 1761
2865. tena dīyate kāryaṁ vā yathā-kathāca-hastābhyāṁ ṇa-ya-rāmau	5.1.98 tena yathā-kathā-ca-hastābhyāṁ ṇa-yatau	1762
2866. sampādini	5.1.99 sampādini	1763
2867. karma-veśābhyāṁ ya-rāmaḥ	5.1.100 karma-veṣād yat	1764
2868. tasmai prabhavati santāpādibhyaḥ	5.1.101 tasmai prabhavati santāpādhibhyaḥ	1765
2869. yogād ya-rāmaś ca	5.1.102 yogād yac ca	1766
2870. kārmukaṁ dhanuṣi sādhu, sāmayikaṁ prāpta-samaye sādhu	5.1.103 karmaṇa ukañ 5.1.104 samayas tad asya prāptam	1767, 1768
2871. ārtavaṁ prāpta-rtau	5.1.105 ṛtor aṇ	1769
2872. kalyaṁ prātaḥ-kāle sādhu	5.1.107 kālād yat	1770
2873. kālikaṁ prāpta-prakṛṣṭa-dīrgha-kāle.	5.1.108 prakṛṣṭe ṭhañ	1771
2874. tad asya prayojanam (1195)	5.1.109 prayojanam	1772
2875. cūḍādeḥ keśava-ṇaḥ	5.1.110 (vārttika) cūḍādibhya upasaṁkhyānam	1773 vārttika
2876. anupravacanādibhyaś cha-rāmaḥ	5.1.111 anupravacanādibhyaś chaḥ	1774
2877. viśi-pūri-padi-ruhi-prakṛter anantāt sa-pūrva-padāt samāpanāc ca	5.1.112 samāpanāt sapūrva-padāt	1775
2878. svargādibhyo ya-rāmaḥ (1196)	5.1.111 (vārttika) svargādibhyo yad vaktavyaḥ	

2879. puṣyāha-vācanādibhyo mahāharaḥ	5.1.111 (vārttika) puṇyāha-vācanādibhyo lug vaktavyaḥ	
2880. vaiśākho manthe, āṣāḍho daṇḍe, aikāgārikaś caure, ākālika utpatti-mātrād vināśini	5.1.110 viśākhāṣāḍhād aṇ mantha-daṇḍayoḥ 5.1.113 aikāgārikaṭ caure 5.1.114 ākālikaḍ ādy-anta-vacane	1773, 1776, 1777
2881. upamāna-kriyād vatis tat-kriyā-tulya-kriyatve (1197)	5.1.115 tena tulyaṁ kriyā ced vatiḥ	1778
2882. tatreva tasyeva vā (1198)	5.1.116 tatra tasyeva	1779
2883. tad-arham	5.1.117 tad-arham	1780
2884. tasya bhāvas tva-tāpau brahma-lakṣmyoḥ (1199)	5.1.119 tasya bhāvas tva-talau	1781
2885. yadṛcchā-śabdāt svarūpa-mātrābhidhānam	No Equivalent in Pāṇinian grammar	
2886. pakṣe tva-tāpau (1200)	5.1.120 ā ca tvāt	1782
2887. nṛsiṁha-na-snayoś ca	5.1.120 ā ca tvāt	1782
2888. na nañ-kṛṣṇapuruṣād vakṣyamāṇāḥ, acaturādi-varjam	5.1.121 na nañ-pūrvāt tatpuruṣād acatura-saṁgata-lavaṇa-vaṭa-budha-kata-rasa-lasebhyaḥ	1783
2889. pṛthv-ādibhya imanir vā (1201)	5.1.122 pṛthv-ādibhya imanij vā	1784
2890. imaniḥ puṁsi (1202)	No Equivalent in Pāṇinian grammar	
2891. varṇād dṛḍhādeś ca nṛsiṁha-ya imaniś ca (1203)	5.1.123 varṇa-dṛḍhādibhyaḥ ṣyañ ca	1787
2892. aucity-ādayaḥ (1204)	Kāśikā on 5.1.123	
2893. karmaṇi ca (1205)	5.1.124 guṇa-vacana-brāhmaṇādibhyaḥ karmaṇi ca	1788
2894. guṇa-vacanād brāhmaṇādeś ca nṛsiṁha-yaḥ (1206)	5.1.124 guṇa-vacana-brāhmaṇādibhyaḥ karmaṇi ca	1788
2895. arhato num ca	5.1.124 (vārttika) arhato num ca	1788 vārttika
2896. steyaṁ stainye (1207)	5.1.125 stenād yan na-lopaś ca	1790
2897. kāpeya-jñāteya-vaṇijāś ca sādhavaḥ	5.1.127 kapi-jñātyor ḍhak	1792
2898. paty-antāt purohitādeś ca nṛsiṁha-yaḥ	5.1.128 paty-anta-purohitādibhyo yak	1793
2899. prāṇi-jāter vayo-vacanād udgātrādeś ca keśava-ṇaḥ, īśāntāc ca laghu-pūrvāt (1208)	5.1.129 prāṇa-bhṛj-jāti-vayo-vacanodgātrādibhyo ’ñ 5.1.130 hāyanānta-yuvādibhyo ’ṇ 5.1.131 ig-antāc ca laghu-pūrvāt	1794, 1795, 1796
2900. śrotriyasya ya-lopaś ca	5.1.131 (vārttika) śrotriyasya ya-lopaś ca vācyaḥ	1795 vārttika
2901. yoddhavād gurūpottamān nṛsiṁha-vuḥ, rāmakṛṣṇān manojñādeś ca	5.1.132 yopadhād gurūpottamād vuñ 5.1.133 dvandva-mano-jñādibhyaś ca	1797, 1798
2902. rāmakṛṣṇāt tu lakṣmyām	Kāśikā on 5.1.133	
2903. gotra-caraṇābhyāṁ ślāghādhikṣepa-tat-prāpti-viṣaye nṛsiṁha-vur lakṣmyām	5.1.134 gotra-caraṇāc chlāghātyā-kāra-tad-aveteṣu	1799
2904. ṛtvig-vācakebhyaś cha-rāmaḥ	5.1.135 hotrābhyaś chaḥ	1800
2905. brahmaṇas tvaḥ	5.1.136 brahmaṇas tvaḥ	1801

2906. cāturvarṇyādayaḥ svārthe (1209)	5.1.124 (vārttika) cāturvarṇyādīnāṁ svārtha upasaṁkhyānam 5.1.124 (vārttika) catur-vedasyobhaya-pada-vṛddhiś ca	1789 vārttikas
2907. dhānyānāṁ bhavane kṣetre nṛsiṁha-khaḥ	5.2.1 dhānyānāṁ bhavane kṣetre khañ	1802
2908. vrīhi-śālyor mādhava-ḍhaḥ	5.2.2 vrīhi-śālyor ḍhak	1803
2909. yava-yavaka-ṣaṣṭikābhyo ya-rāmaḥ	5.2.3 yava-yavaka-ṣaṣṭikād yat	1804
2910. tila-māṣomābhaṅgāṇubhyo ya-rāmo vā	5.2.4 vibhāṣā tila-maṣomā-bhaṅgāṇubhyaḥ	1805
2911. adhānyānāṁ śākaṭa-śākinau	5.2.29 (vārttika) bhavane kṣetre ikṣv-ādibhyaḥ śākaṭa-śākinau	
2912. tena vittaś cuñcu-canau	5.2.26 tena vittaś cuñcup-caṇapau	1827
2913. sarva-carmaṇāvṛtaḥ kha-nṛsiṁha-khau	5.2.5 sarva-carmaṇaḥ kṛtaḥ kha-khañau	1806
2914. yathā-mukhaṁ vā dṛśyate 'sminn iti kha-rāmaḥ	5.2.6 yathā-mukha-sammukhasya darśanaḥ khaḥ	1807
2915. sarva-pūrvebhyaḥ pathy-aṅga-karma-patra-pātrebhyas tad vyāpnotīti	5.2.7 tat-sarvādeḥ pathy-aṅga-karma-patra-pātraṁ vyāpnoti	1808
2916. āprapadaṁ vyāpnoti	5.2.8 āprapadaṁ prāpnoti	1809
2917. anupadaṁ baddhā	5.2.9 anupada-sarvānnāyānayaṁ baddhā-bhakṣayati-neyeṣu	1810
2918. sarvānnāni bhakṣayati	5.2.9 anupada-sarvānnāyānayaṁ baddhā-bhakṣayati-neyeṣu	1810
2919. ayānayaṁ neyaḥ	5.2.9 anupada-sarvānnāyānayaṁ baddhā-bhakṣayati-neyeṣu	1810
2920. parovaraṁ paramparaṁ putra-pautraṁ vānubhavati	5.2.10 paro 'vara-param-para-putra-pautram anubhavati	1811
2921. avāraṁ pāramatyantam anukāmaṁ vā gacchati	5.2.11 avāra-pārātyantānukāmaṁ gāmī	1812
2922. samāṁsa-mīnā pratyabda-prasavāyāṁ, adyaśvīnāsann aprasavāyām	5.2.12 samāṁsamāṁ vijāyate 5.2.13 adya-śvināvaṣṭabdhe	1813, 1814
2923. āgvīnaḥ āgo-pratidānāt karma-kāriṇi, anugavīno goḥ paścād anugāmini, adhvanyādhvanīnāv adhvānam alaṁ-gāmini, abhyamitriyābhyamitrīṇābhyam itryā abhyamitram alaṁ-gāmini, aśvīno 'śvenaikāha-gamye	5.2.14 āgavīnaḥ 5.2.15 anugv alaṁ-gāmī 5.2.16 adhvano yat-khau 5.2.17 abhyamitrāc cha ca 5.2.19 aśvasyaikāha-gamaḥ	1815, 1816, 1817, 1818, 1820
2924. goṣṭhīno bhūta-pūrva-goṣṭha-pradeśe, śālīna-kaupīne adhṛṣṭākāryayoḥ, vrātīno vrātena jīvati	5.2.18 goṣṭhāt khañ bhūta-pūrve 5.2.20 śālīna-kaupīne adhṛṣṭākāryayoḥ 5.2.21 vrātena jīvati	1819, 1821, 1822
2925. sāptapadīnaṁ sakhye, haiyaṅgavīnaṁ hyo-go-dohodbhava-ghṛte	5.2.22 sāptapadīnaṁ sakhyam 5.2.23 haiyaṅgavīnaṁ saṁjñāyām	1823, 1824
2926. pīlukuṇādayaḥ pīlvādi-pāke	5.2.24 tasya pāka-mūle pīlv-ādi-karṇādibhyaḥ kuṇab-jāhacau	1825

2927. karṇa-jāhādayaḥ karṇādi-mūle	5.2.24 tasya pāka-mūle pīlv-ādi-karṇādibhyaḥ kuṇab-jāhacau	1825
2928. pakṣatiḥ pakṣa-mūle	5.2.25 pakṣāt tiḥ	1826
2929. snehe tailaḥ	5.2.29 (vārttika) vikāre snehane tailac	1830 vārttika
2930. go-goṣṭhādayaḥ paśu-sthāne	5.2.29 (vārttika) goṣṭhādayaḥ sthānādiṣu paśu-nāmādibhyaḥ upasaṁkhyānam	1830 vārttika
2931. avikaṭāvipaṭau tat-saṅghāta-vistārayoḥ	5.2.29 (vārttika) saṁghāte kaṭac vaktavyaḥ — 5.2.29 (vārttika) vistāre paṭac vaktavyaḥ	1830 vārttikas
2932. go-goyugādayaḥ paśu-dvitve	5.2.29 (vārttika) dvitve goyugac	1830 vārttika
2933. go-ṣaḍgavādayaḥ paśu-ṣaṭke	5.2.29 (vārttika) prakṛty-arthasya ṣaṭtve ṣaḍgavac	1830 vārttika
2934. avaṭīṭāvanāṭāvabhraṭā nata-nāsike, karmaṭhaḥ karmasu ghaṭamāne	5.2.31 nate nāsikāyāḥ saṁjñāyāṁ ṭīṭañ-nāṭaj-bhraṭacaḥ 5.2.35 karmaṇi ghaṭo 'ṭhac	1832, 1836
2935. alābu-tilomā-bhaṅgāṇubhyo rajasi kaṭaḥ	5.2.29 (vārttika) kaṭac-prakaraṇe 'lābū-tilomā-bhaṅgābhyo rajasy upasaṁkhyānam	1830 vārttika
2936. upādhibhyāṁ tyako lakṣmyām āsannādhirūḍhayoḥ	5.2.34 upādhibhyāṁ tyakann āsannārūḍhayoḥ	1835
2937. tad asya sañjātaṁ tārakādibhya itaḥ (1210)	5.2.36 tad asya sañjātaṁ tārakādibhya itac	1837
2938. dvayasa-daghnau keśavāv ūrdhva-pramāṇe, mātraṭ pramāṇa-mātre (1211)	5.2.37 pramāṇe dvayasaj-daghnañ-mātracaḥ	1838
2939. pramāṇa-vācibhyo mahāharaś ca	5.2.37 (vārttika) pramāṇe lo vaktavyaḥ	1838 vārttika
2940. trirāmyās tu nityam	5.2.37 (vārttika) dvigor nityam	1838 vārttika
2941. ṭac stome	5.2.37 (vārttika) ḍaṭ stome vaktavyaḥ	1838 vārttika
2942. śann-anta-śad-viṁśatibhya inic	5.2.37 (vārttika) śana-śator ḍinir vaktavyaḥ — 5.2.37 (vārttika) viṁśateś ceti vaktavyam	1838 vārttikas
2943. pramāṇāt parimāṇāt saṅkhyāyāś ca mātraḥ saṁśaye	5.2.37 (vārttika) pramāṇa-parimāṇābhyāṁ saṁkhyāyāś cāpi saṁśaye mātraj vaktavyaḥ	1838 vārttika
2944. vatv-antāt keśava-dvayasa-mātrau svārthe	5.2.37 (vārttika) vatv-antāt svārthe dvayasañ-mātracau bahulam	1838 vārttika
2945. puruṣa-hastibhyāṁ keśava-ṇaś ca tat-pramāṇe	5.2.38 puruṣa-hastibhyām aṇ ca	1839
2946. yat-tad-etadbhyas tat-parimāṇe āvatuc (1212)	5.2.39 yat-tad-etebhyaḥ parimāṇe vatup	1840
2947. kim-idamoḥ kiyad-iyantau sādhū (1213)	5.2.40 kim-idaṁbhyāṁ vo ghaḥ	1841
2948. kā saṅkhyaiṣāṁ katir vā (1214)	5.2.41 kimaḥ saṁkhyā-parimāṇe ḍati ca	1842

2949. avayava-vṛtteḥ saṅkhyāyāḥ keśavas tayaḥ, dvi-tribhyām ayaś ca, ubhād ayaḥ (1215)	5.2.42 saṁkhyāyā avayave tayap 5.2.43 dvi-tribhyāṁ tayasyāyaj vā 5.2.44 ubhād udātto nityam	1843, 1844, 1845
2950. saṅkhyāyā mayaṭ bhāgena mūlyena kreya-bhāgake	5.2.47 saṁkhyāyā guṇasya nimāne mayaṭ	1848
2951. tad asminn adhikam iti daśāntāc śata-sahasrayoḥ	5.2.45 tad asminn adhikam iti daśāntāḍ ḍaḥ	1846
2952. śad-anta-viṁśatibhyāṁ ca	5.2.46 śad-anta-viṁśateś ca	1847
2953. tasya pūraṇe keśavāḥ (1216)	5.2.48 tasya pūraṇe ḍaṭ	1849
2954. ac (1217)	5.2.48 tasya pūraṇe ḍaṭ	1849
2955. nāntād asaṅkhyāder am aci (1218)	5.2.49 nāntād asaṁkhyāder maṭ	1850
2956. ṣaṭ-kati-katipaya-caturbhyas thug aci (1220)	5.2.51 ṣaṭ-kati-katipaya-caturāṁ thuk	1851
2957. caturthe turya-turīyau (1221)	5.2.51 (vārttika) caturaś cha-yatāv ādy-akṣara-lopaś ca	1851 vārttika
2958. bahu-pūga-gaṇa-saṅghebhyas tithaḥ	5.2.52 bahu-pūga-gaṇa-saṅghasya tithuk	1852
2959. vator ithaḥ	5.2.53 vator ithuk	1853
2960. dvitīya-tṛtīyau pūraṇe sādhū (1222)	5.2.54 dves tīyaḥ 5.2.55 treḥ samprasāraṇaṁ ca	1854, 1855
2961. viṁśaty-ādes tamo vā (1223)	5.2.56 viṁśaty-ādibhyas tamaḍ anyatarasyām	1856
2962. nityaṁ śatāder māsārdha-māsāt samvatsarāc ca	5.2.57 nityaṁ śatādi-māsārdha-māsa-saṁvatsarāc ca	1857
2963. ṣaṣṭhi-saptamy-aśīti-navatibhyaś cāsaṅkhyā-pūrvebhyaḥ (1224)	5.2.58 ṣaṣṭy-ādeś cāsaṁkhyādeḥ	1858
2964. sa eṣāṁ grāma-ṇīr iti kaḥ	5.2.78 sa eṣāṁ grāmaṇīḥ	1878
2965. sasyena sampannaḥ	5.2.68 sasyena parijātaḥ	1868
2966. aṁśaṁ hārī	5.2.69 aṁśaṁ hārī	1869
2967. svāṅgāt tad āsakte	5.2.66 svāṅgebhyaḥ prasite	1866
2968. tena grahītari pūraṇa-pratyayāt tasya haraś ca	5.2.77 tāvatithaṁ grahaṇam iti lug vā 5.2.77 (vārttika) tāvatithena gṛhṇātīti kan vaktavyaḥ, pūraṇa-pratyayasya ca nityaṁ luk	1877 and vārttika
2969. grahaṇe tu haro vā	5.2.77 tāvatithaṁ grahaṇam iti lug vā	1877
2970. kāle sambhavati dravyeṇa prayukte ca roge	5.2.81 kāla-prayojanād roge	1881
2971. dvitīyakādayaś ca tad-bhava-roge, śītakādaś ca śītādi-kartṛka-roge, guḍāpūpikādayaḥ paurṇamāsyādiṣu, pathakādayaḥ pathy-ādi-kuśale	5.2.63 tatra kuśalaḥ pathaḥ — 5.2.64 ākarṣādibhyaḥ kan — 5.2.82 tad asminn annaṁ prāye saṁjñāyām — 5.2.83 kulmāṣād añ	1863, 1864, 1882, 1883
2972. dhanaka-hiraṇyakau tayoḥ kāme	5.2.65 dhana-hiraṇyāt kāme	1865
2973. tantrakau nava-karpaṭe, śītako 'lase, uṣṇako dakṣe, anukābhikābhikāḥ kamitari, pārśvakaḥ śaṭhe, śṛṅkhalakaḥ karabhe, utka unmanasi, adhyārūḍhasyādhikaḥ	5.2.70 tantrād acirāpahṛte — 5.2.72 śītoṣṇābhyāṁ kāriṇi — 5.2.73 adhikam — 5.2.74 anukābhikābhīkaḥ kamitā — 5.2.75 pārśvenānvicchati — 5.2.79 śṛṅkhalam asya bandhanaṁ karabhe — 5.2.80 utka unmanāḥ	1870, 1872, 1873, 1874, 1875, 1879, 1880

2974. udarād ādyūne, ayaḥ-śūlāt taikṣṇyena kāriṇi, daṇḍājinād dāmbhike mādhava-ṭhaḥ	5.2.67 udarāṭ ṭhag ādyūne 5.2.76 ayaḥ-śūla-daṇḍājinābhyāṁ ṭhak-ṭhañau	1867, 1876
2975. śrotrīyaś chando-'dhīyāne, śrāddhika-śrāddhinau śrāddha-bhoktari	5.2.84 śrotriyaṁś chando 'dhīte 5.2.85 śrāddham anena bhuktam ini-ṭhanau	1884, 1885
2976. anupadād inir anveṣṭari	5.2.90 anupady anveṣṭā	1890
2977. kṣetriyo janmāntara-cikitsye	5.2.92 kṣetriyac para-kṣetre cikitsyaḥ	1892
2978. sākṣī sākṣād-draṣṭāri	5.2.91 sākṣād draṣṭari saṁjñāyām	1891
2979. indriyam indra-liṅgam ity-ādy-arthe saṁjñāyāṁ sādhu	5.2.93 indriyam indra-liṅgam indra-dṛṣṭam indra-sṛṣṭam indra-juṣṭam indra-dattam iti vā	1893
2980. pūrvād inir bhūta-pūrva-kartari	5.2.86 pūrvād iniḥ	1886
2981. sa-pūrva-padāc ca	5.2.87 sapūrvāc ca	1887
2982. iṣṭādibhyaś ca	5.2.88 iṣṭādibhyaś ca	1888
2983. tad asyāsty asmin vā matuḥ (1225)	5.2.94 tad asyāsti asminn iti matup	1894
2984. guṇa-vācibhyo matv-arthasya mahāharaḥ	5.2.94 (vārttika) guṇa-vacanebhyo matupo lug vaktavyaḥ	1896 vārttika
2985. rasādibhyo matur eva prāyaśaḥ	5.2.95 rasādibhyaś ca	1895
2986. prāṇi-sthād ā-rāmāntāl lo vā sidhmādeś ca (1226)	5.2.96 prāṇisthād āto laj anyatarasyām 5.2.97 sidhmādibhyaś ca	1903, 1904
2987. pārṣṇi-dhamanyos trivikramaś ca	5.2.97 (vārttika) pārṣṇi-dhamanyor dīrghaś ca	
2988. jaṭā-ghāṭā-kālābhyaḥ kṣepe laḥ	5.2.97 (vārttika) jaṭā-ghaṭā-kalāḥ kṣepe	1904 note
2989. kṣudra-jantūpatāpebhyaś ca	5.2.97 (vārttika) kṣudra-jantūpatāpayoś ceṣyate	
2990. vatsalaḥ kāmavati, aṁśalo balavati (1227)	5.2.98 vatsāṁsābhyāṁ kāma-bale	1905
2991. klinne 'kṣṇi tadvati puruṣe ca akṣṇaś cut-cit-pit-laś ca	No Equivalent in Pāṇinian grammar	
2992. phenila-phenalau	5.2.99 phenād ilac ca	1906
2993. lomaśādayaḥ pāmanādayaś ca	5.2.100 lomādi-pāmādi-picchādibhyaḥ śa-nelacaḥ	1907
2994. lakṣmaṇo lakṣmīvati, aṅgaṇā-dadruṇa-picchila-jaṭilo-rasilāḥ (1228)	5.2.100 (vārttika) aṅgāt kalyāṇe — 5.2.100 (vārttika) lakṣmyā ac ca	1907 vārttikas
2995. prajñā-śraddhārcā-vṛttibhyo ṇa-rāmaḥ	5.2.101 prajñā-śraddhārcābhyo ṇaḥ	1908
2996. tapasvi-sahasriṇau, tāpasa-sahasrau ca	5.2.102 tapaḥ-sahasrābhyāṁ vinīnī 5.2.103 aṇ ca	1909, 1910
2997. jyotsnādeḥ keśava-ṇaḥ	5.2.103 (vārttika) aṇ-prakaraṇe jyotsnādibhya upasaṁkhyānam	1910 vārttika
2998. sikatā-śarkarābhyāṁ ca	5.2.104 sikatā-śarkarābhyāṁ ca	1911
2999. smarahara inaś ca deśe	5.2.105 deśe lub-ilacau ca	1912
3000. matuś ca	5.2.105 deśe lub-ilacau ca	1912
3001. dantura unnata-dante	5.2.106 danta unnata urac	1913
3002. uṣara-śuśira-puṣkara-madhurāṇi sādhūni, mukharādayaś ca	5.2.107 ūṣa-suṣi-muṣka-madho raḥ	1914

3003. dyuma-drumau	5.2.108 dyu-drubhyāṁ maḥ	1915
3004. keśāder vo vā (1229)	5.2.109 keśād vo ’nyatarasyām	1916
3005. kāṇḍīrāṇḍīrau	5.2.111 kāṇḍāṇḍād īrann-īracau	1918
3006. rajaḥ kṛṣyāsuti-pariṣadādibhyo valaḥ	5.2.112 rajaḥ-kṛṣy-āsuti-pariṣado valac	1919
3007. trivikramaś ca	5.2.134 varṇād brahmacāriṇi	1040
3008. dantāvala-śikhāvalau hasti-mayūrau	5.2.113 danta-śikhāt saṁjñāyām	1920
3009. jyotsnā-tamisrā-śṛṅgiṇo-svinn-urjasvala-gomin-malina-malīna-malīmasāḥ sādhavaḥ	5.2.114 jyotsnā-tamisrā-śṛṅgiṇorjasvinn-ūrjasvala-gomin-malina-malīmasāḥ	1921
3010. a-rāmād ini-ṭha-rāmau, vrīhy-ādeś ca (1230)	5.2.115 ata ini-ṭhanau 5.2.116 vrīhy-ādibhyaś ca	1922, 1923
3011. matuś cātra paratra ca (1231)	Kāśikā on 5.2.115	
3012. ekākṣarāt kṛto jāteḥ saptamyāṁ ceni-ṭhau na tu	Kāśikā on 5.2.115	
3013. śikhādibhya iniḥ (1232)	5.2.116 (vārttika) śikhādibhya iniḥ	1923 vārttika
3014. nāv-ādibhyaṣ ṭha-rāmaḥ	5.2.116 (vārttika) yavakhādibhya ikaḥ	1923 vārttika
3015. tundāder ilas tau ca	5.2.117 tundādibhya ilac ca	1924
3016. svāṅgād vṛddhau ca	kāśikā of 5.2.117 tundādibhya ilac ca	1924 gaṇa-sūtra
3017. eka-go-pūrvān mādhava-ṭhaḥ. niṣka-pūrva-śata-sahasrābhyāṁ ca	5.2.118 eka-go-pūrvāṭ ṭhañ nityam 5.2.119 śata-sahasrāntāc ca niṣkāt	1925, 1926
3018. rūpyo dīnāre praśasya-rūpe ca	5.2.120 rūpād āhata-praśaṁsayor yap	1927
3019. himyādayaś ca sādhavaḥ	5.2.120 (vārttika) yap-prakaraṇe ’nyebhyo ’pi dṛśyata iti vaktavyam	1927 vārttika
3020. as-māyā-meghā-sragbhyo viniḥ (1233)	5.2.121 as-māyā-medhā-srajo viniḥ	1928
3021. arśa-āder a-rāmaḥ	5.2.127 arśa-ādibhyo ’c	1933
3022. āmayāvī rogiṇi	5.2.122 (vārttika) sarvatrāmayasyopasaṁkhyānam	1928 vārttika
3023. śṛṅgārakaḥ-vṛndārakaḥ-phalina-varhiṇa-hṛdayālavaḥ	5.2.122 (vārttika) śṛṅga-vṛndābhyām ārakan vaktavyaḥ 5.2.122 (vārttika) phala-barhābhyām inaj vaktavyaḥ	1928 vārttikas
3024. śītālu-tigmālu-balūlu-himelavas tat-tad-asahe	5.2.122 (vārttika) śītoṣṇa-tṛprebhyas tan na sahata ity āluj vaktavyaḥ 5.2.122 (vārttika) tan na sahata iti himāc celuḥ 5.2.122 (vārttika) balāc colac	1928 vārttikas
3025. vātūlo vātāsaha-vāta-saṅghayoḥ	4.2.42 (vārttika) vātāt samūhe ca	1928 vārttika
3026. ūrṇāyur meṣa-kambale	5.2.123 urṇāyā yus	1929
3027. vāgmī paṇḍite	5.2.124 vāco gminiḥ	1930
3028. vācāla-vācāṭau nindya-bahu-bhāṣiṇi (1234)	5.2.125 ālaj-āṭacau bahu-bhāṣiṇi 5.2.125 (vārttika) kutsita iti vaktavyam	1931, 1931 vārttika

3029. svāmīśvare (1235)	5.2.126 svāminn aiśvarye	1932
3030. vātaky-atisāraki-piśācakinaḥ	5.2.129 vātātisārābhyāṁ kuk ca 5.2.129 (vārttika) piśācāc ceti vaktavyam	1935, 1935 vārttika
3031. rāmakṛṣṇād upatāpād garhyād apy a-rāmāt prāṇi-sthād inir na tu matuḥ	5.2.128 dvandvopatāpa-garhyāt prāṇisthād iniḥ	1934
3032. prāṇy-aṅgān neṣyate	5.2.128 (vārttika) prāṇy-aṅgān na	1934 vārttika
3033. pūraṇād vayasi	5.2.130 vayasi pūraṇāt	1936
3034. daśamī vṛddhe sādhuḥ	No Equivalent in Pāṇinian grammar	
3035. sukhādibhyaś ca	5.2.131 sukhādibhyaś ca	1937
3036. dharma-śīla-varṇāntāc ca	5.2.132 dharma-śīla-varṇāntāc ca	1938
3037. hastī jātau sādhuḥ (1236)	5.2.133 hastāj jātau	1939
3038. varṇī brahmacāriṇi, puṣkariṇy-ādayo deśe	5.2.134 varṇād brahmacāriṇi 5.2.135 puṣkarādibhyo deśe	1940, 1941
3039. bāhuvali-uruvalinau, sarva-valī sarva-jīvī sarva-veśī ca sādhavaḥ	5.2.135 (vārttika) ini-prakaraṇe balād bāhūru-pūrvād upasaṁkhyānam — 5.2.135 (vārttika) sarvādeś ceti vaktavyam	1941 vārttikas
3040. arthī yācake (1237)	5.2.135 (vārttika) arthāc cāsannihite 5.2.135 (vārttika) tad-antāc ceti vaktavyam	1941 vārttikas
3041. balāder matur vā	5.2.136 balādibhyo matub anyatarasyām	1942
3042. kaṁyu-śaṁyu-śubhaṁyv-ahaṁyv-ādayaḥ	5.2.138 kaṁ-śaṁbhyāṁ ba-bha-yus-ti-tu-ta-yasaḥ 5.2.140 ahaṁ-śubhamor yus	1944, 1946
3043. tundi-vali-vaṭibhyo bhaḥ	5.2.139 tundi-vali-vaṭer bhaḥ	1945
3044. kṛṣṇanāma-bahubhyāṁ na tu dvy-ādi-caturbhyaḥ (1238)	5.3.2 kiṁ-sarvanāma-bahubhyo 'dvy-ādibhyaḥ	1948
3045. pañcamītas tasiḥ (1239)	5.3.7 pañcamyās tasil	1953
3046. saptamītas traḥ (1240)	5.3.10 saptamyās tral	1957
3047. etado 'to 'tra, idama ita iha, adaso 'muto 'mutra, kimaḥ kutaḥ kutreti (1241)	2.4.33 etadas tra-tasos tra-tasau cānudāttau — 5.3.3 idama iś — 5.3.4 etetau ra-thoḥ — 5.3.5 etado 'ś — 5.3.11 idamo haḥ — 7.2.104 ku ti-hoḥ	1962, 1949, 1950, 1951, 1958, 1954
3048. kutrasya kveti ca, itaratrāpi bhavad-ādi-yoge dṛśyate (1242)	5.3.12 kimo 't — 5.3.14 itarābhyo 'pi dṛśyante — 7.2.105 kvāti	1959, 1963, 1960
3049. kāle 'dhikaraṇe sarvadādayaḥ (1243)	5.3.15 sarvaikānya-kiṁ-yat-tadaḥ kāle dā	1964
3050. sarvasya sarvadā sadā, tadas tadā tadānīṁ tarhi, yado yadā yarhi, idama etarhi idānīm adhunā, kimaḥ kadā karhīti, viśeṣyopādāne tu na syāt (1244)	5.3.6 sarvasya so 'nyatarasyāṁ di — 5.3.16 idamo rhil — 5.3.17 adhunā — 5.3.18 dānīṁ ca — 5.3.19 tado dā ca — 5.3.21 anadyatane rhil anyatarasyām	1952, 1965, 1966, 1967, 1968, 1969
3051. sarveṇa prakāreṇety-ādau sarvathādayaḥ (1245)	5.3.23 prakāra-vacane thāl 5.3.24 idamas thamuḥ 5.3.25 kimaś ca	1971, 1972, 1973

3052. sadya-ādayaś ca	5.3.22 sadyaḥ-parut-parāry-aiṣamaḥ-paredyavy-adya-pūrvedyur-anyedyur-anyataredyur-itaredyur-aparedyur-adharedyur-ubhayedyur-uttaredyuḥ — 5.3.22 (vārttika) dyuś cobhayād vaktavyaḥ	1970, 1970 vārttika
3053. dik-śabdebhyaḥ saptamī-pañcamī-prathamābhyo dig-deśa-kāleṣv astātiḥ, pūrvādharāvarebhyo 'siś ca, pūrvādīnāṁ pura adha ava tayoḥ, avas tv astātau vā (1246)	5.3.27 dik-chabdebhyaḥ saptamī-pañcamī-prathamābhyo dig-deśa-kāleṣv astātiḥ — 5.3.39 pūrvādharāvarāṇām asi pur-adh-avaś caiṣām — 5.3.40 astāti ca — 5.3.41 vibhāṣā 'varasya	1974, 1975, 1976, 1977
3054. dakṣiṇottarābhyām atasiḥ (1247)	5.3.28 dakṣiṇottarābhyām atasuc	1978
3055. parāvarābhyāṁ vā	5.3.29 vibhāṣā parāvarābhyām	1979
3056. añcater mahāharaḥ (1248)	5.3.30 añcer luk	1980
3057. upary-upariṣṭāt (1249)	5.3.31 upary-upariṣṭāt	1981
3058. avarasya paścād astātau sādhuḥ (1250)	5.3.32 paścāt	1982
3059. dik-pūrva-padasya ca	5.3.32 (vārttika) dik-pūrva-padasyāparasya paśca-bhāvo vaktavya atiś ca pratyayaḥ — 5.3.32 (vārttika) ardhottara-padasya dik-pūrva-padasyāparasya paśca-bhāvo vaktavyaḥ — 5.3.32 (vārttika) vinā 'pi pūrva-padena paśca-bhāvo vaktavyaḥ	
3060. uttarādhara-dakṣiṇebhya ātiḥ (1251)	5.3.34 uttarādhara-dakṣiṇād ātiḥ	1983
3061. adūre eno 'pañcamyā vā (1252)	5.3.35 enab anyatarasyām adūre 'pañcamyāḥ	1984
3062. dakṣiṇād adūre ā-rāmaḥ	5.3.36 dakṣiṇād āc	1985
3063. āhiś ca dūre	5.3.37 āhi ca dūre	1986
3064. uttarāc ca	5.3.38 uttarāc ca	1987
3065. kriyā-prakāra-vṛtteḥ saṅkhyāyā dhā (1253)	5.3.42 saṁkhyāyā vidhārthe dhā	1988
3066. dravya-vibhāge ca (1254)	5.3.43 adhikaraṇa-vicāle ca	1989
3067. ekadhā-sthāne aikadhyaṁ ca (1255)	5.3.44 ekād dho dhyamuñ anyatarasyām	1990
3068. dvidhā-tridhā-sthāne dvedhā-dvaidham ity-ādi ca	5.3.45 dvi-tryoś ca dhamuñ 5.3.46 edhāc ca	1991, 1992
3069. garhye pāśaḥ	5.3.47 yāpye pāśap	1993
3070. ṣaṣṭhāṣṭamābhyāṁ ṇa-rāmā-rāmau bhāge	5.3.50 ṣaṣṭāṣṭamābhyāṁ ña ca	1996
3071. paśv-aṅge bhāge ṣaṣṭhakaḥ sādhuḥ	5.3.51 māna-paśv-aṅgayoḥ kan-lukau ca	1997
3072. bhūta-pūrve keśava-caraḥ (1256)	5.3.53 bhūta-pūrve caraṭ	1999
3073. ṣaṣṭhyā rūpyaś ca	5.3.54 ṣaṣṭyā rūpya ca	2000
3074. guṇa-prakarṣa-yuktāt tameṣṭhau (1257)	5.3.55 atiśāyane tamab-iṣṭhanau	2001

3075. ākhyātāt tamām (1258)	5.3.56 tiṅaś ca 5.3.58 ajādau guṇa-vacanād eva 5.4.11 kim-et-tiṅ-avyaya-ghād āmv adravya-prakarṣe	2002, 2006, 2004
3076. dvayor ekatarasya guṇa-prakarṣe tareyasū (1259)	5.3.57 dvi-vacana-vibhajyopapade tarab-īyasunau	2005
3077. ākhyātāt tarām (1260)	5.3.57 dvi-vacana-vibhajyopapade tarab-īyasunau 5.3.58 ajādau guṇa-vacanād eva 5.4.11 kim-et-tiṅ-avyaya-ghād āmv adravya-prakarṣe	2005, 2006, 2004
3078. praśaṁsāyāṁ rūpaḥ	5.3.66 praśaṁsāyāṁ rūpap	2021
3079. ākhyātāc ca	5.3.66 praśaṁsāyāṁ rūpap	2021
3080. īṣad-asamāptau kalpa-deśya-deśīyāḥ	5.3.67 īṣad-asamāptau kalpab-deśya-deśīyaraḥ	2022
3081. ākhyātāc ca	5.3.67 īṣad-asamāptau kalpab-deśya-deśīyaraḥ	2022
3082. svādy-antāt prāg bahur vā kalpārthe	5.3.68 vibhāṣā supo bahuc purastāt tu	2023
3083. prakāravati jātīyaḥ (1261)	5.3.69 prakāra-vacane jātīyar	2024
3084. prāg-ivīyāt kaḥ, avyaya-kṛṣṇanāmnos tu saṁsārāt prāg ak kasya ca daḥ, tatra svādy-antasya saṁsārāt prāg ak o-rāma-sa-rāma-bha-rāmādi-varjam (1262)	5.3.70 prāg ivāt kaḥ — 5.3.71 avyaya-sarvanāmnām akac prāk ṭeḥ — 5.3.72 kasya ca daḥ — 5.3.71 (vārttika) o-kāra-sa-kāra-bha-kārādau supi sarvanāmnaṣ ṭeḥ prāg akac — 5.3.71 (vārttika) anyatra tu sub-antasya ṭeḥ prāg akac	2025, 2026, 2027, 2028 vārttikas
3085. atra vacer nijeś ca bhūteśvare		
3086. tūṣṇīmas tūṣṇīkā sādhuḥ	5.3.71 (vārttika) akac-prakaraṇe tūṣṇīmaḥ kām pratyayo bhavati	2028 vārttika
3087. ajñāta-vaiśiṣṭye	5.3.73 ajñāte	2028
3088. kutsite	5.3.74 kutsite	2029
3089. saṁjñāyām	5.3.75 saṁjñāyāṁ kan	2030
3090. anukampāyām	5.3.76 anukampāyām	2031
3091. evaṁ nīti-dāna-mānitayor api	5.3.77 nītau ca tad-yuktāt	2032
3092. bahu-sarveśvarān nṛ-nāmnaṣ ṭha-rāmo vā gha-rāma ilaś ca upāder aḍ-vu-rāmau ca	5.3.78 bahv-aco manuṣya-nāmnaṣ ṭhaj vā — 5.3.79 ghan-ilacau ca — 5.3.80 prācām upāder aḍaj-vucau ca	2033, 2034, 2036
3093. ajināntasyottara-pada-lopaś ca	5.3.82 ajināntasyottara-pada-lopaś ca	2039
3094. dvitīyāt sarveśvarāc caturthyād api para-bhāgasya sarveśvare	5.3.83 ṭhājādāv ūrdhvaṁ dvitīyād acaḥ — 5.3.83 (vārttika) caturthād aca ūrdhvasya lopo vaktavyaḥ	2035, 2035 vārttika
3095. lopo ’sarveśvare kvāpi kvāpi pūrva-padasya ca. a-pratyayas tathaiveṣṭa u-dvayāl la ilasya ca	5.3.83 (vārttika) lopaḥ pūrva-padasya ca ṭhājādāv anajādau ca vaktavyaḥ — 5.3.83 (vārttika) vinā ’pi pratyena pūrvottara-padayor vibhāṣā lopo vaktavyaḥ — 5.3.83 (vārttika) u-varṇāl la ilasya ca	2035 vārttikas

3096. sandhy-akṣarasya dvitīya-sarveśvaratve tad-āder lopa-vacanam	5.3.83 (vārttika) dvitīyād aco lope sandhy-akṣara-dvitīyatve tad-āder lopa-vacanam	2037 vārttika
3097. eka-sarveśvara-pūrva-padād uttara-pada-lopaś ca	5.3.83 (vārttika) ekākṣara-pūrva-padānām uttara-pada-lopo vaktavyaḥ	2037 vārttika
3098. ṣaḍ-aṅguli-dattakasya ṣaḍiko nipātyate	Kāśikā on 1.3.6 and 6.1.64	
3099. śevala-śivāla-varuṇāryamādīnāṁ tṛtīya-sarveśvarāt para-bhāgasya haraḥ	5.3.84 śevala-supari-viśāla-varuṇāryamādīnāṁ tṛtīyāt	2038
3100. tūṣṇīṁ-śīle tūṣṇīkaḥ sādhuḥ	5.3.71 (vārttika) śīle ko ma-lopaś ca vaktavyaḥ	2028 vārttika
3101. eka-ekaka-ekākī cāsahāye	5.3.52 ekād ākinic cāsahāye	1998
3102. hrasve	5.3.86 hrasve	2041
3103. alpe	5.3.85 alpe	2040
3104. saṁjñāyāṁ kaḥ	5.3.87 saṁjñāyāṁ kan	2042
3105. kuṭī-śamī-śuṇḍādibhyo raḥ, kutvā up ca, kāsū-gopībhyāṁ taraṭ ca	5.3.88 kuṭī-śamī-śuṇḍābhyo raḥ 5.3.89 kutvā ḍupac 5.3.90 kāsū-goṇībhyāṁ ṣṭarac	2043, 2044, 2045
3106. vatsokṣāśva-rṣabhebhyaś cāsampūrṇa-tad-rūpatve	5.3.91 vatsokṣāśvarṣabhebhyaś ca tanutve	2046
3107. kiṁ-yat-tadbhyo guṇa-kriyā-saṁjñābhir dvayor ekasya nirdhāraṇāyām atarac	5.3.92 kiṁ-yat-tado nirdhāraṇe dvayor ekasya ḍatarac	2047
3108. bahūnāṁ jāti-praśne 'tamaj-akau	5.3.93 vā bahūnāṁ jāti-paripraśne ḍatamac	2048
3109. ekāc ca pūrva-vat tara-tamau	5.3.94 ekāc ca prācām	2049
3110. avakṣepe kaḥ	5.3.95 avakṣepaṇe kan	2050
3111. ivārthe kaḥ pratikṛtau saṁjñāyāṁ ca	5.3.96 ive pratikṛtau 5.3.97 saṁjñāyāṁ ca	2051, 2052
3112. manuṣye tasya smaraharaḥ jīvikārthe cāpaṇye	5.3.98 lum manuṣye 5.3.99 jīvikārthe cāpaṇye	2053, 2054
3113. deva-pathādibhyaś ca	5.3.100 devapathādibhyaś ca	2055
3114. arcāsu pūjanārthāsu citra-tadvad-dhvaje 'pi ca, ive pratikṛtau lopaḥ kasya deva-pathādiṣu	Kāśikā on 5.3.100	
3115. vaster mādhava-ḍhaḥ	5.3.101 vaster ḍhañ	2056
3116. śilāyā ḍha-rāmaś ca	5.3.102 śilāyā ḍhaḥ	2057
3117. śākhādibhyo yaḥ	5.3.103 śākhādibhyo yat	2058
3118. dravyaṁ bhavye sādhu	5.3.104 dravyaṁ ca bhavye	2059
3119. kuśāgrāc cha-rāmaḥ	5.3.105 kuśāgrāc chaḥ	2060
3120. kāka-tālīyādayaḥ sādhavaḥ	5.3.106 samāsāc ca tad-viṣayāt	2061
3121. śarkarādibhyaḥ keśava-ṇaḥ	5.3.107 śarkarādibhyo 'ṇ	2062
3122. aṅguly-āder mādhava-ṭhaḥ	5.3.108 aṅguly-ādibhyaṣ ṭhak	2063
3123. eka-śālāyāṣ ṭha-rāmo vā	5.3.109 eka-śālāyāṣ ṭhaj anyatarasyām	2064
3124. karka-lohitābhyāṁ ṭhīr nṛsiṁhaḥ	5.3.110 karka-lohitād īkak	2065
3125. pāda-śatābhyāṁ saṅkhyādibhyāṁ vīpsāyāṁ vu-rāmo lakṣmyām antya-lopaś ca, daṇḍa-dānayoś ca	5.4.1 pāda-śatasya saṁkhyāder vīpsāyāṁ vun-lopaś ca 5.4.2 daṇḍa-vyavasargayoś ca	2073, 2074

3126. anyato ’pīṣyate	kāśikā of 5.4.1 pāda-śatasya saṁkhyāder vīpsāyāṁ vun-lopaś ca	2073 vārttika
3127. sthūlādibhyaḥ prakāroktau kaḥ	5.4.3 sthūlādibhyaḥ prakāra-vacane kan	2075
3128. anatyanta-gatau ktāt	5.4.4 anatyanta-gatau ktāt	2076
3129. nārdha-vāci-pūrvāt	5.4.5 na sāmi-vacane	2077
3130. bṛhatikā vastra-viśeṣe, aṣaḍakṣīṇaṁ tṛtīyādy-agocare, aśitaṅgavīnaṁ gāvo yatrāśitāḥ purā, alaṅkarmīṇaḥ karma-kṣame, alampuruṣīṇaḥ puruṣāya śakte	5.4.6 bṛhatyā ācchādane 5.4.7 aṣaḍ-akṣāśitaṅ-gv-alaṁ-karmālaṁ-puruṣādhyuttara-padāt khaḥ	2078, 2079
3131. añceḥ kha-rāmo vā svārthe na tu diśi (1263)	5.4.8 vibhāṣāñcer adik striyām	2080
3132. jāty-antāc cha-rāmo dravye	5.4.9 jāty-antāc cha bandhuni	2081
3133. sthānāntāc cho vā tulyatve (1264)	5.4.10 sthānāntād vibhāṣā sa-sthāneneti cet	2082
3134. kim-e-rāmākhyātāvyayebhyas tarāṁ tamāṁ cādravya-prakarṣe	5.4.11 kim-et-tiṅ-avyaya-ghād āmv adravya-prakarṣe	2004
3135. saṅkhyāyāḥ kriyābhyāvṛttau kṛtvasuḥ, dvi-tri-caturbhyaḥ suḥ (1265)	5.4.17 saṁkhyāyāḥ kriyābhyāvṛtti-gaṇane kṛtvasuc 5.4.18 dvi-tri-caturbhyaḥ suc	2085, 2086
3136. bahor dhā vā nikaṭa-kālakiyābhyāvṛttau (1266)	5.4.20 vibhāṣā bahor dhā ’viprakṛṣṭa-kāle	2088
3137. tat-prakṛta-vacane keśava-mayaḥ (1267)	5.4.21 tat prakṛta-vacane mayaṭ	2089
3138. samūha-vac ca bahuṣu	5.4.22 samūhavac ca bahuṣu	2090
3139. devatāntāttādarthe ya-rāmaḥ, pādārdhabhyāṁ ca, atithes tu ṇyaḥ	5.4.24 devatāntāt tādarthye yat 5.4.25 pādārghābhyāṁ ca 5.4.26 atither ñyaḥ	2092, 2093, 2094
3140. svārthe (1268)	Kāśikā on 5.4.23	
3141. anantāvasathetiha-bheṣajebhyo ṇyaḥ	5.4.23 anantāvasatheti-ha-bheṣajāñ ñyaḥ	2091
3142. tathā nava-sūra-matta-yaviṣṭha-kṣemebhyo yaḥ	Kāśikā on 5.4.25	
3143. navasya nūtna-nūtana-navīnāś ca (1269)	5.4.25 (vārttika) navasya nū ādeśas tnap-tanap-khāś ca pratyayāḥ	2093 vārttika
3144. purāṇasya praṇa-pratna-pratana-prīṇāś ca	5.4.25 (vārttika) naś ca purāṇe prāt	2093 vārttika
3145. bhāga-rūpa-nāmabhyo dheyaḥ (1270)	5.4.25 (vārttika) bhāga-rūpa-nāmabhyo dheyaḥ pratyayo vaktavyaḥ	2093 vārttika
3146. devāt tāp lakṣmyām (1271)	5.4.27 devāt tal	2095
3147. yāvakādayaḥ sādhavaḥ	5.4.29 yāvādibhyaḥ kan	2097
3148. lohitako maṇi-bede, varṇe cāsthire, lākṣādinā rakte ca sādhuḥ	5.4.30 lohitān maṇau 5.4.31 varṇe cānitye 5.4.32 rakte	2098, 2099, 2100
3149. kāla-kama-sthira-tad-varṇe syāt	5.4.33 kālāc ca	2101
3150. vinayāder nṛsiṁha-ṭhaḥ	5.4.34 vinayādibhyaṣ ṭhak	2102
3151. upāyasyaupayikaṁ, akasmād ity asyākasmikam	5.4.34 (vārttika) upāyād hrasvatvaṁ ca	2102 gaṇa-sūtra

3152. vācikaṁ sandeśe, kārmaṇaṁ vācā pratipādite karmaṇi	5.4.35 vāco vyāhṛtārthāyām 5.4.36 tad-yuktāt karmaṇo 'ṇ	2103, 2104
3153. oṣadheḥ keśava-ṇo 'jātau	5.4.37 oṣadher ajātau	2105
3154. prajñādeḥ keśava-ṇaḥ (1272)	5.4.38 prajñādibhyaś ca	2106
3155. mṛdo mṛttikā, mṛtsā-mṛtsne tu praśaṁsāyām	5.4.39 mṛdas tikan 5.4.40 sa-snau praśaṁsāyām	2107, 2108
3156. tasir vā (1273)	Kāśikā on 5.4.44	
3157. pratinidhau pañcamyāḥ, apādāne cāhīyaruhaḥ	5.4.44 prati-yoge pañcamyās tasiḥ 5.4.45 apādāne cāhīya-ruhoḥ	2111, 2112
3158. atigrahaṇācala-nindāsv akartari tṛtīyāyāḥ, hīyamāna-pāpa-yogāc ca	5.4.46 atigrahāvyathana-kṣepeṣv akartari tṛtīyāyāḥ 5.4.47 hīyamāna-pāpa-yogāc ca	2113, 2114
3159. ṣaṣṭhyā vividha-pakṣāśraye, rogād apanayane ca	5.4.48 ṣaṣṭhyā vyāśraye 5.4.49 rogāc cāpanayane	2115, 2116
3160. prathamā-prabhṛtibhyaś ca yathā-darśanam (1274)	No Equivalent in Pāṇinian grammar	
3161. bahv-alpārthāt kārakāc chas māṅgalike, saṅkhyā-parimāṇābhyāṁ ca vīpsāyām (1275)	5.4.42 bahv-alpārthāc chas kārakād anyatarasyām — 5.4.42 (vārttika) bahv-alpārthān maṅgalāmaṅgala-vacanam — 5.4.43 saṁkhyaika-vacanāc ca vīpsāyām	2109, 2110
3162. kṛte dvir-vacane 'neka-sarveśvarottarārdhād avyaktānukaraṇāt kṛ-bhv-asti-yoge āc, narasya ta-lopaś ca	5.4.57 avyaktānukaraṇād dvy-aj-avarārdhād anitau ḍāc — 6.1.100 nityam āmreḍite ḍāci — 8.1.12 (vārttika) ḍāci dve bhavata iti vaktavyam	2128, 2128 vārttikas
3163. na tv itau	5.4.57 avyaktānukaraṇād dvy-aj-avarārdhād anitau ḍāc	2128
3164. āc kṛñ-yoge	5.4.58 kṛño dvitīya-tṛtīya-śamba-bījāt kṛṣau	2129
3165. dvitīya-tṛtīya-śamba-bījebhyaḥ kṛṣau, saṅkhyāyāś ca guṇāntāyāḥ	5.4.58 kṛño dvitīya-tṛtīya-śamba-bījāt kṛṣau 5.4.59 saṁkhyāyāś ca guṇāntāyāḥ	2129, 2130
3166. samayād yāpanāyām	5.4.60 samayāc ca yāpanāyām	2131
3167. sapatra-niṣpatrābhyām ativyathane	5.4.61 sapatra-niṣpatrād ativyathane	2132
3168. niṣkulān niṣkoṣaṇe	5.4.62 niṣkulān niṣkoṣaṇe	2133
3169. sukha-priyābhyām ānulomye	5.4.63 sukha-priyād ānulomye	2134
3170. duḥkhāt prātilomye	5.4.64 duḥkhāt prātilomye	2135
3171. śūlāt pāke	5.4.65 śūlāt pāke	2136
3172. satyād aśapathe	5.4.66 satyād aśapathe	2137
3173. madra-bhadrābhyāṁ māṅgalika-muṇḍane	5.4.67 madrāt parivāpaṇe — 5.4.67 (vārttika) bhadrāc ceti vaktavyam	2138, 2138 vārttika
3174. abhūta-tad-bhāve kṛ-bhv-asti-yoge viḥ, kṛñi karmaṇi bhv-astyoḥ kartari (1276)	5.4.50 abhūta-tad-bhāve kṛ-bhv-asti-yoge sampadya-kartari cviḥ	2117
3175. a-dvayasya vāv ī-rāmaḥ, anyasya trivikramaḥ (1277)	7.4.32 asya cvau 7.4.26 cvau ca	2118, 2120
3176. arur-manaś-cakṣuś-ceto-raho-rajasāṁ sa-lopaś ca	5.4.51 arur-manaś-cakṣuṣ-ceto-raho-rajasāṁ lopaś ca	2121

3177. sātir vā vi-viṣaye kārtsnye (1278)	5.4.52 vibhāṣā sāti kārtsnye	2122
3178. abhividhau vi-viṣaye sampad-bhv-asti-yoge sātir vā	5.4.53 abhividhau saṁpadā ca	2124
3179. tad adhīna-vacane kṛ-bhv-asti-sampad-yoge sātir vā	5.4.54 tad-adhīna-vacane	2125
3180. deye 'dhīne ca sātis trā ca	5.4.55 deye trā ca	2126
3181. deva-manuṣya-puruṣa-puru-martyebhyo dvitīyā-saptamyor bahulam	5.4.56 deva-manuṣya-puruṣa-puru-martyebhyo dvitīyā-saptamyor bahulam	2127